

## **Globalization and its Impact on Education in Muslim Countries: Responding to Opportunities and Challenges**

Dr.Mahmoud Hamid Al Migdadi

**Al al-bayt University**

Faculty Of Educational Sciences

### **Educational Administration and Foundations**

**Abstract:** Globalization with its negative and positive aspects at economic, political, social and cultural levels presents opportunities and poses tremendous concomitant challenges for education policymakers in Muslim countries. The main purpose of this paper was to highlight the impact of globalization on education and educational policies in Muslim countries. To this end, an attempt was made to define globalization in terms of its various dimensions, its advantages and disadvantages, and with reference to the challenges it puts forth, the consequences and problems it imposes, and the preferences and opportunities it provides. The writer used the analytical descriptive method; he depended upon the relevant literature in addressing this paper's topic. It was shown that the cons of globalization in Muslim countries far outweigh its pros. The paper argues that in order that the pros of globalization can outweigh its cons as well as the privileges that upholders of the process can get in terms of prosperity and greater opportunities, it is vitally important that the process of globalization must be properly managed. To this end, the paper proposed various strategies that Muslim countries should adopt and develop in the field of education so as to transform the challenges of globalization into opportunities and ensure that they will be winners in the process. Religious education which is characteristically meaningful, holistic, active, challenging, and relevant to students' needs must be presented in the Muslim countries. Muslim countries should focus on educational policies that cater to the development of human potentials and resources along with adjusting policies to face the challenges standing on the principles of unity, trusteeship and using the mechanisms of sustained reasoning, consultation and consensus to uphold Muslims' interests at regional and international levels.

### **العولمة وأثرها على العملية التربوية في الدول الإسلامية: بين كسب إيجابياتها**

#### **ومجابهة تحدياتها**

**المخلص:** إن العولمة وما تحمله في ثناياها من إيجابيات وسلبيات في مختلف المجالات الاقتصادية والسياسية والاجتماعية والثقافية، تمنح فرصا وفي ذات الوقت تفرض تحديات جسام لصانعي القرار والتربويين في الدول الإسلامية. كان الهدف الرئيسي لهذه الورقة إلقاء الضوء على تأثير العولمة على التربية والسياسات التربوية في الدول الإسلامية. ولتحقيق ذلك، تم التطرق إلى تعريفات العولمة في جوانبها المتعددة، وما تحمله هذه الظاهرة من إيجابيات وسلبيات، وما يتولد عنها من تحديات وتبعات. وقد استخدم كاتب هذه الورقة المنهج الوصفي التحليلي واعتمد على الأدب التربوي ذي العلاقة بموضوعها. ولقد تبين ان الآثار السلبية للعولمة في البلاد الإسلامية تفوق أثارها الإيجابية. لذلك، ولكي تستفيد هذه الدول من العولمة وتحد من سلبياتها، فإنه لابد من

## *Dr. Mahmoud Al Migdadi*

التصدي لها وحسن التعامل معها. ولتحقيق هذه الغاية، قدّمت الورقة مجموعة من السبل والإستراتيجيات التي يتوجب على البلاد الإسلامية اتباعها في مجال التربية، منها اعتماد تربية دينية تتصف بالشمول والفاعلية والتحدي، وتكون تربية ذات معنى وعلى صلة وثيقة بما يحتاجه الطلبة في الدول الإسلامية. ومنها أيضاً، انه يتوجب على هذه الدول ان تركّز في سياساتها التربوية على تنمية الإمكانيات والموارد البشرية، والعمل على تعديلها لمواجهة التحديات التي تفرضها العولمة وذلك استناداً لمبادئ التوحيد والخلافة في الأرض، واتباع سبل الإجتهد والشورى والإجماع في سبيل الحفاظ على ما فيه مصلحة المسلمين اقليمياً وعالمياً.

### **Introduction:**

In the present age, and because of the massive increase in information and communication technology, the peoples of the world are becoming more and more incorporated into a single global society. No other process has played as a significant role in connecting the whole world as the process of the so-called globalization. Globalization has made the whole world an open area for global economic, industrial, cultural, political, and social products without any boundaries whatsoever. The entire globe, through this process, has become like a small village. Any happening in one part of the world affects the other parts as well. We can watch any happening in a distant country within minutes. Indeed, this small while at the same time global village poses major challenges to policymakers around the world in various aspects, and, without a doubt, in education as one of the most significant. While globalization offers new opportunities for accelerating educational development and reducing illiteracy, there is much concern about the negative effects it has had on education in various countries, particularly those in the Muslim world.

The potential effects of globalization are many and diverse. It affects each country in a different way due to a nation's individual history, traditions, culture and priorities (Knight and de Wit, 1997). The purpose of this paper is to examine the opportunities and the tremendous concomitant challenges presented by the process of globalization to major areas such as economics, culture, and education. To this end, an attempt is made to define globalization in terms of its various dimensions, its characteristics, advantages and disadvantages, and with reference to the changes and challenges it puts forth, the consequences and problems it imposes, and the preferences and opportunities it provides. The clear focus of the paper is on the impact of globalization on education and educational policies in the Muslim countries. The paper also proposes various strategies that Muslim countries can adopt and develop in the field of education so as to transform the challenges of globalization into opportunities and ensure that they will

## **Globalization and its Impact on Education in Muslim**

be winners in the process, and achieve the integration objectives in Muslim countries.

Before I launch into a detailed discussion of the process of globalization in terms of its historical origins, various definitions, the advantages and disadvantages associated with it, its impact on education, and policies to meet the challenges it poses, I want to clarify two things. First, the impact of globalization on the Muslim world has been open to much interpretation and acrimonious debate. At the crux of the current debate is the idea that globalization has somehow adverse effects on the lives and lifestyles of people in the Muslim world. It is viewed as a threat to the existing Islamic culture and civilization. In this paper, I argue that this debate should more accurately be deemed as a debate on both the advantages and disadvantages of globalization. Good and bad are not absolute. Indeed, as in every human endeavour, globalization has a good and a bad side, and we can make our choices between both sides in terms of overall criteria defined by necessity, i.e., our needs and interests. However, if we do not understand both sides of globalization, we cannot make the appropriate choice or decision. When globalization is acknowledged and treated as an opportunity, it can be transformed into healthy growth and success.

Second, I argue that we in the Muslim world are not against the process of globalization per se, but rather that to phenomena such as cultural imperialism, homogenization, disintegration, or marginalization. When globalization is acknowledged in terms of its global, international, intercultural, borderless, and diversity dimensions in the sense of relationships between and among nations, countries and cultures, we Muslims should not expect or fear that such a process will lead to homogenization, disintegration, or marginalization. Rather, it will give us the opportunity to be exposed more frequently and in more variations to other cultures, and hence be integrated in today's world. Exposure and integration are not assimilation, however. As a matter of fact, Islam calls for diversity and multiculturalism and consider these among its important and central teachings. The Qur'an documents this fact when the Almighty Allah says: "*O mankind! We have created you from a male and a female and have made you into nations and tribes so that you may come to know one another...*" (Qur'an, al-Rum: 13). This entails the presence of a wide range of cultures, opinions, ethnic groups, and many peoples contributing their unique experiences to mankind's culture. It also entails recognition, respect, and acknowledgment of people's socio-cultural differences, as well as encouraging and valuing people's contributions, and not rejecting or belittling them simply because they are alien or contradictory to what a

*Dr. Mahmoud Al Migdadi*

minority regards as important and of value. Finally, it entails an effective interaction between diverse cultural, ethnic, religious, and racial populations on the basis of understanding, equality, mutual respect, mutual benefit, and open minded attitudes.

### **A Brief History of Globalization**

Reviewing the literature regarding the history of globalization, one can find that its historical origins are the subject of an ongoing debate. For some authors, it is a historical process that has been around for a very long time. According to Frank (1998), for example, globalization has been in existence since the rise of trade links between *Sumer*, a civilization and a historical region located in Southern Iraq or Mesopotamia, and the Indus Valley Civilization, an ancient civilization in South Asia, in the third millennium B.C. Other authors, however, situate the origins of globalization in the modern era, starting from the fifteenth century to the present day. Robertson (1992), for instance, has offered, in skeletal terms, five phases in the history of globalization between the early fifteenth and late twentieth centuries. The Germinal phase extended from early fifteenth century to mid eighteenth century. This phase included early Western exploration including Spanish and Portuguese exploration in Africa and the Americas, followed shortly by Dutch, British, and French exploration. It also witnessed the incipient growth of national communities, the expanding scope of the Catholic Church, and the spread of the Gregorian calendar, as well as the accentuation of concepts of ideas about humanity. In fact, the sixteenth century, which belongs to this phase, is sometimes referred to as the proto-globalization phase for it represented a qualitative change in the patterns of globalization in terms of increased trade and cultural exchange between countries throughout the entire world. In the seventeenth century, globalization became a business phenomenon, particularly with the establishment of the British East India Company in 1600, which is said to be the first multinational or transnational corporation, as well as the Dutch East India Company in 1602 and the Portuguese East India Company in 1628 (*Wikipedia, The Free Encyclopedia, 2009*).

