Education: What Works?

Thesis ICD 6

Northwest University

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Abstract

This paper uses a multi case study approach to examine education on a global scale. All of the illustrations used are schools and organizations that the Mona Foundation supports. All of the schools or organizations were started by the people in their own community and function as a grassroots or bottom up organization. Through examination, I assert that these examples show four specific principles that all schools or educational institutions need in order to thrive regardless of location. These principles are: community involvement, gender equality, moral/character education, and innovation.

Education as Development

Education is the foundation that all development stems from across the globe and is one of the most important and influential ways to create lasting development globally. As stated in a United Nations News Centre (2014) article entitled, *Education can save lives, help reach sustainable development goals – UN agency,* "The benefits of education permeate all walks of life right from the moment of birth" (p.1). The United Nations News Centre (2014) discussed how education can change lives. Education allows all parents to be aware of health and nutrition and in turn give their own children the start in life they deserve. Education helps prevent maternal death by helping women recognize warning signs and seek maternal care from trained healthcare workers, and education can help individuals recognize early warning signs of illness. Education also plays a role in poverty reduction. The United Nations claimed that every year of education an individual has equals a 10% increase in wages. In turn, education helps stop the cycle of poverty and the transmission of poverty between generations. (p. 1).

United Nations Education for Sustainable Development

In December 2002, the United Nations General Assembly (2008) proclaimed "…that education is an indispensable element for achieving sustainable development" (Para. 1). With that proclamation, the United Nations established the ESD or the Education for Sustainable Development Initiative. The goal of the initiative was to provide every individual a quality education with the belief that the opportunity of a quality education would in turn provide "all individuals to fully develop the knowledge, perspectives, values and skills necessary to take part

in decisions to improve the quality of life both locally and globally on terms which are most

relevant to their daily lives" (UN, 2008). Noeleen Heyzer (2012) stated in her speech,

Development through Education, given to the United Nations Economic and Social Commission

for Asia and the Pacific that "In many ways, education is a 'game changer' that can close our

biggest development gaps. Improved education carries benefits throughout life and across

generations" (para. 4). In this paper we will examine which type of development should be

applied-top down or bottom up, when talking about education.

Four components of Education

I believe there are four main components that need to be present within a successful

educational system and I will demonstrate the importance of these through the following

examples in this paper. These four components are innovation, community involvement,

gender equality, and moral/character education. All of these components vary depending on

the cultural and social context and will look very different depending on these cultural and

social contexts. Further into this report the four components will be evaluated in more depth

and case studies of different schools carrying out these components will be illustrated and

explored.

Top Down and Bottom Up/ Grassroots Development

Top Down Development

Development is defined in the Collins Williams Dictionary (2012) as: the act or process of

developing or being developed; growth, progress. So, what does development look like around

the world? Historically, around the world development has been carried out with a top-down

technique. This technique involves providing financial resources from a developed country or

institution to a country or region that is considered economically underdeveloped which leads

to underdevelopment in all other sectors, like education. According to Larrison (1999) a top

down development model is, "structured around the use of professional leadership provided by

external resources that plan, implement, and evaluate development programs" (p. 68). In their

article, *Top Down versus Bottom Up,* Carpenter, et al. (2012) stated that top down development

is provided by different countries or institutions for different reasons, but there are a few

common factors that play into most of the aid given. He confirmed that top down development

aid is heavily carried out by the dependency on specific factors from the giving country or

institution; usually those factors are political ties, history, and the interest of the donor country

in the recipient country (pp. 5-7).

Richard Matland (1995) discussed in his article, *Synthesizing the Implementation*

Literature: The Ambiguity-Conflict Model of Policy Implementation, how the main actors in the

top down approach are those who are implementing the process or the decision makers and

does not pay much attention to those who are actually implementing the aid or the ones who

are the recipients of the aid and how it affects them, either positive or negative (pp. 147-148).

The top down approach basically involves the country or institution who reviews the problem

and creates a plan and implements the solution via aid to the problem for the underdeveloped

country or region. Because of this, much of the resources given through the top down model

are allocated with specific stipulations that must be followed in order to receive the resource

from the institution or country. This type of aid typically creates a lack of ownership for those

who are receiving the resources because it is externally driven.

