Human Resources Development: A Muslim World Perspective

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Introduction

This paper seeks to define human resources development (HRD) as a necessary, if not a sufficient, tool for bringing about societal change in less developed countries (LDC's), and reflects upon different concepts of "development," including the Islamic view of it. Then, it reviews the status of education in the Muslim World and moves on to describe the TALIM model of HRD. In the end, a few salient features of the mechanism of this model are suggested. Also, an HRD policy plan that needs to be implemented by the Muslim *Ummah* is included as an appendix.

Human Resources Development (HRD)

It can be easily argued that HRD has been an established tradition since time immemorial, as it is difficult to determine when individual apprenticeship started. The well-developed ancient civilizations of China, India, Mesopotamia and Egypt would have been impossible without an established tradition of apprenticeship. In the West, however, HRD as an organized activity does not have a long history. Here they have only recently begun to realize its significance. The West has now started to move from the stage of treating labor as a disposable element of production to a position where "human factor" is considered significant as both the planner and the beneficiary of the fruits of production.

According to Knowles (1960) and Nadler (1970), HRD is a strategy of developing skilled manpower. Nadler (1970) defines HRD as a series of organized activities, conducted within a specified time, and designed to produce behavioral change. According to him, it has four components: (1) employee training, (2) employee education, (3) employee development, and (4) non-employee development.

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The difference between training and education is that while training minimizes individual differences, education maximizes them. Development, however, is an on-going process involved in both training and education and is meant for ever-improving knowledge, skills, and attitudes (KSA). As a broader concept, HRD, in connection with various development sectors is considered a vital strategy for a nation's cumulative growth,and is especially relevant to the needs of LDC's (Quabain, 1966; Arasteh, 1969; ILO, 1976; Kamaruzzaman, 1978). However, the nature, scope, content, and management and evaluation strategies and criteria vary from one development ideology to another, as will be seen in the discussion of different concepts of development.

The HRD strategy is not confined to economic aims only, for it also seeks to promote the principle of wider public participation by creating employment through labor-intensive technology, investing in education and training, expanding government programs for social services, creating indigenous managerial, scientific and technical skills,and by establishing effective social service institutions. HRD uses educational indicators to measure national development. HRD is important for growth because (1) in most LDC's, human resources are in abundance; (2) human resources are not yet adequately developed; and (3) cumulative development can be attained through HRD.

Development: A Developing Concept

The aftermath of World War II saw the colonial powers of Europe weakened and virtually devastated. This resulted, first of all, in the emergence of Africa, Asia, and Latin America (including all Muslim countries) as free or partially free regions once again; and secondly, it allowed the United States to assume the economic leadership of the world. For quite a few countries, this new pattern of international relationships was tantamount to "political" freedom coupled with continued economic bondage. The less developed countries faced the challenge of development against stupendous odds such as wide-spread illiteracy, poverty and disease which were deliberately perpetrated in the past by the colonialist powers, and during the post-independence period by neo-colonialists, as well as by their multi-national and local "clients"– i.e., the national elite. Unfortunately, in some cases even their "political" independence was a mirage, for the national leadership that emerged during the freedom struggle did not represent the poor majority, but fell into the hands of those minority groups groomed by the colonialists for ruling the masses (Mazrui, 1978).

Therefore, during the 1950's and 1960's, the new leadership in the LDC's felt that they had no option but to turn to the West for advice and help, even though the latter perceived development in terms of a materialistic

economic perspective. GNP was considered as the sole criterion of growth and was promoted by the technocratic visionaries like Veblen (1904), Rostow (1960) and Ogburn (1964). Rostow's five stages of economic growth (traditional setting, pre-conditions for take-off, the take-off stage, the thrust toward maturity, and the stage of high mass consumption) identified the industrial sector as the leading growth sector and the ultimate goal of all development. Most LDC's, particularly some Muslim countries, blindly followed this untested and inconsistent theory of Rostow (Kuznets, 1971). This idea was further reinforced by the development-modernization theory of societal convergence, which virtually posited the criterion of synonymizing development with westernization.