The second phase of globalization according to Robertson is the Incipient Phase, lasting from the mid eighteenth century (1750) to the 1870s. This phase represented a sharp shift towards the idea of the homogeneous and unitary state and included the emergence of the international system, or the systematization of relations. During this period, global economic integration continued through European trading companies and as a result of the Industrial Revolution in the late eighteenth and the early nineteenth centuries. Major changes in all aspects of life including agriculture,

## **Globalization and its Impact on Education in Muslim**

manufacturing, mining, transport, technology, media and many others had profound influence on the lives and lifestyles of people in Europe, North America, and subsequently the whole world. More specifically, in the latter half of the nineteenth century, the world became impressively economically integrated due to the improvements in transportation technology including the industrial technologies of the factory, railway, telegraph, steam ship, and the like. Also, this period included colonialism and increased levels of cultural exchange between Europe and the world outside of it. Besides being economically integrated, several world regions were incorporated into one world system of rules and regulations because of the nineteenth-century European imperialism.

The third phase, the Take-off Phase, extended from the 1870s to the mid 1920s. This period included growth of global communications including (telephone, telegraph, radio, aeroplane, and so on). This period also included a development of global competition, exemplified in the holding of the Olympic Games and the awarding of Nobel Prizes. According to some historians and economists, the latter part of the nineteenth century is considered as the first great phase of modern globalization. This era of globalization came to an end with the outbreak of the First World War (Wikipedia, *The Free Encyclopedia*, 2009).

The fourth phase of globalization according to Robertson is The Struggle-for-Hegemony Phase, from the mid 1920s to the late 1960s. This phase is marked by the struggle between the capitalist and the communist systems, globe-wide conflicts (the Second World War, the Cold War), the decolonization and crystallizing of the Third World, and the founding of international organizations such as the United Nations, the World Bank, and the International Monetary Fund.

Finally, The Uncertainty Phase, from the late 1960s to the 1990s. This phase represented the development of a stronger global consciousness as a result of space flights and moon landing, as well as the development of increasingly rapid cross border communication technologies and environmental movements and roles of global institutions and multiple international and non-governmental organizations. Globalization has been significantly dominating the latter half of the twentieth century and the early twenty-first century. It has largely been driven by the interests and needs of the United States of America and powerful Western countries through multinational corporations, multilateral trade agreements, and new media productions.

*Dr. Mahmoud Al Migdadi*

### **Defining Globalization**

Calvocoressi (2001) in the introduction to the eighth edition of his book, 'World Politics 1945–2000' describes globalization as follows:

Globalization is a term coined to describe a revolution of Copernican magnitude. This revolution stems from the impact of technology on space and time as experienced by human beings; it affects what men and women know and think about each other, how they do business with one another and what institutions they need to regulate their affairs. ... It has reached a critical phase. What was begun by the electric telegraph and the internal combustion engine now assumes a new significance, different not only in degree but in kind, when modern technology enabled people and ideas and knowledge, material and money to move from one place to another with astonishing speed, in unprecedented volume ... (pp. xix, xx).

Globalization is a multifarious concept that can mean many things to different people. Scholars differ on the question of globalization. Some define it in terms of economic and political restructurings while others associate it with socio-cultural transformations. Kluver (2000) argues that, globalization has been defined in various ways, but is most typically defined in reference to the interconnectedness of political entities, economic relationships, or even computer networks. Globalization refers primarily to the ways in which economic and industrial institutions (such as industries or corporations) interact in various locations throughout the world .... By the same token, Todaro and Smith (2004: 510) approach globalization as the 'process by which the economies of the world become increasingly integrated, leading to a global economy and, increasingly, global economic policymaking, e.g., through international agencies such as the World Trade Organization (WTO). They also argue that globalization refers to an emerging 'global culture' in which people more often consume similar goods and services across countries and use a common language of business, e.g. English. These changes facilitate economic integration and in turn are further promoted by it.

The term 'globalism' represents the ideological aspect of 'globalization'. That is, it is used to emphasize the ideological forces underlying the notions of the organic processes of globalization. Nye (2002) maintains that globalism entails the reality that the entire world is being interconnected by networks of connections that span multi-continental distances. It aims to understand the interconnections of the modern world and to highlight and explain the patterns that underlie these connections. In contrast, argues Nye, globalization focuses on the dynamics and captures the speed at which these connections increase or decline. To substantiate his claim, he speaks of 'thin

## **Globalization and its Impact on Education in Muslim**

globalism' and 'thick globalism'. He argues that getting from thin to thick globalism is globalization, and how fast we get there is the rate of globalization. As an example of thin globalism, , an extensive interconnected network of trade routes provided an economic and cultural link between ancient Europe and Asia, the Silk Road was plied by only a small group of hardy traders. Its direct impact was felt primarily by a small group of consumers along the road. However and due to the latest developments, changes in political and economic systems, and the operations of global financial markets today, a rapidly increasing number of people are using this trade route. Seen in this context, globalization is the process through which globalism becomes increasingly thick and intense.

Westernization and Modernization, among others, are two terms used as synonyms for globalization. In discussing the cultural impact of globalization on local cultures, Westernization refers to a particular kind of cultural change that follows an imagined model of Western life. Westernization is often conflated with modernization. Also, for many people all around the world, globalization has become analogous to Americanization. That is to say, it is seen as a system designed to impose the American economic model on the whole world for the sole benefit of the United States of America and some other rich countries (Zughoul, 2003: 109). Erling (2001, as quoted by Zughoul, 2003: 109), flatly used the term "McDonaldsization" of the world as a synonym for globalization.

In his book, 'Globalization: A critical introduction', Scholte (2000: 15-17, as cited in Smith, 2002) maintains that there are at least five broad definitions of globalization that can be found in the literature. These are: globalization as internationalization which views globalization as simply another adjective to describe cross-border relations between countries. Globalization as liberalization, where globalization refers to a process of removing government-imposed restrictions on movements between countries in order to create an open borderless world economy. Globalization as universalization, in the sense that globalization is used as the process of spreading various objects and experiences to people at all corners of the earth' (e.g. the spread of computing, television, etc.). Globalization as Westernization or modernization where globalization is understood as a dynamic whereby the social structures of modernity (capitalism, rationalism, industrialism, bureaucratism, etc.) are spread the world over, normally destroying pre-existent cultures and local self-determination in the process. Finally, globalization as deterritorialization or as the spread of supra-territoriality, where globalization entails a reconfiguration of geography, so that social space is no longer wholly

*Dr. Mahmoud Al Migdadi*

mapped in terms of territorial places, territorial distances and territorial borders. Of these five definitions, Scholte contends that the fifth, that is globalization as deterritorialization or as the spread of supra-territoriality, is the one that offers the possibility of a clear and specific definition of globalization. The notion of supraterritoriality (or trans-world or trans-border relations), argues Scholte, provides a way into appreciating what is global about globalization (Smith, 2002). One additional point closely related to what has been pointed out regarding the various definitions of globalization clarifying further the definition of the term is what (Zughoul, 2003: 108) concluded about globalization as being a spirit, a perception or a way of living and working rather only being associated with modern high rise buildings, highly sophisticated surroundings or very attractive appearances.

From the abovementioned definitions of the term, it is clear that globalization is a very broad and comprehensive concept, in the sense that it comprises most aspects of our life, economic, political, cultural, and educational. The present paper cannot cover the multitude of meanings the concept evokes or the various themes that emerge from the diverse definitions of globalization. Instead, and for the purposes of this paper, globalization is defined as “the flow of technology, economy, knowledge, people, values and ideas ....across borders (Knight and de Wit, 1997, p. 6, in Knight, 2003, p. 3). In this paper, these elements are presented as factors which have an impact on education and educational policies in developing countries including the Muslim countries.

