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Higher Education in Developing Countries: with a Focus on Muslim Contexts

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Education and Partnerships: meeting the educational needs of Muslim contexts

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Abstract

The notion of partnerships for educational provision and improvement has wide currency in international development discourse. Organisations such as the World Bank, bilateral aid agencies, and international development agencies all promote partnerships with local and national governments, non-governmental organisations, and educational providers in developing countries or low and middle-income countries – many of which happen to represent majority or significant Muslim communities. This paper will consider the nature of these partnerships and illustrate various notions, ideologies, and potentials of partnership arrangements; illustrations to support the theoretical positions outlined will obtain from a review of a new initiative: the provision of a Master's degree programme for the University of London that is being delivered in 'partnership' with The Aga Khan University Institute for Educational Development with support from the Commonwealth Scholarship Commission (funded by DFID).

The intent of the initiative is to promote the training of human resources in the area of education and development, faculty exchange and sharing of expertise, and unleashing collaborative research potential. The initiative, in this instance, is dependent on the availability of distance/on-line learning technology, a tertiary educational institution with complementary competencies in education, research and development, and a long-standing relationship between the two institutions – both in terms of personnel and programmatic collaboration.

The paper will conclude by drawing attention to what is deemed to be the current period of 'globalisation' of the world economy with the concurrent the ongoing alignment of qualifications, competencies, and certification and the impact this has on education in Muslim societies, issues and challenges of meeting and responding to local (Muslim) aspirations as they are encoded in educational curricula, and the transformative potential that is implicit in the era of globalisation.

Introduction

This paper draws on the experiences of an ongoing collaboration between the Institute of Education University of London and The Aga Khan University Institute for Educational Development. After describing the initiative and considering the lessons arising, I shall come to a theoretical understanding on the central theme: the character of universities and higher education in developing countries with a special focus on Muslim contexts.

Nominally, this paper falls in the thematic category of international partnerships. This is to some extents quite convenient in that the present collaboration is of such a character that it is international in scope and intends to build on a partnership between the two institutions. It is also challenging in that the present initiative, reflective of developments in both institutions, forms the basis on an analysis that it will be an ongoing venture, which of course is not entirely certain as will be elucidated further below.

In 2003, the Commonwealth Scholarship Commission called for proposals for its new Distance Learning scholarships which are in part funded by the UK's bilateral aid arm, the Department for International Development (DFID), and the Foreign and Commonwealth Office. Upon considering whether such a scholarship scheme would be of interest to the Institute of Education and how it may be pursued, I recalled a conference addressed by Shamsh Kassim-Lakha, President of AKU, at its first higher education conference[1].

Kassim-Lakha outlined the reasons for which newly founded universities in the developing world may want to partner with older more established, and what he termed 'mature', universities. Such partnerships, it was argued, are important for a number of instrumental reasons ranging from quality assurance to technical skills transfer. However, mutuality had to be established to ensure that the 'partnership' was not forged on a one-way transfer or dependency. A number of suggestions were put forward to overcome the dependency tendency, indeed to encourage mutuality of the linkages, including: reimbursing the provider university for the costs in which the learning accrues to the new institution and forging collaborative arrangements such as faculty exchange, pursuit of joint research, and enabling student exchanges. At the heart of these suggestions is the notion of *quid pro quo*; that is, in all exchanges there is a requirement of compensation or commensurability that values what transpires. Clearly then, the linkages one seeks must add value to one's activity – especially if that be the founding of a university. It was, in part, this notion that underpinned the current collaboration to which I turn now.

Commonwealth Scholarship Commission Distance Learning Programme

The context of the piece cited above and to a great extent of this conference now is that the newer universities are in developing contexts and the older mature ones are based in developed countries. The notion of partnerships for educational provision and improvement has wide currency in the international development discourse (Crossley and Watson 2003, Watkins 2000)[2]. Organisations such as the World Bank, bilateral aid and international development agencies all promote partnerships with local and national governments, non-governmental agencies, and educational providers in developing countries. Many of these low and middle-income countries happen to represent majority or significant Muslim communities (UNDP 2003, 2004)[3].