The resultant educational system in the LDC's was so narrowly conceived that it could only produce manpower to serve the needs and interests of the neo-colonialist regime, and at best, those of their "clients" functioning in these countries. Despite the fact that education continued to be increasingly emphasized, it only resulted in a heavy financial burden on these poor economies, and turned out to be an effective model of "miseducation." Not only was this education irrelevant to the socio-economic needs of the poor rural masses who constituted about 80% of the LDC's population, but it was elitist-oriented and thus lent ever-increasing exploitative power to the privileged minority. Whatever little education was provided to the poor masses in the name of literacy and functional literacy was poorly financed and ineffectively managed. There were no corresponding structural changes in society, and the selection, evaluation,and hiring standards continued to favor the rich (see Table 1). Human resources development, during these decades, simply meant narrow manpower planning (Ginzburg, 1958). Constraints in the LDC's development inexorably persisted. In purely economic terms, these were: (1) a low level of savings, (2) an undeveloped agriculture sector, (3) foreign exchange difficulties, and (4) above all, a lack of human resources development. These problems were aggravated by severe urban unemployment and rural underemployment due to the above-mentioned "miseducation."

During the 1970's, developing countries turned to a more diversified group of advisers: educationists, political scientists,and sociologists. The educationists pointed out the irrelevance of the existing formal education system and gross inadequacy of the adult educational level, even though this same group was expected to participate in the national development activities. They asked the LDC governments to commit themselves to creating a life-long learning society (UNESCO, 1970). Increasingly, political and social scientists, particularly radical ones (O'Connor, 1970; Rodney, 1972), subscribed to the "dependency" theory and stressed that third-world countries were puppets in the manipulative hands of the West, and were thus incapable of independent action. All these groups emphasized that these nations could not make meaningful progress

TABLE 1: PATTERNS OF RURAL DEVELOPMENT

Development Strategy	Objectives	Major Beneficiaries	Dominant Form & Tenure	Ideology	Representative Countries
Technocratic	Increase output	Landowning elite	Large, private and corporate enterprises	Capitalist	Philippines Brazil Ivory Coast
Reformist	Redistribute income; increase output	Middle peasants; progressive farmers	Family farms; cooperatives	Nationalist	Mexico Egypt India
Radical	Effect social change, redistribute political power and economic input and output	Small peasants and landless laborers	Collectives, communes, state farms	Socialist	China Algeria Cuba Tanzania

Source: Adapted from Meier (1976).

unless they generated participatory patterns in their socio-political structures in order to enable their vast human resources to contribute to the national developmental process. "Participation" was the key to growth with equity (Adelman and Morris, 1972; Bauer, 1973; Hirabayashi, *et al.*, 1977, Qutb, 1977).

In the process of analyzing the causes for the present lack of public participation, the role of the existing international economic order, (Bejoui, 1979), in creating socio-economic dualism in LDC's came under fire (Singer, 1971; Edwards, 1977; Bejoui, 1979). But in practical terms, little perceptible progress was made in increasing effective public participation in the development of LDC's. The GNP went up here and there, but had no significant effect on the plight of the poor rural masses.

Countries like China, Cuba and Tanzania, on the other hand, took bold steps toward fundamental structural changes in social, economic, and political policies, and were able to achieve a good deal of equity and social justice despite their slow economic gains. According to Paine (1976), the secret of China's success in effecting "balanced development" lies in (1) a broad sectoral equilibrium between heavy industry, light industry, and agriculture; (2) the technological balance of industrial and agricultural development (both modern and traditional techniques are applied); (3) inter-regional equilibrium in growth (no regional preference); (4) socio-political relationships between classes, and economic relationships between sectors, regions and technology; and (5) an efficient and effective campaign for human resource development through adult education.

The Islamic Concept of Development

Islam presents a comprehensive view of personal growth and collective development, and underscores human resourcs development through lifelong learning *(minal mahd ilal-lahd)*. Qutb (1977) has attempted to illustrate from the Qur'an and *Sunnah* that development is indigenous to Islam which seeks to promote the individual and societal growth in all aspects:

> Islam takes man as it finds him in creation and raises him to the highest apex of growth of which he is capable...It prompts him to grow or "develop" through *education* and good breeding to the end of reaching the higher realms of achievement in all fields.

(The Islamic view of development is presented in Table 2.)