#### **Pros and Cons of Globalization**

Globalization is primarily associated with the processes of global economic and cultural, integration, mostly from a Western perspective, through complete trade and economic liberalization. “In the process, capital and goods, services and labor cross national borders acquiring a transnational character” (Muzaffar, 2002). It, with its broad economic, technological, and scientific trends, has directly affected education, ethics and values. A flow of ideas, tastes and values accompany the transfer of economical assets, which are not consistent with tastes, culture, ethics and educational and religious practices of recipient countries. In the current world scenario, no country can escape from globalization. It has become a global reality; an inevitable and unstoppable force that has powerful economic, political, educational, cultural and social dimensions. Currently, with its pros and cons, it has become an integral part of development of any country and growth of its economy. Rossiter (2001, as cited in Zughoul, 2003: 108) asserts that globalization is not a future development that may be rejected or

## **Globalization and its Impact on Education in Muslim**

accepted. Rather, it is a process that has already taken place on a very wide scale. It is one “from which - in all but the most catastrophic future scenarios - there can be no going back”. However, when talking about globalization and its consequences, we should realize that the process has both positive and negative aspects. This section, therefore, addresses the question, what has globalization been doing for and to people, particularly, those in the developing countries including the Muslim countries?

The effects of globalization in the in the developing countries have been recognized by two ambivalent views. More particularly, two differing perspectives with regard to whether globalization has been advantageous or disadvantageous to countries in the developing countries have emerged. For some, globalization is an inevitable and unstoppable force. It is associated with the restless march of a globally integrated market and its associated practices. Its proponents consider it as a beneficial process which represents a world full of promises of better opportunities, higher standards of living, expanding markets and democracy (Zughoul, 2003). On the whole, they claim that globalization is a panacea for all social and economic ills which are prevailing in the developing countries. The proponents claim that globalization presents new possibilities for eliminating global poverty and “can potentially benefit poor countries directly and indirectly through cultural, social, scientific and technological exchanges as well as through conventional trade and finance” (Todaro and Smith, 2004: 511). For others, the opponents of globalization, however, it has somehow adverse effects on local cultures, local languages, impose Western, particularly American values and ways of living and enslave people in a materialistic technological world (Zughoul, 2003). The opponents argue that the process of globalization has exploited people in developing countries, caused massive disruptions and produced few benefits. This is because, according to the opponents of the process, the unrestricted free trade does not benefit the poor nations, but it does so for those with more financial leverage at the expense of the poor ones.

According to the proponents of globalization, the developing countries that have opened up to the world economy have greatly reduced poverty and inequality due to intensive internationalization of trade and increasing the free movement of capital across borders through deregulation and trade liberalization. The advocates of globalization argue that globalization for the developing countries is a valuable chance that these countries should take advantage of if they want to be freed from poverty, disease and hunger and not be left behind. Bekele (2004) maintains that, according to advocates of globalization, due to intensive internationalization of trade, production

*Dr. Mahmoud Al Migdadi*

activities, transfer of finance, capital and services all nations benefit, and wealth will be equally distributed among different nations. Through the transfer of technology, especially third-world countries, argues Bekele, will have the opportunity to modernize their traditional societies. In theory, this should be the case. In practice, however, this has generally not happened and the results were different from what was expected. The gap between rich and poor countries has widened considerably and economic disparities have been created (Muzaffar, 2002). Income inequality is growing worse, rather than better. More than 80 countries had lower income per person at the end of the 1990s than they had at the end of the 1980s. According to the United Nations, (as cited in Bekele, 2004), the total debt of all developing countries in 1980 was \$567 billion. In 1986 the debt grew to \$1, 0886 billion where as 6 years later the total debt grew to \$1, 419 billion. From 1980 to 1992 a total of \$771.3 billion in interest and \$890.9 billion the original capital was transferred to the capitalist west. This means that third-world countries have transferred in twelve years all in all \$1, 662.2 billion to Western banks. This total transfer is three times more than the total debt of 1980. In this way by creating such kinds of debt mechanism and absorbing the social product of so many poor countries, argues Bekele, Western capitalist countries could dictate the direction and the tempo of the development of these countries. In their article, 'Distributional Effects of Globalization in Developing Countries, Goldberg and Pavcnik (2007: 2) discuss recent empirical research on how globalization has affected income inequality in developing countries. According to them, while it is not surprisingly that the entry of many developing countries into the world market in the last three decades or so coincides with changes in various measures of inequality in these countries, it is more surprising that trade openness in the developing countries would not necessarily favor the less fortunate. That is, assert Goldberg and Pavcnik, the distributional changes in these countries went in the opposite direction from what the conventional wisdom suggests: while trade liberalization was expected to help the less skilled, who are presumed to be the relatively abundant factor in developing countries, there is overwhelming evidence that they are generally not made better off, at least not relative to workers with higher skill or education levels. As far as poverty reduction in developing countries is concerned, it was argued that poverty rates in these countries, excluding the two most heavily populated countries in the world, India and China, have increased. The specter of hunger still haunts the lives of millions of people in Asian and African countries, particularly in rural areas. Furthermore, the rate of growth in the decades of globalization from 1980 to 2000 for low- and

## **Globalization and its Impact on Education in Muslim**

middle-income countries amounted to less than half what it was during the previous two decades from 1960 to 1980. Despite the fact that the global implementation of neo-liberal economic policies is not necessarily the sole cause for slow economic development in the developing countries, it contributes to the dissatisfaction of those who had hoped globalization would deliver more growth (Encyclopedia Encarta, 2008). Moreover, the process of globalization has cultivated a materialistic money mentality among the people, where benefits and profits always come first and foremost. Globalization drives humankind towards some sort of interdependent and profit-minded (materialistic) world, whereas the vision of religion, the influences of culture, heritage, tradition and ethics in the long run fade out, and economic and financial interests overwhelmingly rein over all policies made by governments and public as well as private sectors. Cooperation and human aspects of money making are completely ignored. In place of the old ideals of welfare of community and a sense of obligation toward others, the new rules are those of the market. Basic necessities in life have been marginalized in favour of profits. Many countries in the South have been occupied with facilitating foreign investment in industries that are lucrative to foreign markets and forsaking the most fundamental needs of the people. Environmental degradation is another problem caused by unrestrained logging activities of trans-national corporations whose sole aim is to multiply profits (Muzaffar, 2002).

Looking from a global perspective, in a globalized system, a free and liberal flow of capital, funds and resources are made possible under transnational umbrella organizations like World Bank, International Monetary Fund, World Trade Organization and Trans-national Co-operations. The developed countries directly get into the market of underdeveloped and developing countries by investing capital, research skills and also new technologies. This makes the developing countries always depend on the West, for such organizations and many kinds of technologies (e.g. telecommunications, multimedia computers, the Internet, television, communications satellites, electronic funds transfer, the World Wide Web, etc.), are largely introduced and developed in Western countries, particularly the United States. This imposes an inevitable interdependence among countries, where an affluent country or a group of affluent countries take the leadership role, by intensifying their economic activities in developing or underdeveloped countries through International Trade, Foreign Direct Investment and International Migration. It has also resulted in the rise of international finance capitalism and technological change. Dominated by a vision of the trans-nationalization of the world's economy,

*Dr. Mahmoud Al Migdadi*

a control mechanism is being pursued by the developed countries, which operate throughout the world in the fields of markets, finance and communications. Both print and electronic media are made to support a unilateral, hedonistic and liberal attitude, which even break into local politics and financial scenarios of developing countries. For example, when funds from these bodies are granted, certain conditions are made and grants are available based upon implementation of certain curricula or policy changes recommended by these bodies such as implementation of sex education and environmental education from Western perspective in the curricula and privatization of higher education, etc. Most of the time, Muslim countries are mostly affected by this.

Another advantage of globalization is that the ever growing Information Communication Technology (ICT) has helped in reduction of gaps of interaction among different societies. A networking is made possible with any region of the world. It brings people together when calamities affect one part of the world. Means of cooperation through understanding each other is made possible. However, the reign of consumer mentality has perverted their intentions. A certain kind of agenda is on run behind most humanitarian works. People are more interested in what they have rather than the essential aspects of human feelings and affection. That is why most of the fundamental needs of the people are forsaken.

Though communication is cheaper and easier and costs of telephone calls as well as travel have fallen down ((Muzaffar, 2002), these means along with media has been misused to impose a form of neo-colonization. Previously colonies were made through dominance by military power. Today, politico and economic dominance is at the forefront while military dominance works at margins. Media play a great role in this regard. Developments in the field of ICT has heterogeneous benefits such as dissemination of knowledge in many fields of study and disciplines, access to world wide, it at the same time has caused great confusion. Information of all kind; useful, of no worth, pseudo, half-true, exaggerated and mutilated, has caused a great confusion. As a result an information explosion has occurred, in practice, however, nothing is obvious, for the most part.