Before considering the wider implications of such collaborations such as ideology, dependence, power, and epistemology, I should like to describe the scheme as a case in point. Presently, the scheme supports 20 scholars from Pakistan and India, both rural and urban-based education personnel, to study for a Master's Degree in Education and International Development to be awarded by the University of London. Students spend a little over a year pursuing the MA course at a distance (two online modules) and then come to London to complete the complement of the remaining two modules delivered face-to-face over one term. They then return to their home country to complete the dissertation[4]. The proposal to the Commission was built around three central considerations:

1) That there is a human resource development requirement in low and middle-income countries to which the Institute of Education could contribute given its expertise.
2) That those human resources can only be deployed for valued outcomes if institutional readiness is prevalent and seeks to harness the availability of such resources.
3) That single one-off efforts do not accrue longer-term developmental benefits (societal), whilst they may accrue benefits to the individual.

A brief word needs to be said about the role and potential of ICT before further describing the scholarship scheme.

Educational Provision: Considering the role of ICT: It must be borne in mind that the scholarships were for distance learning. There is now widespread use of Information and Communications Technology for the purposes of educational development, especially continuous professional development (CPD) in sub-Saharan Africa, which has been researched by the Institute of Education amongst others in the UK[5]. A summary of a UNESCO study (2001), conducted by the International Research Foundation for Open Learning (IRFOL), presented ten case studies from nine counties: Brazil, Burkina Faso, Chile, China, India, Nigeria, Mongolia, South Africa and the United Kingdom. Perraton, who directed the study, highlighted three key areas to which attention must be paid if intended benefits of such programmes were to be realised: (i) ensure that the management structures are right; (ii) choose technologies that are convenient for learners; and (iii) find ways to oversee that benefits of the programme intended to reach participants' workplaces: determine an effect in changed practices[6].

Keeping in mind both the motivations exhibited by developing country universities to form partnerships as well as the learning amassed in the provision of distance learning programmes, this scheme sought to meet personal and individual development needs, take cognisance of institutional priorities and structures, and to unleash latent potential to result, we hoped, from catalytically bringing the two institutions together. The recipients of the scholarships first needed to fulfil the primary premise of the scholarships: to reach those who would not normally be afforded the opportunity to study for an advanced degree qualification from Commonwealth countries[7]. However, we had additionally limited the applicants in the first round to those people, working in the field of education, who could relate their work experiences directly to the degree. The extent of the Aga Khan Development Network (AKDN) in India and Pakistan, the transparency and accountability in-built in the network, and the complementary areas of work ameliorated many of the concerns that arise from Perraton's first key area of concern. The AKDN as the largest non-governmental organisation in Pakistan, which is a preferred development partner wherever it exists, and who entrust international governing boards with fiduciary responsibility inspire trust and confidence[8].

Secondly, as AKU-IED itself was developing certificate programmes using ICT and the availability of a fully furnished virtual technology infrastructure in Karachi as well as in Gilgit (the Professional Development Centre – PDC) and, more importantly, regular contact, meetings, and discussions among the members of the network in Karachi, Gilgit, and Mumbai, it was possible to take full advantage of on-line learning afforded by state of the art ICT.

Finally, and most crucially, course participants as well as their supporting institutions needed to appreciate the value of their studies. For the participants, the course requirement is to spend at least 10 hours a week devoted to their studies on top of their full-time work responsibilities, not to mention additional family responsibilities. The supporting institutions have come to various arrangements with the course participants including a contractual period (bond) whereby the student works with the institution, which pays their salaries as students complete the residency requirement in London, and

in some cases guide participants' studies to particular areas important to the institution's mandate.