There are many verses in the Holy Qur'an which emphasize the importance of developing a good personal character through education in Islamic beliefs and righteous deeds. Thus, Taqwa (God-consciousness) not only becomes a consequence of knowledge, but also a cause of individual and collective power to create and maintain peace in this society and beyond. This Qur'anic concept has been further elaborated in many sayings of the Prophet,

TABLE 2: DOMAINS OF DEVELOPMENT IN ISLAM

Inputs: Human Resources	Through-puts: Objectives	Outputs: Goal
Educational Development: shared information/knowledge, attitude and skills: ILM	1. Personal/spiritual development: shared principles and practices of Islam (TAQWA)	Cumulative (universal) development: shared effectiveness and peace (NUSRA & AMN)
Strategy: TALIM*		
Technology (4)	2. Political development: equal participation in decision-making (SHURA)	
Awareness (2)		
Literacy (3)	3. Social development: equal status (IZZA)	
Islam (1)		
Management (5)	4. Organizational & administrative development: shared role-efficiency (NAZM)	
(Priority: stress on (1)—i.e., ISLAM)		
	5. Economic develop:ment: shared wealth (MAL)	
	6. Spatial development: shared land (MAKAN)	

*The strategy (TALIM) suggested here has been compiled with concepts in The Holy Qur'an and further clarified from Sunnah.

who stressed the on-going education of females more than of males, and preferred one insightful and well-informed Muslim to many illiterate worshippers.

Islam has also provided frameworks for vital socio-political and economic institutions to ensure public participation in all domains of development, be they physical, mental, or spiritual.

An Islamic society cannot be established, let alone sustained, until its human resources are developed along the fundamental principles of the Qur'an and the Prophet's guidance.

The Present Muslim *Ummah*

In view of such intense Islamic insistence on the importance of learning, one would expect the Muslim *Ummah* to be an enlightened, or at least literate, society. But the reality is obviously different. Table I in Appendix A gives comparative data on the extent of adult illiteracy and male-female disparities in Muslim communities.

According to the socio-economic indicators (UNRISD, 1975) currently used in development literature, no Muslim country appears outside the list of poor countries. Friedman (1975) has categorized the Muslim *Ummah* as follows:

1. *The Rich-Poor:* Iraq, Iran, Kuwait, Libya, Nigeria, Saudi Arabia, and *UAE.*

2. *The Poor-Poor:* Aigeria, Indonesia, Malaysia, Mauritania, Senegal, Tunisia, and *Turkey.*

3. *The Poorer-Poor:* Afghanistan, Egypt, Pakistan, Sudan, and Syria.

4. *The Poorest-Poor:* Bangladesh, Mali,Niger, *Oman, Yeman(s),* and *Somalia.* (Italics are added by the author.)

There are nineteen other countries, where Muslims reside either as a powerless majority (e.g., the Philippines and India) or in total obscurity (e.g., Soviet Union, China and Eastern Europe). A minority can be better educated and organized, but unfortunately this does not apply to any Muslim minority in the world.

It needs no deep discernment to conclude from these facts that the educational level of the general population, and particularly of the adult population, is deplorable. The oil economy of the rich-poor countries has brought about some salutary changes, but there are corresponding risks, too. Many African countries have done a much better job of their human resource development through adult education campaigns, but there is no organized mass movement worth the name in any Muslim country. Algeria and Iraq are fairly good secular examples of attempting to raise this awareness and educational level, but from an Islamic perspective, the trend is not encouraging. The Arab oil boom has played its role in the expansion of educational opportunities within the region and has also had a spill-over effect on other Muslim countries; but

the direction its advisors have recommended will prove inimical to Islamic interests. This is evident from the euphoria of a non-Muslim Arab (Garib, 1976) who identifies certain development indicators in Saudi Arabia that are hardly recognizable in the literature on secular development. They are also not suitable for the long-term interests of a Muslim country. The nature of the rapid educational expansion that he has referred to can be summarized as follows in terms of gains in percentages (over 1974-75):

Overall increase in enrollment	7%
Primary	9½%
Secondary	7%
Technical	19%
Higher	38%
Special Education	1%
Adult Education	Decline

Effective public participation in the appropriate development processes depends, among other factors, upon a degree of technical-managerial ability and economic diversification. According to Roy (1978?), there is still a critical shortage of competent manpower resources in Arab countries. In a survey of the existing managerial training institutions, he comments on the (1) irrelevant contents, (2) defective methods, (3) inadequate training materials, and (4) inappropriate teaching approaches. Training in these countries is not based on a real needs analysis, and materials and experiences provided are culturally biased toward the West.

Male/female and urban/rural disparities are astounding, even in the more developed Muslim countries like Egypt, Pakistan, and Bangladesh. Another non-Muslim Arab (Hayani, 1980) observes: "The inferior social status of women in many Arab countries is gradually disappearing from the scene under the impact of modernization. . ." Even if the author does not agree with the cause of the change, no one can deny the existence of widespread illiteracy among Muslim women, which can only be described as a shameful gap between the existing reality and Islamic ideals.