Another impact of this bloom in technology and global investment is the intellectual invasion. People in the developing countries are deluded with new inventions in the field and they are made to think that their potentials are less valuable, and they are incapable to contribute and hitherto they should depend on the developed countries for the best technologies and even ideas. This kind of inferior mentality will not prepare the Muslim masses in

## **Globalization and its Impact on Education in Muslim**

different countries to face the challenge of globalization. This is where educational policies in relation to human resource development should play its role. As Barise (2003) pointed out, "Globalization has affected most of the poor Islamic countries such as Pakistan, Indonesia and Nigeria and has worsened the poverty in sub-Saharan Islamic countries since 1990's". It has made them depend on affluent countries for financial capital and investment. Though the proponents of global trade integration promise to provide more employments for low skilled workers and increased economic growth and poverty reduction, in reality, the current International Trade System doesn't help the poor in the Islamic countries, because global trade system is structured in such way that the industrialized countries get most of the benefits. The subsidized products imported from industrialized countries to many developing Islamic countries has eliminated an important source of income of poor workers and increased unemployment in these countries.

A further and even more fundamental issue closely related to the impact of globalization processes is its impact on peoples' cultures and identities. Zughoul (2003: 206) maintains that, "The ever-fast developments in technology have changed the nature of culture and the cultural exchange." Through the use of computers and satellite communications, people from all around the world can now transmit information and perform economic transactions. Corporations, strong militaries and corporations with economic influence have all participated in the creation of a form of global culture based on worldwide trade markets.

Supporters of globalization argue that the process has important positive impact with regard to cultural regeneration. The aim of the process, they argue, is to make all nations of the world a more uniform and homogeneous single community through greater international cultural exchange. In opposition, critics of globalization argue that the process has had several negative consequences. On the one hand, while globalization does promote contact and exchange between cultures, it also tends to eliminate cultural diversity making cultures more similar to one another due to the existence of the same cultural aspects in every city and every country the world around. On the other hand, homogenization of the world cultures through the process of globalization has resulted in what is defined as cultural imperialism. According to Galtung (1980, as cited in Phillipson, 1992: 52), imperialism is a type of relationship whereby one society (or collectivity in more general terms), in this case, the dominant Centre (the powerful Western countries and interests) dominates another, i.e. the Periphery (undeveloped or underdeveloped countries), manifesting itself in a variety of ways including, among others, culturally and socially. Opponents of

*Dr. Mahmoud Al Migdadi*

globalization argue that the process represents a subtle form of Western imperialism through the introduction of alien and harmful ideas to developing countries. That is to say, the Western, secular value-free system, particularly the American one, is seen as trampling upon non-Western religious and value-laden cultural systems. According to Zughoul (2003), many opponents of globalization have expressed their fear that people in developing countries may be assimilated into a melting global pot where they would acquire new values, new habits, and new loyalties and consequently would lose their identity in the process. For example, Muzaffar (2002) states that, "Global consumerism is now forming a homogeneous global culture where indigenous cultures of the South are being replaced by Western cultures and the global entertainment industry is propagating a superficial American pop culture, which titillates the senses and deadens the spirit." Along the same lines and as far as the Arab and Muslim countries are concerned, Zughoul (2003: 123) argues that "the imposed American cultural influence as represented in all its forms like fashion, music, culture of the young, fast food, entertainment, businesses transactions, internet cafes, television and American ways of living is noticeable in every Arab urban center. The moves towards development, urbanization, modernization all have an American or an American like model." It is here educational policies can play a great role, especially in developing countries. There should be mechanisms to sieve information according to the set priorities of nation and according to the need of society in line with religion, culture, tradition and heritage.

So far, it has become very clear that, for some, the process of globalization is, to put it in Bekele's words (2004) the only panacea which brings effective and permanent solution for the social and economic disorder which is prevailing in this world. However, this optimistic view, which relates globalization to modernity, development and progress and to the philosophy of humanism in the sense that human beings are more able to understand each others' culture and language through cultural syncretism, collapses when we face the reality. The impact of globalization, specifically in the developing countries, is more inclined towards prejudice, unfairness, inequity and injustice. It might bring undesirable effects, unbalanced development, income inequalities, cultural degeneration, and social disintegration. In fact it has become easier to colonize the weaker nations and control their affairs. Recent colonization of Afghanistan and Iraq do not match with the humanistic approach to globalization. The state power is reducing and market is ascending which can lead us to a market driven uniformity. There are some people who fear that it can lead us towards

## **Globalization and its Impact on Education in Muslim**

another colonization, fragmentation and even chaos. This is not to undermine, however, the prospects and opportunities that this global movement brings about in certain limited manners, particularly so, as far as these prospects are conducive to Islamic teachings. Hence, in order that the pros of globalization can outweigh its cons as well as the privileges that upholders of the process can get in terms of prosperity and greater opportunities, it is vitally important that the process of globalization must be properly managed. But before discussing on methods which developing countries in general and Muslim countries in particular should follow to curb the negative aspects of globalization and be able to reap its benefits, it is also important to discuss how globalization has been affected education.

### **Globalization and Education**

As it has been brought about by advances in communication, transportation, and information technologies, it has become clear that globalization is an inevitable and unstoppable phenomenon. Also, it has become very clear that indeed globalization has touched almost every person and locale in today's world. It has caused a shift in ideas and perceptions on a mass scale; be it at economic, political, social, or cultural levels. The previous section documents how developing countries are affected by globalization processes in these arenas as they became more exposed to its various dimensions. However, globalization has not only affected economic systems, political settings and cultural practices throughout the world including third-world countries, but it has also significantly affected education and changed educational systems at both school and university levels. This section, therefore, aims to shed some light on the impact of globalization on education and educational policies in these countries.

One of the most debated issues in this context is the reducing power of the state or political systems of developing countries. It is an outcome of the process of globalization. Globalization resulted in the declining power of the state and ascendancy of the market. It seems that globalization is leading to fragmentation and even chaos in some of the developing countries. To put it succinctly, declining state power resulted in reduction in financial assistance to educational institutions. As a result educational institutions became open to market entrepreneurs. According to Santos (1995: 262), market can not be a force of integration, so a market driven globalization can lead the world towards disintegrated cultural forms.

Since the nineteenth century, education in general and university education in particular was the responsibility of the state. So the educational system in the past helped to shape national cultures and national economies. With a decrease in financial assistance to universities from the state, universities are

*Dr. Mahmoud Al Migdadi*

now finding new ways of financial support. Delanty (2001:116-27) analyzes the impact of globalization on education and discusses in detail the consequences of collaboration between university and industry. With the advent of new technology, the producers and recipients of knowledge have changed their form. We are witnessing a far reaching change which might distort the idea of university. While universities were fully sponsored by the state in the past, now most of them are open for entrepreneurship. The process of globalization has reduced the state power making the university open to the corporate sector. In this era of globalization, multinational companies and giant corporations have become investors and benefactors from education, not the society. As result students are increasingly being forced to specialize in more vocation focused education. This neglects other aspects and forms of human intelligence and potential. This also can cause erosion of traditional learning practices, based on values, wisdom and knowledge. Wan Daud (1998) argues that many universities and higher learning institutions have been turned into diploma factories and super-markets where anybody with minimal qualities can acquire the object of his or her desire, dictated mostly by immediate market needs, even at many times ignoring the societal and national considerations.

We cannot ignore the role of capitalism in the process of globalization. In fact it is capitalism that fuels globalization. According to Currie (1998: 7), "Governments are now seemingly so dependent on the capital provided by international bankers to bolster their economies" that local practices are being influenced and reformed by the global economic dynamic. Thus, governments encourage universities to implement necessary changes that would allow the economy to become stronger. Looking for alternative sources of funding to survive in a free market-driven world, universities are now more depending on student fees, donations, consultancies, and profitable research contracts with industry apart from their local governments' funding. Furthermore, universities are becoming more and more competitive to allure international students and to win commercial research projects from the market.