Distance-learning programmes are notorious for high non-completion rates. A large percentage of distance learners decide that the extra time, effort, and diligence is unaffordable or impractical; in our programme we expect 100% completion rates. This is the crux of the scheme, which has a three-fold character:

(i) Relating the degree directly to the work of the participant;

(ii) A pedagogically robust mixed-mode model in which the distance learner has access to two forms of collegial support:
a. Within the partner institution (in-country), either at AKU-IED or PDC or equivalent and
b. A one term residency (three and a half months) in London to engage in face-to-face taught modules with other students from around the world pursuing similar courses of study; and

(iii) Two-way faculty exchanges programme in which faculty share their expertise with colleagues at the partner institution.

At the present time, the scholars are approximately two-thirds through a two-year part-time MA having completed their term in residence at the Institute Of Education.

Analysis

The Commonwealth Scholarship Scheme: Thus far, this paper has described a collaborative programme of study, funded by the Commonwealth Scholarship Commission and built on principles that have been enunciated by a developing country university itself as well as on a considered understanding of the nature, scope and limitations of distance learning. Students have had opportunities to apply and in turn reflect on their day-to-day work experiences and will be in a position to continue to use their degrees in their educational contexts. Table 1 below captures students' current work and the education levels at which they are expected to make an impact.

Table 1 – AKU and IOE Scholarship Student Profile

Level of Education	Work Description	Number
School – Primary	Teacher	3
School – Secondary	Teacher	4
School – Management	Head Teachers Executive Officer	3
School System – Professional	Teacher Education	1
Tertiary – Administration	Programme Officer	2
Tertiary Institute – Research	Research Officer	5
Tertiary Institute – Academic	Lecturer	2
Total		**20**

It can be argued that not only can the programme ensure greater throughput with mixed-mode delivery: distance and face-to-face study, but that such a programme retains the pedagogical strengths of both modalities. Clearly, this leads to cost reductions as compared to conventional programmes, both direct in terms of cost of the provision and accounting for drop-outs and wastage as well as opportunity costs whereby employers (and others of concern e.g. family) retain the services of the course participant. Although, it is too early to say, it may also be contended that such a scheme mitigates the unfortunate bleeding of human resources or brain drain that we witness from developing countries.

More problematic has been the faculty exchange, which itself was limited (for funding reasons) from a span of one academic term to two weeks. Thus the expected outcome of the faculty and students being in London and experiencing the academic and personal learning together that would transpire into the local context remained unfulfilled. This last element proved difficult to schedule on two further accounts: (i) the workloads of all faculty are such that visits of a substantial length of time are difficult to schedule and (ii) a full academic role for a visiting member of faculty, including teaching and leading MA level seminars, tutoring students to prepare coursework assignments, and examining student work requires clearance by the provider institute's quality assurance committee, which in turn validates its programmatic provision under the guidelines issued by the Quality Assurance Agency (QAA). This requirement is still applicable in spite of the fact that AKU-IED staff advertised, selected and short-listed the course participants along Institute of Education criteria, provided tutorial assistance to on-line students, and a member of staff was to visit the Institute based on her/his contribution to the field on study. However, whilst it has been difficult to schedule this visit in the current round, mechanisms such as certification in the Institute of Education Examination Procedures are being explored and pursued to enable future faculty visits that will lead to meaningful and collegial interaction.

The third element, to unleash research and development potential, has exceeded our expectations in this first year of the scheme. Three tangible outcomes and numerous others in their gestational stages are underway. This paper itself is one clear outcome, which it is hoped will inform others and inspire further study. Additionally, in programmatic terms in part as a result of this collaboration, the Institute of Education will offer a new MA level module entitled 'Education and Muslim Communities.' Of great interest is that this module is being developed and will be taught collaboratively with the Aga Khan University's Institute for the Study if Muslim Civilisations, which is based in London and the hosts of this conference. It is intended that this module will be an optional module of study for AKU-ISMC's own advanced degree students.