HRD Through *Ta'līm*

As has been illustrated, the present Muslim *Ummah* is far behind its own goal of 100% literacy for every male and female as enjoined by Prophet Mohammed (ṢAAṢ)—so much so, in fact, that some of the Muslim communities still register almost 100% female functional illiteracy. They are going farther away from the goal of grasping and fulfilling the true mission of

Islam – i.e., turning themselves into a righteous, alert, well-informed, skillful, and efficient community fulfilling the task of enjoining good and forbidding evil throughout the world.

The purpose of this section is to present a five-component model of education for all Muslim adults. The model is based on the assumption that:

1. God has chosen Islam to be the best religion intended for the entire human race (value component).

2. Islam stresses self-awareness for Muslims: who they are; what their duties are towards others – both within and outside the Islamic community (social component).

3. Islam emphasizes literacy for effective communication appropriate to the needs of the time and place (communication component).

4. Islam encourages acquisition of useful knowledge and skills suited to the socio-economic needs of the society (applied science component), and

5. Islam calls for efficient and effective use of one's time, space and resources (management component).

These five assumptions and their corresponding components are contained in the *Ta'līm* model proposed here. It is necessary to stress that while this model is intended as a framework for education in various disciplinary areas at all levels, it is necessary to provide these components of education to all males and females in Muslim societies today. Without a reasonable measure of these types of education, it would be impossible to establish an effective Islamic society.

The model can be described as follows: (number in parentheses indicate priorities: 1 being the top).

Technology (4): Useful scientific knowledge, attitudes and skills relevant to Islamic values; socio-economic needs, human resources and constraints in each sector of development, particularly agriculture and industry.

Awareness (2): On the part of the individual Muslim, male and female as well as the whole community: who they are; where they are; what they were; what they should be; their relationships within themselves and with the surrounding community; their duties and rights; a sense of informed pride; knowledge of their weaknesses and strengths relative to their social and physical environments; and of need for active participation in their community affairs.

Literacy (3): Practical skills and means of effective verbal and written communication in their mother tongue, in Arabic, and in at least one other useful language spoken by other Muslim communities. Access to and control of the latest means of communication.

Islam   (1):   True dynamic spirit of Islam: a dynamic view; right at-
                     titudes, beliefs, pillars and practices; and unlearning un-
                     Islamic attitudes, beliefs and practices.

Management (5):   Of one's resources (time, space, money, knowledge and
                     skills); organization (family, place of work, place of wor-
                     ship, public place) according to one's responsibilities; and
                     ability to create, run, adapt (existing/new) institutions
                     based on Islamic principles.

According to true Islamic teachings, all these components are necessary in the right balance and measure. It is an on-going process and not bound by formal schooling.

The Proposed Mechanism for *Ta'līm*

Ta'līm is both a content-framework and a method for bringing about human resource development in the Muslim *Ummah*. The ease and difficulty of implementation would vary according to the sincerity of the Muslim leadership. In the absence of such leadership (as in most Muslim countries today) or in case of non-Muslim leadership, this model can be used in developing Muslim communities. For example, *Jama'at-e-Islami* in India and Pakistan can use this model for educational programs in small, poor rural communities and poor urban groups.

Given a sincere national leadership, a country must combine the non-formal strategy proposed here with the model proposed by Tanveer (1977). (Some of these features are included here.) This is meant to be a gradual change process and is not intended to be effected in a short period of time.

The Mechanism: (no sequence intended)

(1) Restoration of centrality and functional multiplicity to the mosque;
(2) Restoration of esteem to scholars and institutions of Islamic learning by systemic and financial means;
(3) Introduction of theoretical and practical Islamic education as a compulsory component at all levels of education supported by rigorous evaluation standards (of both teachers and students) whose results count at every stage of educational and practical career;
(4) De-feudalization of social structure and land ownership (land-reforms);
(5) De-tribalization of social status and relationships;
(6) De-nationalization of the Muslim mind;
(7) Democratization of the decision-making process at all levels;
(8) De-Westernization of the Muslim psyche;

(9) De-bureaucratization (but not at the expense of order and discipline);
(10) Destruction of un-Islamic beliefs and practices;
(11) Development of innovative (within the Islamic framework) educational institutions;
(12) Establishment of research and training institutions for the professional development of community education leaders;
(13) Corresponding organizational changes in the educational system; and
(14) Gearing all social, religious and political organizations and agencies to contribute their share to raising the educational level of the adult population (libraries, museums, various ministries and departments).