One more form of globalization with respect to financing of higher education and which represents a major problem for many countries ever has to do with the role the networking of International Non-Governmental Organizations and movements related to democracy and human rights (INGO's) play in this regard. To fund the higher education, governments have to depend on International Monetary Fund (IMF) or World Bank. These organizations operate worldwide and provide huge financial grants for educational and social projects to all developing countries. These grants

## **Globalization and its Impact on Education in Muslim**

or loans are provided on certain conditions and implementation of certain curricula or policies decided by these world bodies. Some of these world bodies, though related to democracy and are supposed to safeguard the human rights everywhere, are in fact encouraging regionalism in the developing countries. A country with a weak centre is easy to control by the market. If a grant is given to this country for its educational institutions from any of the world organizations, this grant is provided on certain conditions and certain regulations and adjustments as well as certain educational programs and policies to implement in this country. These regulations and adjustments which are called Structured Adjustment Programmes (SAPs) have pervasive implications for the governmental higher level Educational institutions. For example, countries were forced to open their door for privatization. As a result there was not adequate teacher training programme, and governments as the main stakeholders of education were unable to preserve a clear role in regulation as well as provisioning education. Globalization as a process of superseding the structures of nation states presents new challenges for these countries to preserve their role. This also brings massive changes in the societal structure, institutions, ideas and traditions, because, the global stakeholders of education are emphasizing only the economic role of education. The concern is that by doing so, these countries will hardly get chances to educate masses about issues particularly important for its citizens like harmonious well-being of different races, religions and cultures. Furthermore, professional identity of professors is lost because the corporate sector owns the knowledge of the collaborated projects. Students are now considered as consumers. University is under pressure of performance indicators and quality assurance tests. Student enrolment strategies are framed to attract more *consumers*. Another development in this context is the idea of virtual university which aims to impart education through internet. This trend is similar to the old era of mass productions.

A further aspect of globalization to what has been discussed has to do with the cosmopolitan dimension. That is, universities play an important role for perpetuating democratization and cultivation of cosmopolitan culture and values. According to Delanty (2001:132), one example of cosmopolitanism is Islamization of knowledge which he considers an outcome of global university. Universities function within the global context to define local cultures through the maintenance of minority languages and the creation of a national imaginary community. In this context, another writer Bryan Turner says:

*Dr. Mahmoud Al Migdadi*

Although the Islamization of science is a real and significant challenge to the hegemony of Western university culture, it is interesting to note that most of the principal protagonists of Islamization are indeed either the product of Western university systems or are housed within them. In short, the Islamization of Science debate has been produced by Muslims in Western university systems. The result of the Islamization of Science may be as much a challenge to the traditional values of Islam as it is intended to be a challenge to the values of Western culture (Turner, 1998:76).

The writer does not explain how the Islamization of Science is a challenge to the traditional values of Islam. It is clear from his observation that the West preconceives the strength of Islamization of knowledge. Islam possesses the capability to modernize the Muslim Ummah without being westernized. Modernization does not always mean Westernization. For a Muslim modernization refers to Madani, that is the later part of our Prophet's, peace and blessings of Allah be upon him, strategy in al-Madinah. Muslims can adopt the technology of the West and holdfast to the teachings of Islam. It is possible if we be able to contribute to the existing epistemology of knowledge.

Globalization has not only affected higher education, but also initiated the process of reforms at school level. In 1970s, this issue was debated in USA and Western countries, and afterwards it was discussed in other developed countries. Hunt (1984) in an article, "Education for Economic Growth: A Critical Investment" argues that students must learn the skills that are necessary for the improvement of national economy. Economic development of a country depends upon the human potential that is produced at school and university level. With the change in technology in the field of electronics, computer, internet, and robot, new skills are required for all kinds of jobs. This is a well established fact that economy of a country largely depends upon its skilled human potential. Educational systems are now under the pressure to produce individuals for global competition. Growth of technology is changing both the job opportunities and job requirements. So to fulfill these requirements, we must train our students at school level. "It is widely believed that globalization is transforming the lives of people in the developed countries and most of the developing countries. It appears to be a driving force in the organizations of work, services, relations among nations, and even local cultures." (Daun, 2002:1) Economic systems of all the developing countries are undergoing revolutionary changes due to the process of globalization and dominance of market over state power. Information technology greatly affected the nature of work and methods of operating the different processes relating to it.

## **Globalization and its Impact on Education in Muslim**

There is a big competition among all the countries to capture market to sell their products. At the same time, we need more skilled manpower in the field of trade, transportation, banking, public utilities, and so on. International competition and challenge of new technologies stressed the developing countries to review their curriculum. We need to expand our idea of basic education to include not only the abilities to read, write and compute, but to use more complex skills. We should educate our young students for the jobs of tomorrow, so that after completing their compulsory education they may be able to compete in the world of work. The concept of reading, writing, and computing should be expanded, for example, competence in reading should include the ability to analyze, summarize, and interpret; competence in writing must include the ability to select, organize, and develop ideas; and the competence in mathematics should include the ability to compute with whole numbers, fractions, decimals, percentages, probability, and statistic. Globalization, also, has had its impact on testing. Jacobs (2001, as cited in Zughoul, 2003: 138) addresses the issue of the impact of globalization on testing and specifies a number of factors influencing test design. These are, first, the trend of using the keyboard instead of pens and pencils for most writing tasks at work or at school. Second, spelling will not matter anymore because of the spell checkers. Third, the test taker may have to travel to the test centers where the extensive compute facilities are rather than wait for the tests to come to him. The fourth is that texts of reading need to be broadly suitable for all cultures.

Our educational ethics demand that we should provide all students the opportunity and encouragement to develop more technical skills. To give every child a genuine chance to develop is the responsibility of the society. Technical training in schools will result in an enhanced human potential for the country. So, we can say that sound economic growth can be achieved only through education. Quality of life and future of developing countries largely depends on the technical excellence. So it is a challenge to our educational system to respond to this demand creatively and urgently. America and Western countries felt this need in 1970's, acted accordingly and overcame their shortcomings resulting into their dominance over the rest of the world. If developing countries seek to grow and compete with the West, they must plan their strategies according to their needs and resources. Without a doubt, we provide computer and portal education but only in selected urban areas. We must fill the gap between urban and rural development so that the goal of economic growth can be achieved harmoniously. For example, in many developing countries, all the

*Dr. Mahmoud Al Migdadi*

government schools residing in capitals and big cities are introducing computer education, but at the same time, rural areas don't possess even the essential infrastructure like classrooms, drinking water, and teaching aids not to speak of laboratories and science equipments.

As with higher education, there is a growing tendency of privatization of all the public facilities including education at school level as globalization has resulted into a declining power of the state. States are becoming more and more reluctant to invest in public sector as this belief is growing prevalent that market can better run all these public utility departments. Public sector is now considered rust out system incapable of evolving and reforming. This tendency can be observed in the field of education. I have mentioned these tendencies in the field of higher education earlier, and we can observe this in the field of school education as well. Alternative and parallel schools are becoming more and more popular in all the developing countries. These private schools are operating with the consent of the state. These institutions in most of the cases are run by capitalists, those who can invest money. Many industrial groups in third-world countries tend towards schooling, as it is new venture for them and at the same time they can operate in this field without the liabilities of tax or customs. They termed such adventures as 'social projects' operating under disguise of social service, although they charge high tuition fees for the better facilities they provide. There is complete bifurcation of schooling: public schools with lesser facilities for those who have less income; and private schools with better technical facilities for those who can afford high tuition fees. Of course, this will result in to the split of society based on financial conditions of different classes which can lead towards a new social crisis. As market can not be combining force it can lead society towards disorganization and even chaos. One additional point here is that growing control of schooling by the corporate sector can lead towards an exploitation of labors and lower their wages.

#### **Policies to Meet the Challenges Posed by Globalization**

Based on the foregoing, it has become very clear that globalization may well be one of the most serious challenges ever to the integrity of human civilization (Muzaffar, 2002). Indeed, globalization is powerful enough to make significant changes in educational systems both at school and university levels and to put educational institutions under extreme pressure to produce individuals for global competition. As a matter of fact, the role of schools and universities as cultural institutions and ideological apparatus of countries is decreasing. It is not because educationists, practitioners and policymakers have to ensure the academic competence of the students under

## **Globalization and its Impact on Education in Muslim**

the pressure of globalization processes but because they have to admit the fact that “up to 90 % of what young people know by the time they complete school they have learned outside of the classroom.” So they need to address a question like “can we say that we are using our time in school to its best advantage and is it worth the 10 % gain that is achieved there (in the classroom)?” (Wilson, 1999: 29). This question is crucial and lead to a consideration of the need to have new understanding of what it is to be the role of schools and universities in today’s globalized world.