Programmatically and pedagogically, the model developed for MA study that acknowledges partner institutions' strengths, expertise of faculty, and coherence of the programme which enables mixed-mode delivery and thereby assures greater throughput is being investigated within the Institute of Education as well as by the Commonwealth Commission for uptake by other courses of study that wish to reach an international cohort of participants.

The above analysis raises a deeper consideration from the operationalisation of the scheme thus far: the institutional commitment to pursue collaborative arrangements must be considered very carefully and will relate to their intent to work together in the first instance; this will require a determination of the potential benefits that will accrue from such an alliance. Such consideration must inform a framework in which the partners decide to work together, which additionally suggests the resources that need to be deployed (and identified) and the expected outcomes or directions to be pursued. The experience of the current scheme is that a certain amount of experiential learning or a period of getting to know each other will be required and this can take decades to achieve[9]. However, it is clear that such collaboration has to have mutual benefit and be meaningful to each institutions raison d'etre.

A resounding success of this collaboration, based on students output as well as the experiences noted above, is that the IOE-AKU partnership has been awarded a second round of scholarships to commence in the next academic year.

Education and Muslim Contexts - The role of a university

The intent of the initiative as illustrated above was to promote the training of human resources in the area of education and development, faculty exchange and sharing of expertise, and unleashing collaborative research potential. The initiative, in this instance, was dependent on the availability of distance/on-line learning technology (ICT), a tertiary educational institution with complementary competencies in education, research and development, and a long-standing relationship between the two institutions both in terms of personnel and programmatic collaboration.

I would now like to turn to what is deemed to be a globalising world, especially of the world economy, and the ongoing alignment of qualifications, competencies, and certification and the impact this has on education in Muslim contexts; issues and challenges of meeting and responding to local (Muslim) aspirations as they are encoded in educational curricula; and the transformative potential that is felt to be implicit in the era of globalisation (Held et al 1999, Little 2000, Stiglitz 2002)[10].

Education in Muslim contexts in the modern era is described as in a state of crisis or in need of significant transformation and unable to respond to societal development needs as it is reliant on obsolete or inadequate knowledge bases (Saqib 1977, Bacchus 1997, USAID 2003, AMSS 2004, Coulson 2004)[11].

Considering Education in Muslim Contexts: In order to understand and appreciate the state of education in Muslim contexts, it is important to analyse or unpack the notion of 'Muslim education' in the first instance and then to consider the meanings ascribed to 'higher education'. The first place to start – given the longevity, diversity, and variation of provision – might be from the history of various Muslim communities and their founding of educational institutions in antiquity and their developments to the present age and the transformations that Muslim communities have undergone to date; however, this

can only but provide us with a backdrop which, illuminating as it may be, does not assist us in the pursuit of higher education today.

We necessarily have to consider the nature, character, and needs of Muslim communities: the political, cultural, economic, and social conditions across the globe. In addition, given the various shifts in geo-political circumstances and the advent of a uni-polar world in the latter part of the 20th century, it behoves us to consider the ideological, political-economic interests, and areas of influence that international organisations, world powers, and interest groups hold and their particular notions of education, the purposes that education entails, and ways and means it can best be promoted[12].

The above is a tall order. Firstly, because it calls for a historiography that has to all intents and purposes been absent from a critical study of the advent of Islam and upon which so much of the rationale for the extant educational provision is proffered. Indeed, it is also the basis in the West of images of Islam that obtain from a medieval age of fantasy that has not been confronted. To address this historical oversight would require that we engage in multidisciplinary and interdisciplinary studies that are proving to be methodologically problematic and theoretically contested[13]. To add further complexity, universities – as organs of society – it has been argued are 'dead' and need to be realised anew to respond to challenges of the modern world, which necessarily include interdisciplinary approaches to be developed.[14] In an ear of globalisation, new institutional and programmatic features are possible, which are aided by the availability of ICT. Also, in a period of increasing forces of dissent and discord that are divisive juxtaposed to the desire to learn what is outside of one's own purview, it behoves educational planners to consider the role and function of universities to heed these challenges.