In the article "World Culture in the World Polity" Boli and Thomas (1997) offered a positive insight into the realm of aid through the role and influence that NGO's play in development through aid. They stated "There are five basic world-cultural principals that are the common principles and provide structure for all international non-governmental organizations: universalism, individualism, rational voluntaristic authority, human purposes of rationalizing progress, and world citizenship" (p. 309). Boli and Thomas (1997) went on further and discussed how NGO's have taken it upon themselves to create this world polity and act as the governing body. NGO's have created a new world culture that encompasses everyone and makes them a world citizen (pp. 309-312).

Many disagree with the current technique and approaches to aid. In the article "The backlash against NGO's" by Michael Bond (2000), a provincial governor in Mozambique talked to Joseph Hanlon, an expert in aid to the country of Mozambique, about the experiences dealing with NGO's. He stated, "NGO's are trying to take the place of government. They are trying to show that the old colonizers are really interested in the people after all; that they can bring you water today whereas the government can only give you a well tomorrow" (p. 321). In this case, the people of Mozambique have no choice in the matter. They are told what they need, how much of it they need, and how they are going to get it from NGO's. This leaves the people with no agency or identity of who they are.

Bottom up or Grassroots Development

Bottom up or grassroots development is the complete opposite approach compared to top down. In bottom up development, the community members are tasked by others in the community with creating and implementing a solution for that problem. Rebecca Buell (1987)

claimed in her article, *Grassroots Development: A Question of Empowerment,* how bottom up

or grass roots development started to change when "…seeing the need for greater control by

the poor over the processes that affect their lives, some development organizations begin to

incorporate local input into the planning and implementation of projects" (p. 1). The main

component of bottom up or grassroots development is community participation and

involvement in issues that affect those individuals' everyday lives. Adjibolosoo (1998) provided

a great definition for how bottom up or grassroots development works

> Shifting control over decision making and resources in the economic sphere to the
>
> individuals and members of the community as a whole so that basic needs, and other
>
> objectives as well, can be met. Thus, the people themselves are involved in the process
>
> as decision makers, as contributors of resources, and ultimately, as beneficiaries (pp. 57-
>
> 58).

Overall, bottom up or grassroots development approach is one where the people of the

community are involved with identifying the issue and creating solutions for that problem that

work within their cultural context. By using this approach, the implementation of a remedy that

is sustainable and successful is more likely.

Another term commonly used to describe bottom up or grassroots development is Asset

Based Community Development or ABCD. In the article, *Building Communities from the Inside*

Out: a Path toward Finding and Mobilizing a Communities Assets, founders of The Asset Based

Community Development Institute, Kretzman and McKnight (1993), introduced the

fundamentals of the Development Philosophy. Asset Based Community Development is

intended to build upon work already being done within a community Asset Based Community

Development recognizes and embraces the strong rooted traditions of the community at hand. Each community possesses their own set of assets that can be used to and built upon for future betterment of the community. In areas where assets are being recognized and utilized, marginalized individuals will take part in the restoration as well. The marginalized become active contributors versus recipients of aid. In order for the Asset Based Community Development Approach to work, the community has to enable all of its assets that impact the current situation which involves the local institutions. Asset Based Community Development offers an internal approach that allows the community members to take part in their own restoration. This internal approach requires strong relationship building within the community in order to draw upon the strengths and capacities of the community rather than the weaknesses.

Which Approach is Better?

William Easterly

After decades of efforts and billions of dollars, William Easterly, an American economist, Professor of Economics at New York University, and a senior fellow at the Center for Global Development, argues that top down development is detrimental to the aid recipient countries. In his book, *The White Man's Burden,* Easterly (2006) identified two main actors in development, the planner and the searcher. The planner is an illustration of top down development and the searcher is the illustration of bottom up or grassroots development. Easterly argued that planners are mostly from the west and very well versed in development theory with connections and leverage in relationships with recipient governments. Planners may have good intentions but they do not motivate anyone to carry out the actions needed for

development to thrive and do not take responsibility for meeting expectations and promises made. Easterly argued that planners lack the knowledge of the bottom, or the people who are suppose to be benefiting from the aid, with their one size fits all approach (pp. 5-7).