One point closely related to the role of schools and universities today, is the role of globalization as an agent of change, be it cultural, economic, political or, more importantly, social. According to Moore (1967), social change entails significant alteration over time in, among other things, social relations of people, behavioral patterns and culture, including norms and values. It indicates the change of the components of a society, individual, family, community, or nation. This change should include one’s norms and values which maintain these social components. It may occur as a result of both internal and external forces. On the one hand, according to Ibn Khaldun (1986), the internal force to be civilized among the Bedouins is to avoid hardship or toughness of the nomadic life. They establish city and sedentary culture which is the adoption of diversified luxuries and convenience. It may be human nature to avoid hardship and to enjoy easiness. On the other hand, the external forces represent the forms of colonialization, modernization and globalization. These external forces are essentially the expansion of ideas of diversified luxuries and convenience from developed countries to developing countries. Once people in developing countries are attracted by the luxury and convenience of various kinds of materials and technologies, they cannot preserve their “religion, because it has now been firmly colored by customs of luxury, and it is difficult to discard such coloring” (Ibn Khaldun, 1986: 292). This easiness, argues Ibn Khaldun, seduces people in various types of immoral actions and leads to corruption of the individual inhabitants. This is the beginning of civilization decline. The possible way to minimize such decline may be either to stop moral corruption or to choose hardship. It is the crucial task of Muslim education today to counteract this corruption and to produce students who are responsible, creative, adaptable and to have perseverance. It is a challenge whose resolution requires education policy-makers, scholars, professionals and practitioners in Muslim countries to pay heed to the various dimensions of globalization. Educational systems in Muslim countries must be a key part of the social systems in these countries, and must play a central role in bringing about integrated individuals, who are

*Dr. Mahmoud Al Migdadi*

capable of dealing with life productively, selectively, critically, and creatively. In what follows, several strategies and policies are given to be implemented in order to reap the benefits of globalization and to meet the challenges posed to Muslim countries by the same process.

To counter the challenges posed by multi-national cooperation with abundant capital, entrepreneurial skills and education, Islamic countries must strengthen inter-Islamic countries' cooperation. They must be able to develop policies and to reform rules and institution arrangements according to their different levels and circumstances so as to pressure global players to take affirmative action policies targeting utilization and empowerment of local human and natural resources.

It is worth mentioning that Muslim countries are gifted with three major sources of strength. These are: religion, natural resources and human resources. But Muslims have succumbed to narrow political and Islamic teaching and to external exploitations because illiteracy and weak educational systems are a reality in most of the Muslim countries. The tendency for seeking comfort zone, with no concerns of responsibilities and accountability is also growing as an influence of globalization which even worsens the situation. It is here, religious education should play a significant role. Given that religion is the first blessing, it should be taught in a way that would provide enough inspiration and encouragement to the growing Muslim youth. To influence the minds of young generation, religious education must be made meaningful and relevant to students' lives, for meaningful and relevant education will make students intrinsically motivated to learn (Tauhidi, 1995). It must also be holistic in nature, that is, when educating our students we should train them to always keep their eye on the whole picture rather than on any of its parts and to consider the macro rather than the micro view of what they are studying. It must also be integrative in the sense that it, on one hand, must encompass the whole learner and cater, through broad range of topics, for his growth in all its aspects: spiritually, intellectually, imaginatively, physically, scientifically, and linguistically. On the other hand, it must be integrative across time, place and culture, across knowledge and values and across actions and application (Tauhidi, 1995). More than all these, religious education must be value-based and must consider the ethical dimensions of any topic so as to make students work productively and engage actively in the teaching/learning process. With respect to this, Muzaffar (2002) asserts that, the internationalization of the ethical values within the consciousness of the individual and the community as a whole is the only real hope for humanity. This is because, argues Muzaffar, it is almost impossible, especially now

## Globalization and its Impact on Education in Muslim

with the availability of satellite televisions and the Internet to censor all information these technologies bring in and filter that is objectionable to the Islamic values. Hence, through education, our children should be trained to derive their value-system from religion. Therefore, education policymakers should be aware of the fact that every aspect of the teaching-learning process conveys values to students and provides opportunities for them to learn about values. As such, on one hand, teachers should read widely and broaden their general knowledge so as to develop a better awareness of their own values and how those values influence their behaviors as role models and to be able to relate Islamic values to their learners' experience and knowledge. Teaching materials, on the other hand, should include that which is compatible with Islamic beliefs and values and exclude that which is not. An additional further characteristic feature that religious education must have is that it must be challenging. That is, argues Tauhidi (1995), "Students must be challenged to thoughtfully examine the topics they are studying, to participate assertively in group discussions, to work productively in cooperative learning activities, and to come to grips with controversial issues." A further and even more fundamental characteristic feature of religious education and without which it will not be effective, is that it must be active. Both the teachers and students need to be actively and genuinely engaged in the teaching/learning process. On the one hand, teachers must be always prepared to teach, ready to take part in curriculum selection and adjustment, and willing to update and back up their knowledge base. On the other hand, students must be involved actively in the learning process by providing them with hands-on and minds-on activities that call for them to react to what they are learning and to use it in their lives in some meaningful way (Tauhidi, 1995).

Again, religion being the first priority for Muslims, it should be transformed into a uniting force of all Muslims into a single community. *Tawheed* or Loyalty to God offers an integral unity to resolve all differences among Muslim communities, which has been caused by localism or regionalism. "It becomes an all-embracing value when this unity is asserted in the unity of humanity, unity of man and nature, and the unity of knowledge and values" (Sardar, 2004). According to Muzaffar (2002), "To decide on the basis of Divine ethics one must be deeply conscious of his/her relationship with God. A God-conscious society (*tawheedic*) would act against all injustices and do so out of a deep sense of awareness of their position as God's representatives on earth. Such individuals are the real antidotes to the ill effects of globalization." Hence, *Khilafah*, trusteeship, emerges from the concept of *tawheed*. That means persons are not independent of God but are

*Dr. Mahmoud Al Migdadi*

responsible and accountable to God for all their thoughts, words and actions. This *Khilafah*, (trusteeship) implies that people have no exclusive right to anything and that they are responsible for maintaining and preserving the integrity of the abode of their terrestrial journey. The concept of *Khilafa* also makes political leaders accountable not just to God but also to other trustees – the community as a whole (Sardar, 2004).

Hence, these powerful teachings of Islam should act as impulse for Muslim countries to recognize the importance and power of economic integration among them. Muslim countries must develop trust and cooperation with each other and should be involved in active participation in the field of economy, so that dependency on the West for producing and obtaining goods can be minimized. It can be argued that dependency on the West has led to lack of political vision in Muslim countries, and strengthened relations with the West as well as pressures and threat of financial cutbacks and boycotts ... etc make Muslim countries reluctant to depend on themselves. For Muslim countries to stand together to face the global challenges of globalization and to minimize its negative impacts on economic, educational and cultural arenas, unity and cooperation among them should be enhanced. The believers are all brothers; cohesive, cooperative and balanced societal relations united in principles of *Tawheed* and *Khilafah*, united by *Qur'an*, *Ka'bah* and Prophet(s) make them one nation. In the light of this, and in order for Muslim countries to take advantages of opportunities that globalization presents, they collectively need to work together to formulate a dynamic education system. "There should be much reformation at local level, by improving internal and cross border conflicts, weak institutions, poor policies and assuring good governance which are essential to gain its benefits and protect the poor from its negative effects" (Barise, 2004). Instead of forming policies to provide a formal education which cater only for market demands, technical and managerial skills, leaving aside traditional academic subjects (Muzaffar, 2002), a balanced view of education which gives due weight to the "growth of the total personality of man through the training of man's spirit, intellect, his rational self, feelings and bodily senses" (First World Conference on Muslim Education, 1977) should be addressed by the educational policies in the Muslim countries.

Given that natural resources are the second source of strength of Muslim countries, these countries should invest in the development of technological instruments that make them better able to use their natural resources. Reliance on imported machineries, human powers and strategies should be decreased, because the heavy dependence on global markets brings along

## **Globalization and its Impact on Education in Muslim**

increased vulnerability to external pressures and would impose constraints to development in the Muslim countries. Since Islamic community as a whole possesses the major factors of production and natural resources, there is a critical need for industrialization and development to utilize natural resources, labour, capital entrepreneurship. Despite the fact that Muslim countries are blessed by great resources, they are still lagging far behind the developed countries in modern knowledge, technological skills and in many others. The state of complacency with what they have should be also changed. If this does not happen, resources of Muslim countries will be controlled and manipulated by the developed countries. Therefore, essential knowledge base on how to fully utilize their countries' economic resources so that they will not be left behind should be one of the priorities of Muslim countries.

Human resources being third, it is necessary to make sure that the availability of professional community and institutions are able to utilize modern scientific and technical knowledge which is very crucial in making a country ready to meet the challenges of globalization and utilize its own natural resources. Every human being is a source of usefulness. An education system which is dynamic and which addresses the potential needs of individual, society and humanity at large, educational policies which are ethically and economically sound should be devised, so that these sources of usefulness get nurtured accordingly. Primary and secondary schooling should be able to cater minimum life skills to all children of school age. Methodologies should be there to ensure that such skills have been acquired by them.