No institution today, whether that is government, civil society, university, or development agency, can conceive of itself *sui generis*: that is, in terms of its own function and authority; a role must be ascribed to national or international organs of (global) society. By way of example, from the lessons of the current Scholarship scheme, in part, lack of sufficient attention to an accreditation agency regulation thwarted the faculty exchange component. In the case of institutions in the Muslim world, there can be no room for the argument that 'X' is unique and therefore inexplicably rotates on its own axis without recourse to any other aspect, organ, institution, or authority in society. The argument for too long both in the developing world as well as in the developed world has been that we are dealing with a unique set of circumstances, unique trajectories, and indigenous knowledge bases and understanding which are incommensurate with one another.[15]

These notions are not only ideologically suspect, but do not account for the various linkages and interdependencies that conspicuously do not feature in our study of history, culture, civilisation, and – for our purposes here – development. Thus, for example, it is curious how it has come to pass that the pre-independence history of the Asian sub-Continent has been predominantly recast in a struggle for a separate homeland for Muslims, which was not a defined parameter of the legal entity of Pakistan until 1973 –

more than a quarter of a century after the founding of Pakistan.[16] Similarly, we may take the example forwarded by the Pakistani Nobel Laureate Abdus Salam who when considering the history of 'knowledge transfer' and the issues in the gap between the West and the developing world in terms of science and innovation, notes that it is only around the 15th century that the gap widens. In preceding centuries the great works of the Egyptians, Italians, the Greek Commonwealth, Chinese, Indians, Arabs, Persians, Turks, and Afghans, '… shared a heritage of all mankind. East and West, South and North have all equally participated in their creation in the past … a joint endeavour [can be] one of the unifying forces among the diverse people's on this globe'.[17] Of course, such proposals have immediate practical, societal and political ramifications, for example, the inclusion of Turkey in the enlargement of the European Union. But there can be no denying of the existence of Muslims and an 'Islamicate civilisation' in the Mediterranean region and by extension to vast swaths of Europe that has all but vanished from the textbooks.[18]

Role of Universities in the Muslim World: It is common knowledge that universities are amongst the oldest institutions in society and have been in existence in the Muslim world for over 1,000 years. It should thus be quite clear that there is a tendency in particular contexts and circumstances to reify the original inspiration, experimentalism, search, thinking, critique, and challenge to establish norms that led to what were essentially innovations. In some circumstances, it is argued that the Muslim world faced ossification of its educational and higher learning programmes, which today cannot meet the actual – vastly different needs as a result of the different contexts, human resource availability, history, evolution and nature of these societies.[19]

To reiterate and to put a fine point on it, no institution – in the West or in the Muslim World – is able to function on its on rotating axis and sphere of influence that it hopes to enlarge and, therefore, does not enable interface, impact, and ultimately allow for its own transformation. With its own self-referential structure, no institution can facilitate or assume a role to work with other educational organs and institutions; this was the modernisation project, and universities and institutions of higher learning either in Muslim contexts or elsewhere compromise their relevance if they pursue such a course of action. Today, we must not retort to 'more of the same' as something that is in keeping with our founding mission and 'ethos'. In this vein, as an illustration, we may recall that upon the promulgation of the Aga Khan University it adopted a charter that was '*short and enabling* to accommodate the unanticipated needs of the future as the university develops and changes over time'.[20]

In responding to societal needs, including education, that remains a core concern in all societies, the powerful forces of ideology cannot be underestimated. As Gellner reminds us, vast proportions of Muslim societies fear the 'secularisation' process. The term secular, etymologically referring to the 'profane' as opposed to non-religious, has been a source of great confusion and used to create facile ideological division where none exist. Clearly, this requires precision in the use of our language and to be aware of the politicisation that results. However, these are also genuine concerns of devoted believers that must be acknowledged.[21] The implication that arises has two considerations that are of paramount consequence if institutions of higher learning are to confront the challenges

that face us. One is for universities to consider their notion of leadership and secondly, to consider their aims.