Searchers, in contrast, are either part of or very aware of the local community that is in question. Searchers first find out what is needed and develop solutions likely to be successful, as well as take responsibility for their actions. An example Easterly gives of a searcher is Mohammad Yunus and the Grameen Bank, a community development project that provides micro-credit loans to the poorest of the poor in Bangladesh. (pp. 5-7). Easterly stated

> A Planner thinks he already knows the answers; he thinks of poverty as a technical engineering problem that his answers will solve. A Searcher admits he doesn't know the answers in advance; he believes that poverty is a complicated tangle of political, social, historical, institutional, and technological factors. A Searcher hopes to find answers to individual problems only by trial and error experimentation" (p.5)

A planner is one who has a mindset that is already made up regardless of the situation and acts blindly from that mindset. A searcher realizes that they do not know everything and do not have the answers. They look at each situation through various lenses and realize that there are many components that are intertwined together in regards to one issue or solution.

Dambisa Moyo

Dambisa Moyo, a Zambian born economist, who graduated from Oxford with her Doctorate in Economics and has worked for the World Bank and Goldman Sachs, is best known for her analysis on macroeconomics, foreign aid impact, and global affairs. In her book, *Dead Aid,* Moyo (2009) argued that in the previous 50 years, the over $1 trillion in U.S. aid that had

been transferred from America to Africa has actually caused more poverty than before the

money was given. However, because we are accustomed to the idea of aid; it has become part

of our culture, more specifically our pop culture. Media figures, movie and music stars embrace

the concept of aid and proselytize it through the media (Introduction).

Moyo's stance recognized the issues with top down development; how it has become

the popular thing to do, it tends to forget why aid is being given, and who and how it affects the

recipients of aid. Moyo stated, "Scarcely does one see Africa's (elected) officials or … African

policymakers… offer an opinion on what should be done, or what might actually work to save

the continent from its regression. This very important responsibility has, for all intents and

purposes, and to the bewilderment of many an African, been left to musicians who reside

outside Africa" (pp. 26-27). Moyo brought up a very significant point that when top down aid is

given, the decisions of how that money will be used is more times than not decided by

individuals who do not understand the circumstances of the area nor do they have any

expertise in the circumstances of that area. Moyo used Africa as her example, but this instance

can be seen all over the world.

Thomas Dichter

For over thirty five years, Thomas Dichter has worked in the international development

field for various organizations like USAID, UNDP, Peace Corps, and the World Bank. Dichter

holds a doctorate in anthropology from the University of Chicago and has taught at Tufts

University, Clark University, and Princeton University. In his book, *Despite Good Intentions: Why*

Development Assistance to the Third World has Failed, Dichter (2003), questioned, "Why has an

industry that since 1960 has spent over $1.7 trillion on development assistance, but by any

commonsense cost-benefit calculus, produced negligible results (if not made things worse)?"
(p. 2). An alarming claim that Dichter also made in his book is that many development
organizations are absorbed in their own interests and not those of the poor that they are
purported to be helping. An example that Dichter gave was the shift of focus from Africa to
Eastern Europe in the early 1990's claiming that the development industry is largely driven by
publicity and popular demand (pp. 98-105).

Dichter also talked about top down development as it is the most common form of
development and the issue of these development practitioners doing development work with a
deductive mode of thinking rather than an inductive mode of thinking. He stated that the
general principles of poverty inform the practitioner how things should be instead of looking at
the particulars of culture, time, location and many other factors of how things really are (p.6).
Dichter calls for the elimination of practically all development assistance other than emergency
relief. He stated, "The best service we development professionals can now render to
developing countries is for most of us to fade away quietly and allow the era of externally
provided development assistance to come to a close" (p. 286). If development as we know it
today is not making any substantial difference or is actually causing more harm to the people
that it is supposed to be helping, then the current model of top down development needs to be
retired.

Easterly, Moyo, and Dichter all agree that bottom up development is a better approach
in regards to progress in all parts of the world. Easterly looks at development in two forms as a
planner and a searcher. The planner assumes the role of an outside entity, like top down
development, and making decisions without consulting the community in which they are

serving. A searcher is one who is from the community who knows the needs and wants of the people he is trying to serve. Moyo sees top down development as the current pop culture fad that actually inhibits communities to make their own decisions and that bottom up development would allow for individuals in the communities to have a voice and say in what is needed for lasting progress. Ditcher, on the other hand, calls for all types of development aid other than emergency relief to be withdrawn. He claimed that the development aid given so far in the lifetime of aid has only caused further harm. Overall, it is clear that top down development is not highly favored and that bottom up development is needed for progress.