If human resources development is the core of cumulative development of Muslim *Ummah*, then *Ta'lim* is the cure for its lack. Appendix A presents data on illiterate population of selected Muslim countries (Table I); and their tertiary level education enrollment, and teachers by gender (Table II). Appendix B contains an action plan for Islamizing the process of human resource planning, management, and development.

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APPENDIX A

TABLE I: ILLITERATE POPULATION IN SELECTED COUNTRIES*

Country	Year	Total	Male	Female	Total %	Male %	Female %
AFRICA							
Algeria	1982	5,880,350	2,297,347	3,583,003	55.3	62.7	68.3
Egypt	1976	13,317,501	5,051,502	8,265,999	61.8	46.4	77.6
Ethiopia	1970	9,120,600	4,359,600	4,761,600	95.8	91.7	99.8
Libya	1973	608,050	200,813	407,237	61.0	38.7	85.2
Mali	1976	3,236,240	1,469,632	1,766,608	90.6	86.5	94.3
Mauritania	1976	895,877			82.6		
Morocco	1971	6,407,137	2,654,041	3,753,096	78.6	66.4	90.2
Tunisia	1980	1,973,777	710,150	1,263,627	53.5	38.9	67.7
ASIA							
Afghanistan	1980	5,742,292	2,488,299	3,253,993	80.0	66.8	94.2
Bahrain	1981	51,195	17,709	33,486	36.6	25.2	48.1
Bangladesh	1974	27,531,843	12,228,895	15,302,948	74.2	62.7	86.8
Brunei	1981	26,224	9,574	16,650	22.2	14.8	31.0
Cyprus					11.0	4.0	17.0
Yemen (Democ)	1973	736,224	254,177	482,047	72.9	52.3	92.1
India	1971	209,429,991	86,345,501	12,308,490	65.9	52.3	80.6
Indonesia	1980	28,325,026	9,490,915	18,834,111	32.7	22.5	42.3
Iran	1976	11,733,299	4,875,377	6,857,922	63.5	51.8	75.6
Iraq	1965				90.8		96.5
Jordan	1979				34.6	19.9	49.5
Kuwait	1970				21.5		42.1
Lebanon	1970	31,917	11,894	26,023	20.6	15.2	26.1
Malaysia	1970	2,013,097	672,769	1,340,328	41.5	27.8	54.9
Pakistan	1981	33,597,018	15,511,984	18,085,034	73.8	64.0	84.8
Sabah	1979	236,578	99,539	137,039	55.7	44.8	67.6
Sarawak	1977	13,814	7,398	6,436	17.6	17.5	17.7
Syria	1976	1,851,969	629,904	1,222,045	60.0	40.4	80.0
Turkey	1980	9,901,000	2,749,000	7,152,000	31.2	16.8	46.6
U.A.E.	1975	186,058	126,586	59,472	46.5	41.6	61.9

*U.N. Statistical Yearbook, 1984.

TABLE II: TERTIARY LEVEL EDUCATION ENROLLMENT
SELECTED COUNTRIES

Country	Year	Teachers		Enrollment	
		Total	Female	Total	Female
AFRICA					
Algeria	1981	9,778		78,027	23,561
Egypt	1981	25,503		507,128	136,577
Libya	1979	951		15,267	3,695
Mali	1980	321	50	1,631	184
Morocco	1981	3,284		96,953	
Niger	1981	289	35	1,853	325
Senegal	1981	925		12,522	2,348
Somalia	1975	324		2,040	218
Sudan	1975	1,420	97	32,784	9,059
Tunisia	1982	4,105	568	34,077	11,209
ASIA					
Afghanistan	1982	1,724	120	19,652	
Bahrain	1980	159	21	1,818	707
Bangladesh	1982	15,023	1,624	297,930	63,361
Brunei	1979	51	14	436	256
Cyprus	1982	255	68	1,804	787
Yemen (Democ)	1981	403	45	3,645	1,900
India	1979	277,468	50,560	5,345,580	1,396,466
Indonesia	1982	74,470	12,779	616,117	197,336
Iran	1982	8,823	1,207	135,717	40,443
Iraq	1982	6,893	1,265	122,743	38,943
Jordan	1982	2,465	392	49,416	20,722
Kuwait	1982	1,355	282	17,909	10,038
Lebanon	1981		1,192	70,314	26,284
Malaysia	1980	4,229	35	49,734	18,239
Malaysia (Sarawak)	1978	113		1,467	688
Pakistan	1979	7,042	813	156,558	42,046
Qatar	1982	215	21	4,015	2,260
Saudi Arabia	1980	6,943	1,692	70,657	21,003
Turkey	1982	21,814	5,839	281,929	85,214
U.A.E.	1982	279	14	4,227	2,123
Yemen	1980	157	7	4,519	508