Higher Education and Learning: Engel is of the opinion that only universities can lead society Government and members of the professions are too concerned with the short-term and subject to the imperative to respond to the electorate or clientele and by limited disciplinary knowledge domains that do not enable them to assume leadership. Thus, universities, by their very longevity and ability to transform and if they concern themselves with the promotion of social justice, are the (only) institutions that can lead society[22].

Of course the concept of leadership implies the notion of 'followership'. In the present scholarship scheme, the current cohort of students from Pakistan and India are being exposed to a radically different educational approach than what they have been exposed to in their previous formal education. The notion of critical enquiry, relating to a history of scepticism, is found to be challenging and somewhat alienating. Obviously, any learning programme must accommodate students' experiences and history, but what of the future? Pedagogically, the programme offered an intercultural education setting that assured exposure to a global world (some 12 nationalities were represented whilst students were in residence). It is in the very question of accommodation, challenge, and transformation that the notion of higher learning becomes clarified. University education is necessarily challenging to oneself, the student. If it is not challenging, it becomes mere certification or worse a confirmation of previous (unexplored) bias and thinking. Barnett (1997) suggests that in the very nature of the challenge, the university educator is compelled to create and respond to the alienation experienced by the students by enabling them to cope with the resultant uncertainty. This suggests, in Muslim contexts, the need to be sensitive and open to the range of beliefs, values, and social justice considerations that students bring to their studies.

Partnerships – A Way Forward: It is in relation to this last point that the issues surrounding partnerships are most contentious. To illustrate, we may consider the global aim to reach (Basic) Education For All which is the dominant discourse in educational development today. As virtually all the world's countries signed up to the EFA declaration at Jomtien (1990) and ratified that declaration and framework of action to achieve education for all by the year 2015 (Dakar 2000), it remains clear that some 81 low and middle-income countries will not achieve the targets. Many of these countries are Muslim majority countries, including Bangladesh, Egypt, Indonesia, and Pakistan who are also members of the E9 group of high-population countries.[23] As this was a global declaration and framework of action, rich countries had agreed to fund educational development in poorer countries. A recent joint evaluation of donor countries supporting educational programmes in developing countries highlighted the centrality of funding to achieve Education For All (EFA) goals and representing donor countries, notes the effectiveness and efficiency with which this funding has been put to use. It concludes that whilst external funding has contributed to expanding EFA, this has come at the expense of other education or non-formal programmes and that the voices of those in the broader education community remain unheard[24]. In terms of higher education, the World Bank

came to similar conclusions citing that tertiary education had suffered from under-investment after Jomtien.[25] The report calls for extending and securing long-term funding with the aim of encouraging progress through local solutions, improving relationships and partnerships, and recalibrating focus from formal schooling to the quality of education desired.

It is not surprising that such findings are emanating when we have witnessed that in many Muslim contexts two parallel, sometimes mutually exclusive, educational systems prevail. One that is a remnant of a traditional educational system has its roots in centuries' old curricula and another system that co-opted imperial and colonial education that was imposed for the preparation of the subaltern.[26] Neither of these 'vestigial' systems can serve nation states and communities in a globalising era in which competition, skills, and interdependence are of paramount importance[27]. Similarly, for institutions of higher education in Western societies, witnessing not just demographic changes that have challenged the character of the student body but more importantly their educational aspirations, the experiences and learning available from partner institutions becomes all the more crucial.