Mona Foundation

The Mona Foundation is a 501(c) (3) organization that supports grassroots educational initiatives internationally. Currently, Mona Foundation supports 17 educational initiatives in 8 countries. Mona Foundation (2014) stated on their website, "Our mission as a 501 (c) (3) organization is to support grassroots educational initiatives that educate everyone including girls so that each individual can become an agent of change in the social and economic development of their own communities" (para. 3). The mission of Mona Foundation is what initially drew me towards the work that they are doing. I strongly believe that everyone no matter their race, location, economic, or social status has the capacity to become something great and to achieve their own dreams. The only thing stopping these individuals is the disproportionate allocation of resources. As one of my heroes, Nelson Mandela, stated, "Education is the most powerful weapon which you can use to change the world".

Mona Foundation does not follow the traditional top down model of most western non-governmental organizations. Mona Foundation identifies local community leaders already

working in the community, primarily in education, to develop their own community and then partners with them. The projects are required to send in annual proposals determining the costs that they will need each year from Mona Foundation and then throughout the year the projects send in updates on how the money is being allocated. Because Mona Foundation is aware of sustainability, they will never agree to fund a project in its entirety, making the project ultimately responsible for their own future. In the past there have been schools that have been funded by Mona for several continuous years and have announced that they no longer need funding from Mona and that they can move forward as self sustaining projects, that is the ultimate goal of Mona Foundation.

Mona Foundation works from three main guiding principles. These principles are universal education, equality of men and women, and community building. These guiding principles align with my own personal mission and how I believe development work as well as global standards of the world ought to be.

The first guiding principal of Mona Foundation is universal education. On the Mona Foundation (2014) website it is stated that, "Education is a human right and social responsibility. Education unlocks creativity and intellect and underpins happiness and human dignity" (para. 2). Education is the key to unlocking human potential all over the world. One noteworthy aspect of this guiding principle is that Mona Foundation does not confine what education is to the typical western idea. In fact, they support what works for the community in which they serve.

A second guiding principle of Mona Foundation is equality of men and women. Mona Foundation (2014) stated on their website, "The achievement of full equality between the sexes

is essential to human progress and the transformation of society so that all people can reach

their full potential" (para. 3). Many westerner women have never been told that they could not

do something simply because they were female, but this is the reality for so many women

across the globe. An organization that works tirelessly on issues like education, but fails to

promote equality of the sexes will never succeed. What good is it to only educate a young girl

who in turn might never be given the opportunity to use those skills solely because she is

female? Mona Foundation's approach to providing universal education is holistic because it

looks at other issues that go hand in hand with lack of education. Absence of education is not

an issue that resides in a vacuum, there are many interconnected constraints and societal

issues that are interconnected and if all are not addressed, none will be solved.

The last guiding principle that Mona Foundation works from is community building.

Community building is vital to the success of a society through education. Without a thriving

community everything else will cease to exist. The Mona Foundation (2014) website stated,

"The process of community building affirms that all people, regardless of economic status, have

the innate capacity to develop themselves and be the protagonists of their own future. It

furthers empowerment, not dependency" (para. 4). These principles provide a holistic approach

to development in regards to education.

Mona Foundation unites all these principles with a belief in the need to continually

partner with communities in order to support community building within the communities year

after year. Instead of partnering with a project for a year and then moving on to the next new

exciting project, Mona Foundation has been working with the majority of their projects for over

10 years. This type of partnership the stability needed in order to develop the community

beyond the confines they are used to.

Case Studies of the Four Components for Education

Innovation

Rationale

Over time education the designed and delivery of education to students has evolved.

Today, the main driver behind innovation in education is technology. According to Kuboni, et

al. (2014) who wrote for The Fourth Pan-Commonwealth Forum on Open Learning (PCF4)

addresses Achieving Development Goals through distance and technology-mediated learning

defined innovation as, "the process of making changes to something established by introducing

something new." (para. 1). Innovation is key in continuing to close the ever-widening gap

between the uneducated and the educated in the world. Kuboni, et al. further discussed how

"Providing education in new and unconventional ways is only one of a number of solutions, but

it is through innovation that we can meet the challenges of improved efficiencies, lower costs,

increasing accessibility" (para. 17).