The educational curriculum should cater economic, technical and social needs of society. The current economic growth in most of the Islamic countries is not consistent with human development. Hence, Islamic countries should adopt most proper actions both at regional and international levels to maximize gain from globalization, by enhancing human development through universal access to education, health and social services and developing cooperation among Islamic countries. In general, most of the low income Islamic countries do not have good access to the Information Communication Technologies. However, access to ICT is important not only for economic growth of the poor countries in this era, but also for development of human resources. Hence, "it is important for Islamic countries to develop priority mechanisms to reduce digital divide, promote development, and help poor acquire literary and marketable skills. ICTs should be utilized for information process and production technologies rather than just as means of communication. Best long-term investment that

***Dr. Mahmoud Al Migdadi***

can be made using ICTs is to apply ICTs in education and training” (Barise, 2004). At the same time, it is important to use the right approach when incorporating ICTs into classrooms and make sure that no negative impacts of using them are imposed on cultural values or religious beliefs.

That means a clear epistemological and institutional development of scholarship and vision is also of utmost importance while formulating educational policies, especially in relation to scientific research. There is critical need to make scientific research more relevant to the people in poor countries and base it on the alleviation of poverty rather than on development. This is specifically significant, because only when Poor’s needs are addressed, the development of human resources will be possible. Hence, specific priorities must be set taking into consideration the fundamental needs of poor countries in the domains of scientific research. The poor levels of science and scientific research in Islamic countries and factors like the lack of clear set of priority and Muslim brain drain had been behind huge discrepancy between Western and Islamic countries. Weak basic research, total absence of advanced research in areas of information technologies, molecular biology, chemistry and others, and low ratio of Research and Development (R&D) expenditure are other reasons which make Islamic countries lag far behind. “Only 0.2% of GDP is spent on R&D in Arab Islamic countries and most of which is paid only for salaries” (Barise, 2004).

Following Muzaffar’s (2002) recommendations, educational policies should plan short and long term plans to address general, technical, vocational and agricultural education and ethics and moral standards should be injected into economic activities as a short-term and medium-term strategy, which can be done through the process of education, because internationalization of the ethical values within the consciousness of the individual and the community is the only real hope for humanity to counter the cultural influences of globalization, which can be achieved through effective education system. Only when educational policies are able to cater strategies to various changes and to regulate market with ethical principles, we should expect a conducive human resource development. Islam being the religion of all Muslims, it has provided certain fundamental concepts and values upon which an ideal Islamic society is based. These fundamental principles allocate development and progress. Also, they should be made the motives of Muslims’ unity and cooperation. These concepts include such notions as *tawheed* (unity), *khilafah* (trusteeship), *ijtihad* (sustained reasoning), *ijma’* (consensus), *shura* (consultation), and *istislah* (public interest). *Ijtihad* or sustained reasoning is the tool which has been used throughout Muslim

## Globalization and its Impact on Education in Muslim

history to adjust to change, innovate traditions and to introduce progressive ideas in the community. Political change in a State or society is brought about by the use of *ijtihad* and *shura* and *ijma'*. *Shura* is consultation and *ijma'* is consensus. Community leaders have to consult each other when any matter of importance to the society as a whole (*istislah*: public interest) is implemented. Both *shura* and *ijma'* are needed to give legitimacy to changes and innovations put forth and implemented (Sardar, 2004).

In addressing the challenges posed by globalization, various forms of cooperation are needed, between the public and private sectors. Hunt (1984), for example, recommends a shift in school management. He argues that there is a need to create partnership between education, business, and government to improve education for economic growth. He sought the help of industries in three ways: First, to help to draw the required curriculum to provide top quality education; second to provide financial support to schools; and third, to convey to the educators the skills that are needed in the work place. He advises the business community that if it wants higher profit, then industry must involve itself with a full partnership with schools in educating the future young generations. Any excellence in schools will cost money, so investment must be increased in the financial, human, and institutional resources. James Hunt (1984) is strongly in favor of improving the infrastructure and working conditions at schools, establishment of explicit requirements regarding discipline, attendance, homework, grades etc., and to adopt some quality control majors to ensure excellence and effectiveness. In fact, all these steps are more needed in all the developing countries. We should adopt matters of measuring the effectiveness of teachers and learning of students. There is also a need to modify the teachers training courses in view of the changed needs produced by information communication technology. Leadership and management are the areas that need improvement to ensure quality in schools. In order to improve the economy of the country, care should be taken of all the sects of the society, for example women, minorities, and exceptional children.

The present society is a meritocratic society. It believes high status positions should be achieved on the bases of merit rather on the account of one's race, ancestry, or sex. The children of the poor should have equal opportunity to achieve high status. Economic growth of a country also depends upon expert and trained individuals. In this sense our society is an expert society. The crucial function of schools is not so much to teach specific useful vocational skills, but to teach pupils how to learn. The reason for this is that schools cannot always teach the highly specific knowledge and skills. But they provide a foundation of general cognitive skills that permits effective

*Dr. Mahmoud Al Migdadi*

learning of more specialized knowledge. According to Christopher J. Hurn (1993), functional paradigm offers both an explanation and justification for the role of educational institutions. Schooling performs two crucial functions, it helps to create a rational society that prefers to select talented people on the bases of afford and ability; second schools teach the kind of cognitive skills essential for a society dependent on knowledge for economic growth. The functional paradigm supposes the present society a democratic one and sets goals toward social justice and unity in diversity. School curriculum reflects these three aspects that are meritocracy, expertness, and democracy. In a Muslim society, curriculum must cover Islamic values within the technicalities of all the subjects taught at school level. This is the most difficult task ahead of Muslim youth. It is true that Islamic value is important to be inculcated but the youth face the challenge of accommodation of value prevalent in society. The youth are exposing to the variety of entertainments like cartoon, comics, video games, and movies. After school, they go to cyber café and game center and waste their time and money for fun. They are no more motivated to study hard and not interested in developing new ideas and thoughts because they are facing an increasing 'cultural gap' between in the class and outside the class. Teachers are not interconnecting the subjects taught in the class and real life in society. Naturally, the aim of study is to pass the exam with a fair score. In this sense, it is no wonder why modern schools are receiving popularity nowadays because computer-based education is fun and skill-based, and offers link with information technology boom in the society.

Moreover, it is very clear that students are now more interested to take science based subjects than humanities. Of course it could be a positive trend but it needs attention of the educationists. Computer, internet, and portal education are going to be an essential part of curriculum in spite of the digital divide witnessed in all the developing countries. Introduction of modern schools in Muslim countries should aim at providing modern technology for the benefit of students, teachers, and communities. Teachers and administrators should be provided with technology to become more efficient and effective in facilitating and managing the teaching/learning environment. Students should be provided with the opportunity to develop lifelong learning skills through the use of technology. Computer will empower students to follow individualized paths of learning, helping them become better educated citizens. However, it should be taken into consideration that all the technical knowledge is produced in the West. In this sense we are consumers of that knowledge. Introducing the technical subjects in schools compelled us to adopt the text books prepared by the

## **Globalization and its Impact on Education in Muslim**

Western authors. These text books are written for a value free secular system of education. The education system in Islam is a value laden system based on the concept of tawhid, aqidah, and akhlaq. For a Muslim, education is a process that aims at the balanced growth of the personality of student through the training of man's spirit, intellect, the rational self, feelings and bodily senses. In other words, Islam aims at to develop both cognitive and affective domains of a child. The blind adoption of Western curriculum resulted into the estrangement of the Ummah from Islamic value system. What we need is an eclectic approach to curriculum to be adopted in our schools. Our curriculum must reflect the Islamic values and world view. While adopting the Western curriculum, it must be reconstructed creatively. For example, while teaching the concept of evolution; Islamic concept of the origin of man should also be included in the text. Similarly Quranic concept of the universe should be taught along with modern astronomy. Such aspects of aqidah and akhlaq can be included in all the technical subjects to perpetuate spiritual values along with the technical excellence. According to al-Alwani, "It (eclectic model) should create harmony and provide a common purpose, thus directing all efforts towards developing the righteous Muslim whose mind and soul, behavior and powers of individual initiate and reasoning are strong and productive." (al-Alwani, 1989: 6). In view of the changes that occur as a result of globalization, Muslims need a strong educational and cultural strategy. This strategy should be free from the dualism witnessed in the past. The revealed knowledge and transmitted knowledge should be combined in a creative way. At the same time Western knowledge of physical and social sciences can not be ignored.