Conclusion

Thus, whose knowledge, understanding, values, and perspectives we adopt in our consideration of the nature and value of higher education and learning become all the more vital. Of course, this will be contested but it must also be negotiated as Barnett warns: 'The conflicting discourses of power, economic competitiveness, knowledge, truth, emancipation, and equity cannot be realised in any facile way. The university has to help us to live with uncertainty and even come to revel in our uncertainty.'[28]

The current state of educational provision and the evolving challenges facing Muslim contexts, in concert with the requirement to determine their future mandates, should be based on the transformative potential that exists at the current time. This transformation is latent in the multiple institutional and programmatic manifestations that already exist. How do we enable universities to take such risks and show leadership when the outcomes are so unpredictable? It must be argued that in Muslim contexts, this necessarily involves a moral dimension that is and should be relied upon as a resource for facilitating diverse views and reasoning to be expressed to bring into focus the moral imperatives that require a response to education and development. Obviously, this means that the interlocutors or partners of such institutions must also be willing to engage in the transformative potential as well. Universities in Muslim contexts must appreciate and indeed welcome this role if we are to avoid hegemonic tendencies, especially those arising from a position of presumed knowledge.

Footnotes

[1] Kassim-Lakha, S. (1997), Governance and Linkages for Quality in Private Universities in Vellani, C. and Talati, J. (eds.) Higher Education: A Pathway to Development, AKU and OUP, Karachi

[2] See, for example, Watkins, K. (2000), The Oxfam Education Report, Oxfam and Crossley, M and Watson, K (2003), Comparative and International Research in Education: Globalization, Context and Difference, London, RoutledgeFalmer.

[3] Cf. UNDP Human Development Report http://hdr.undp.org/

[4] The Institute of Education runs a modular MA programme in which students amass a total of 180 credits to merit the degree. Each module carries 30 credits and the dissertation carries 60 credits. All the students on this programme of study have opted to complete four 30 credit modules plus the dissertation.

[5] See research funded by DFID within Imfundo http://imfundo.digitalbrain.com/imfundo/

[6] For further details, see http://www.unesco.org/education/features_en/271101_distance.shtml

[7] It has long been recognised that there are significant inequalities in access to educational opportunity based on a variety of factors such as age, gender, class, linguistic and ethnic groups, and between regions which continue to mar the social justice aspirations of education; that is, to establish equality of opportunity. See, for example, UNESCO IIEP (1982) Inequalities in educational development, Paris.

[8] See the World Bank 'South Asia Partnerships', which discusses collaboration with the AKDN (among other agencies) and states: 'The World Bank's renewed focus on partnerships aims to improve the quality, effectiveness and sustainability of development efforts while strengthening the ownership and commitment of governments and other stakeholders'. http://lnweb18.worldbank.org/sar/sa.nsf/

[9] There are a number of current and ongoing initiatives between the Institute of Education and the AKDN many of which have spanned decades and developed on an ad hoc basis. One such initiative is that Institute of Education staff and the Aga Khan Foundation (AKF) were integrally involved in the establishment of the Child-to-Child Trust in 1979. Subsequently, IOE staff engaged with AKU-IED in the 1990s to establish Health Education and Health Promoting Schools in Pakistan. Other linkages between the two institutions include collaborative publication; institutional strengthening, education planning, and school improvement work in India and East Africa; researching early childhood education; and development of medical education.

[10] Held, D, McGrew, A, Goldblatt, D and Perraton, J (1999), Global Transformations – Politics, Economics, and Culture, Cambridge, Policy Press; Little A. (2000), Globalisation, Qualifications and Livelihoods: towards a research agenda, in Little, A (ed) Assessment in Education: principles, policy and practice, Vol 7:3, Taylor and Francis, Ltd; Stiglitz, J.E. (2002) Globalization and Its Discontents, WW Norton and Co, New York

[11] Saqib, G. N. (1977), Modernization of Muslim Education in Egypt, Pakistan, and Turkey, Jeddah, OIC; Bacchus, M.K. (1997), The role of teacher education in contributing to qualitative improvements in basic education in developing countries in Brock-Utne, B. and Nagel, T (eds) The Role of Aid in the Development of Education for All, Norway pp 134-160; USAID (2003), Strengthening Education in the Muslim World Issue Paper Number 2; Association of Muslim Social Scientists (2004), Muslims on Education – A Position Paper, Surrey; Coulson, A (2004), Education and Indoctrination in the Muslim World: Is there a problem? What can we do about it?, Policy Analysis No. 511

[12] The new module to be offered at the Institute Of Education: 'Education and Muslim Communities' will begin to address such questions.