APPENDIX B

The HRD Policy Plan

The following plan deliberately avoids theoretical issues involved and focuses instead on practical concerns pertinent to policy formulation and institutional building for human resources planning, development and management. It does not contain any action plan for change of leadership, but spells out concrete steps that need to be taken. The author has made the assumption that the leadership is willing ato do something about relieving the human resources bottleneck afflicting our development efforts.

The plan consists of: a) a brief general goal statement; b) five expected outcomes; and c) relatively more specific action objectives linked to each outcome. The author is currently working on two other parts of the plan; that is a) detailed activities designed to meet each objective; and b) required resources associated with each activity. The sequence of these steps is expected to be from left to right as follows:

Resources   Activities   Objectives   Outcomes   Goal

THE GOAL

Maximum utilization of human resources in establishment and promotion of a just and dynamic Islamic social order.

THE OUTCOMES

1. *Ideological: Ummatic* Development-Path Determination.
2. *Political:* Sound Human Resources Policy Formulation.
3. *Economic:* Efficient Human Resources Planning System.
4. *Educational:* Adequate and Effective Human Resources Development Network.
5. *Social:* Human Resources Management Organization.

The Objectives

1. *Ideological: Ummatic* Development Path Determination:
    The leadership shall try to ensure (by education and demonstration) for the individual:
    a. to feel at peace with himself (by internally acknowledging that he is a servant of God alone;
    b. to actively engage in the service of God's cause and in the establishment of a just social order based on the divine criteria of permissibility and impermissibility by:
        i. working toward the development of his own personal talents and character (moral/spiritual aspect);
        ii. facilitating the life of others (socio-cultural aspect);
        iii. utilizing optimally the physical environment (economic);
    c. to continually evaluate by the divine criteria the individual and collective progress toward the above-mentioned goal within each administrative sub-unit of the *Ummah*.

2. *Political:* Sound Human Resource (HR) Policy Formulation:

The leadership shall try to ensure the establishment and promotion of a human resource policy to:

a. provide the employee an opportunity to participate freely in the process of making decisions that affect him directly or indirectly;

b. treat the employee and his family as rightful beneficiaries of the production process, rather than as an inanimate factor in its equation;

c. generate employment opportunities suited to appropriate roles of men and women in society;

d. recognize the woman's domestic/home-keeping functions as productive socially as well as economically, and thus consider them in the precise calculation of proportionate contributions of various occupations to the total G.D.P. and G.N.P. figures;

e. compensate all employees equitably and on time in consideration of skill, qualifications, merit and hard work, and not to discriminate against anyone on the basis of color, caste, creed, nationality or any other work-unrelated factor;

f. provide for the aged and the retired in a respectful manner;

g. not exploit employees owing to their hardship, such as immigration status, poverty or desperate need;

h. allow the employee a reasonable opportunity and assistance to further develop his character, knowledge, and skills;

i. arrange and maintain safe and healthy physical and social conditions for employees at the workplace, as well as in residential areas if provided in the contract for them and their dependents;

j. assist in and facilitate employee access between residence and workplace.

3. *Economic:* Efficient (HR) Planning System:

In an effort to generate maximum self-reliance of the *Ummah* (by emphasizing independence in basic necessities, cooperation among *Ummatic* sub-units, minimization of consumerism), the leadership shall establish a system of human resources planning designed to:

a. effectively collect HR needs data on all sectors and economic activities from the short, medium, and long-term perspectives;

b. set up data bases for storage and retrieval of relevant information;

c. support a broad-based pyramid of the education and training system capable of supplying adequate and quality human resources; and timely data on them;

d. cater for development projects geared to establishing and promoting a just social order;

e. attach priority to human resource development projects designed to build both physical and intellectual infra-structure equipped with current knowledge and skills and sound moral attitudes.