### **Conclusion**

In short, globalization is a very real phenomenon that affects Muslims at both personal and societal levels. It affects at national and international levels too. It is unavoidable with its negative and positive aspects whether economically, socially, politically or culturally. It poses tremendous concomitant challenges for education and educational policies in Muslim countries. Hence, it becomes imperative to uncover its impact and to look critically at it in order to counteract the challenges it puts forth. Various strategies should be implemented through influential educational policies, especially in terms of manpower, socio-political, technological and economic developments. It is time for education policymakers, scholars, professionals and practitioners in Muslim countries to question the role of schools and universities and other cultural and educational institutions. Globalization is posing challenge for contemporary Muslims to change their worldview and move from ritualistic, i.e. what is allowed and what is

*Dr. Mahmoud Al Migdadi*

forbidden by Islamic law or *halal/haram* paradigm to creative/productive paradigm, with critical thinking as its main premise. Muslim countries should focus on policies that cater to the development of human potentials and resources along with adjusting policies to face change and challenges standing on the principles of *tawhid*, *khilafah* and using the mechanisms of *ijtihad*, *shura* and *ijma'* to uphold Muslims' interests at regional and international levels. This is of special significance because the pervasive influence of Westernization and secularization with their secular value systems is insidiously slipping into colleges and universities in Muslim countries, and nothing serious has been done to counteract that influence. Educational Policies devised in the Muslims countries should be able to facilitate development in Muslim societies and should integrate Islamic principles into education in the most effective and integrative manner. It should be based on the religious vision of the unity of humanity, because it was religion that first espoused the idea of the oneness of humankind, not globalization (Muzaffar, 2002).

It might be true that globalization has demolished those walls that separate world countries to the extent that no country can shut itself off from others. However, globalization, as it is currently developing, has failed in its endeavours to make separate world nations, countries and cultures live equitably in a single world society, a global society. It has worsened the situation of vast majority of countries and peoples of the world, particularly those in the developing countries. As far as the economic conditions of these countries are concerned, the polarization of people into rich and poor can clearly be seen in the era of globalization. The rich are richer, and the poor are poorer. So long as the social and cultural conditions of the people in the developing countries are concerned, globalization is, due to the wrong way it is acknowledged today, a threat to the people's social conventions and relationships as well as to their cultural norms, traditions, and values which direct these relations

Globalization raises many questions that need to be answered by Muslim intellectuals. These questions are continuously raised in the minds of younger Muslim generations. Can Muslims adopt the technology of the West and still uphold the teachings of Islam? Are the values of the West inseparable from Western technology? How can the *Ummah* avoid negative aspects of modernization? How can we contribute to make technical education a value-laden system? These and many more such questions stress the need to evolve an education system to address both the educational needs of a modernizing society, and to inculcate Islamic value system in it.

## Globalization and its Impact on Education in Muslim

### References:

1. al-Alwani, Taha Jabir. (1989). *Outlines of a cultural strategy*. London: International Institute of Islamic Thought.
2. Barise, Abdullahi. (2003). *The effects of cultural globalization on Muslim families: Challenges, opportunities, implication for Muslim Unity*. Paper presented in International Conference on Globalization and Muslim World, Kuala Lumpur.
3. Barise, Abdullahi (2004). *Globalization and poverty alleviation in Islamic countries: The role of Information Communication Technologies & scientific research*. Paper presented in International Conference on Globalization and Muslim World, Kuala Lumpur.
4. Bekele, Fekadu. (2004). *What is globalization?* Retrieved October 14, 2008. [http://www.ethiomeia.com/release/what\\_is\\_globalization.html](http://www.ethiomeia.com/release/what_is_globalization.html)
5. Calvocoressi, P. (2001). *World politics 1945 – 2000* (8<sup>th</sup> edn.). New York: Longman.
6. Currie, J. (1998). Introduction. In J. Currie & J. Newson (eds.), *Universities and globalization: Critical perspectives* (pp. 1–13). Thousand Oaks, CA: Sage.
7. Daun, Holger. (ed.). (2002). *Educational restructuring in the context of globalization and national policy*. New York: Routledge Falmer.
8. Delanty, Gerard. (2001). *Challenging knowledge: University in the knowledge society*. Buckingham: Open University Press
9. Extracts from the Conference Book of The First World Conference on Muslim Education, King Abdul Aziz University, Jeddah and Mecca al Mukarramah, 1977.
10. Frank, A. G. (1998). *Reorient: Global economy in the Asian age*. Berkeley: University of California Press.
11. Goldberg, Pinelopi Koujianou, & Pavcnik, Nina. (2007). *Distributional Effects of Globalization in Developing Countries*. *Journal of Economic Literature*, 45(1): 39–82. Retrieved October 14, 2008. [http://www.princeton.edu/~pennykg/JEL\\_Globalization.pdf](http://www.princeton.edu/~pennykg/JEL_Globalization.pdf)
12. Hunt, James B. (1984). *Education for Economic Growth: A Critical Investment*, in James W. Noll (ed.), *Taking sides: clashing views on controversial educational issues*. Connecticut: The Dushkin Publishing Group.
13. Hurn, Christopher. (1993). *The limits and possibilities of schooling: An introduction to the sociology of education*. Boston: Allyn and Bacon.
14. Ibn Khaldun. (1986). *The Muqaddimah: An introduction to history*. (Franz Rosenthal, Trans.) London & Henley: Routledge & Kegan Paul.
15. Kluver, R. (2000). *Globalization, informatization, and intercultural communication*. *American Communication Journal*, Volume 3, Issue 3. Retrieved October 14, 2008. <http://acjournal.org/holdings/vol3/Iss3/spec1/kluver.htm>

*Dr. Mahmoud Al Migdadi*

16. Knight J. & de Wit, H. (eds.). (1997). Internationalization of higher education in Asia Pacific countries. Amsterdam: European Association for International Education.
17. Knight, J. (2003). Internationalization: Developing an institutional self-portrait readings for EOTU project. Retrieved November 12, 2008. <http://www.eotu.uiuc.edu/events/Illinoisnovfinal.pdf>
18. Microsoft Encarta Online Encyclopedia (2008). Globalization. Retrieved November 12, 2008. <http://encarta.msn.com> © 1997-2008 Microsoft Corporation.
19. Moore, W. E. (1967). Order and change: Essays in comparative sociology. NY: Wiley.
20. Muzaffar, Chandra. (2002). Globalization and religion: Some reflections. Retrieved October 14, 2008. [www.islamonline.net/English/contemporary/2002/06/Article3.shtml](http://www.islamonline.net/English/contemporary/2002/06/Article3.shtml)
21. Nye, Joseph. (2002). Globalism versus globalization. The Globalist. Retrieved August 10, 2009. <http://www.theglobalist.com/printStoryId.aspx?StoryId=2392>
22. Phillipson, R. (1992). Linguistic imperialism. Oxford: Oxford University Press.
23. Robertson, R. (1992). Globalization: Social theory and global culture. London: Sage.
24. Santos, de Sausa B. (1995). Towards a new common sense: Law, science, and politics in the paradigmatic transition. London: Routledge.
25. Sardar, Ziauddin. (2004). Islam and the West in a trans-modern world. Retrieved November 5, 2008. [www.islamonline.net/english/Contemporary/2002/05/Article20.shtml](http://www.islamonline.net/english/Contemporary/2002/05/Article20.shtml)
26. Smith, M. K. (2002) Globalization and the incorporation of education. The encyclopedia of informal education. Retrieved October 14, 2008. [www.infed.org/biblio/globalization.htm](http://www.infed.org/biblio/globalization.htm).
27. Tauhidi, Dawud. (1995). A vision of effective Islamic education. Retrieved November 5, 2008. [http://www.daralislam.org/programs/bring/A\\_Vision\\_of\\_Islamic\\_Education.PDF](http://www.daralislam.org/programs/bring/A_Vision_of_Islamic_Education.PDF)
28. Todaro, M. & Smith, S. (2004). Economic development (8<sup>th</sup> edn.). Singapore: Pearson Education.
29. Turner, B. S. (1998). University, elites, and the nation-state: A reply to Delanty. London: Sage.
30. Wan Daud, W. M. N. (1998). The educational philosophy and practice of Syed Muhammad Naquib al-Attas. Kuala Lumpur: International Institute of Islamic Thought and Civilization.
31. Wikipedia, The Free Encyclopedia. (2009). Globalization. Retrieved August 9, 2009. <http://en.wikipedia.org/w/index.php?title=Globalization&oldid=306892571>
32. Wilson, E. (1999). Rethinking literacies, the Simpsons and 'global cultures' In A. Pandian (ed.) Global literacy: Visions, revisions and vistas in education (pp. 13-32). Serdang: University Putra Malaysia Press.
33. Zughoul, M. R. (2003). Globalization and EFL/ESL pedagogy in the Arab World. Journal of Language and Learning, 1 (2), 106-146.