[13] Arkoun, M. (1994), Rethinking Islam – Common Questions, Uncommon Answers, Westview Press, Oxford; Djait, H. (1985), Europe and Islam, University of California Press, Los Angeles; Humphries, R.S. (1991), Islamic History – A Framework for Inquiry, Princeton University Press, New York

[14] Barnett, R. (1997), Realizing the University, Institute of Education University of London

[15] Al-Faruqi, I. (1982), Islam as Culture and Civilization, in Azzam, S. (ed) Islam and Contemporary Society, Islamic Council of Europe, Longman, London; Fukuyama, F. (1995), Trust: The Social Virtues and the Creation of Prosperity, New York, Yje Free Press of Glncoe; Halstead, J.M. (2004), The Islamic Concept of Education, Comparative Education Vol 40:4 pp 517-529, Huntington, S. P. (1993), The clash of civilizations? Foreign Affairs (Summer) pp 22-49

[16] Hoodbhoy, P. (1998), Education and the State: Fifty years of Pakistan, OUP, Karachi

[17] Abdus Salam, (2001:164), Issues of Knowledge Transfer, in Hayhoe, R. and Pan, J. (eds) Knowledge Across Cultures: a contribution to dialogue among civilisations Studies in Comparative Education No. 11, The University of Hong Kong

[18] See Djait 1985 (op cit) and Hodgson, M.J. (1974), The Venture of Islam – 3 Vols, The University of Chicago Press, Chicago

[19] Cf Abdel Jalil, M. presentation in this conference. Al-Ghazzali (d 1111) is an epochal reference point in which the great learning amassed by Muslim civilisations was halted, referred to as the closing of the *bab of ijtihad* (literally: door of independent reasoning). This, of course, glosses over the great debates, turmoil, warfare, and challenges to established authority and power structures in various Muslim societies, which precipitated unforeseeable changes in the nature of these societies. Similarly, at the dawn of the 20th Century in the West before Einstein, many considered that the various mysteries of the physical world had been solved and that the task now was to bring 'light' (electricity, magnetism, properties of gases, optics, acoustics, and mechanics) to more backward regions of the world cf. Bryson, B. (2004), A Short History of Nearly Everything, Black Swan, London

[20] Kassim-Lakha op cit. p. 209

[21] Gellner, E. (1994) Preface in Ahmed, A. S. and H. Donnan, (eds) (1994) Islam, Globalization and Postmodernity, Routledge, London. Gellner argues that this fear has more to do with de-sacralisation or de-spiritualisation of outlook

then a fear of the profane or material world per se.

[22] See http://www.caipe.org.uk/publications/

[23] EFA Global Monitoring Report 2005, UNESCO, Paris

[24] Netherlands Ministry of Foreign Affairs (September 2003) Local Solutions to Global Challenges: Towards Effective Partnerships in Basic Education

[25] Rosovsky, H. (2001), Task Force on Higher Education, sponsored by the World Bank and UNESCO

[26] See, for example, Ashton, S.R. (1982) British Policy Towards the Indian States, 1905-1939. London Studies on South Asia, No. 2. Curzon; Robinson, F. (1989 ed.), The Cambridge Encyclopaedia of India, Pakistan, Bangladesh, Sri Lanka, Nepal, Bhutan, and the Maldives Cambridge; Tomlinson, B.R. (1993), The New Cambridge History of India, III.3: The Economy of Modern India, 1860-1970. Cambridge

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