f. prepare a comprehensive directory of occupations based on the criteria of permissible and impermissible, by expunging the latter from the currently used lists;

g. collect and utilize human resource data on employment, unemployment, and under-employment in the planning and creation of jobs;

h. come up with new ways to calculate participation rates on the basis of Islamically defined male and female roles suited to a healthy society;

i. rationalize human resource need estimates/projections according to cost-effective ratios relevant to long-term benefits rather than short-term economic gains;

j. formulate realistic and cost-effective short-term and long-term training plans at micro (establishment) and macro (regional and national) levels;

k. implement these training plans, rapidly benefiting from all sources of current knowledge, with a view to minimizing *Ummatic* dependence on unfriendly ones as soon as possible.

l.   establish a human resource planning and development secretariat for the entire *Ummah* to plan and coordinate progress toward all of the above-mentioned objectives;

m.   take concrete and practical steps to facilitate adoption of a common language.

4. *Educational:* Adequate and Effective HRD Network:

In view of the serious shortage of trained and qualified human resources in various social and economic sectors of the *Ummah,* the leadership shall attempt to:

a.   establish a collaborative Education and Training System (ETS), combining spiritual and mundane goals of human resource development;

b.   base this system on the Islamic emphasis upon seeking and using knowledge (on the basis of life-long learning) to promote socio-economic justice in society.

c.   help overcome shortage of teachers and trainers, thus, follow through the explosion of knowledge model (not the narrow selective manpower need model) of HRD regardless of gender, employment or socio-economic status, age, race or color, etc.;

d.   help devise formal, non-formal and informal collaborative institutional/organizational arrangements (projects and programs) among public, private, and mixed sectors to support the HRD efforts as stated in (c) above;

e.   introduce free (also compulsory, bearing Islamic values in mind) education based on merit and economic need at least up to high school;

f.   help establish ETS institutions designed to free adult learners from constraints of age, time, money, and access;

g.   help plan (and implement) creatively motivating and functional projects and programs for adult learners related to their immediate and long-term needs identified through participative decision-making.

h.   make special outreach programs for female adult learners staffed with female administrators and instructors, keeping in mind the learner's felt need for privacy (hijab);

i.   provide for utilization of appropriate educational and communication technology (soft and hardware) to facilitate learning as well as its retention and use;

j.   support in all feasible ways, research and development efforts of ETS institutions;

k.   build and promote a climate of genuine research for truth, in the light of diving laws and *Sunnah,* and in the best spirit of cooperation in understanding reality as it is and ought tao be pertinent to various spheres of life.

5. *Social: HRM Organization:*

In view of the wide gap between the actual and the imperative modes of treating employees in the existing organizations of the *Ummah,* the leadership shall formulate, enforce and execute clear and efficient regulations for employers to:

a.   announce job vacancies reasonably widely, and without undue restrictions like payment of application fees, to allow all candidates seeking employment to offer themselves for consideration;

b.   describe jobs accurately so that appropriate qualifications and those possessing them can be clearly and conveniently identified;

c.   use judicious means of evaluating each candidate on the basis of moral integrity as well as relevant knowledge and skills;

d.   honor evaluation results in selecting employees;

e.   offer equitable terms and conditions to the selected candidates clearly spelling out their rights and responsibilities;

f.   continually attempt to match personnel with jobs in accordance with their current skills;

g.   provide the employees with safe social and physical conditions;

h.   ensure reasonable job security, without causing exploitative threats to them;

i.   support morally and materially employee's professional development efforts at self-actualization;

j.   institute a mutually respectful organizational communication system linking employers and employees;

k.   establish a just system of reward and punishment;

l.   pay wages and compensation to employees in view of their being rightful beneficiaries of the production process;

m.   use honest, not exploitative means of motivating employees;

n.   evaluate employee performance continually from a constructive and not merely a punitive standpoint;

o.   not withhold deserved promotion from an employee;

p.   enable the employee to maintain the peace at home as well as at work by providing reasonable facilities to members of the employee's family as well;

q.   institute and implement employee retirement benefits;

r.   support morally and monetarily human resource management research efforts to discover ways and means of enhancing employer and employee relations; and devise new methods of measuring productivity based on honesty and justice rather than on one-sided objective of profit maximization.

Say: He is God, the One and Only;
God, the Eternal, Absolute; He begetteth not,
Nor is He begotten; and there is none like unto Him