The Department of Education and Early Childhood Development (2013) of Victoria,

British Colombia also recognized the importance of innovation in education. They stated on

their website, "We know our students' world is ever-changing so we can't stand

still...Innovation is about doing things in new or different ways. It may range from continuous

improvement of existing practices through to transformation of how we achieve goals or

rethinking what those goals are" (para. 4). In developing countries, innovation is immensely

important as many educational resources are not available in many settings. By using

innovation, students are given an opportunity to learn in ways that were once never possible.

Sunflower Mission

Established in 2002, Sunflower Mission works to improve the future of Vietnam's

children-one student at a time. Because Vietnam is emerging from decades of colonialism and

war, extreme poverty is the case for many citizens. Sunflower Mission works directly with the

communities in which they serve in order to build schools, bring teaching and learning

materials, and provide training for teachers. To date, Sunflower Mission has served over 10,000

elementary school students in over 120 classrooms built (Sunflower Mission, 2014).

In 2012, Sunflower Mission partnered with Texas Instruments engineers, National

Instruments, and eSilicon Corporation to create the LEGO Robotics Competition. Over 512

elementary students ranging in ages from 7-11 from three different Sunflower Mission Schools

participated in the Competition. The children had never seen LEGOs before, but were excited to

learn how they worked. Duy-Loan Le, a co-founder of Sunflower Mission stated, "Often, people

who go through life with little possession, means, or opportunities like these kids in Vietnam

will go very far if they have a dream. The purpose of exposing these kids to LEGO is to let them

dream of the possibility! Everything in life starts with a dream and I just want to give these kids

a dream while they are still young so that one day ONE or more them will go on to change the

world" (D. Le, Personal Communication, December 21, 2014). The children not only were

introduced to LEGOs, but the LEGOs were used to teach the children how to construct, create,

and innovate by playing with the blocks. Sunflower Mission was also able to use the LEGOs to

introduce the students to STEM (Science, Technology, Engineering, and Math) which allows for

the students of Sunflower Mission to be top contenders in the career market today that is so

reliant on technology and the components students learn in the STEM Program (Sunflower

Mission, 2014).

In the National Instruments Corporate Responsibility Report (2012), National

Instruments highlighted their partnership with Sunflower Mission and the LEGOs Robotics

workshop in Vietnam. "…robotics workshop was a great success that achieved NI and the

Sunflower Mission's objectives to expose local children to engineering, stimulate their problem-

solving skills, inspire them to continue learning, and fuel their ambitions of becoming engineers

and scientists" (p. 32). After a 2 day workshop learning how the LEGOs work, the children were

divided into groups and created their own robotic design for the competition.

Digital Study Hall

Digital Study Hall was established in 2005 by Dr. Urvashi Sahni. Digital Study Hall exists

to improve education for poor children in the slum and rural areas of India. According to Digital

Study Hall (2014) the shortage of qualified teachers in these locations is one of the largest

challenges the educational system in India faces. An average class size for these slum and rural

schools is 200-500 students with usually only 6 teachers who are not appropriately qualified to

teach many of the subjects that they are required to teach and more times than not do not

even show up to teach the students (Digital Study Hall, 2014).

In order to combat this issue, Digital Study Hall is "…building a digital database of

curriculum, currently sanctioned by the government, for use by masses of students who do not

have access to good schools" (Digital Study Hall, 2014). To make this digital database, the best

trained teachers in India who are usually employed at private schools are videotaped. These

private schools act as a "hub" school. The "hub" schools provide videos to the "spoke" or rural

and slum schools where the children are immensely underserved. The videotapes created at

the "hub" schools provide lectures to the spoke or rural schools in whichever means are

possible, including DVD's, the internet, and media projectors. The teachers are also trained on

the material that is present in the videos to ensure that the students are receiving the best

education possible. Teachers are trained at the "spoke" schools to periodically pause the

recordings and engage the students in various activities based on what has just occurred on the

recording. Digital Study Hall has created over 2,000 videos currently that cover the state

curriculum, special education, digital stories, and teacher training videos. (Digital Study Hall,

2014).

Barli

The Barli Institute for Rural Women: An Alternative Model of Women's Empowerment

in India was founded in 1985 by Dr. Janak Oalta, in Indore, India. Since the founding of Barli,

more than 6,000 lives of tribal girls and their communities has been transformed. Dr. Janak

Oalta's mission was: to endow each trainee with knowledge, skills and the understanding of

gender equality, inspiring moral capabilities with a spirit of service and unity. When the girls

come to Barli they stay on the campus grounds for a six month period where all of their training

takes place.

Since 1998, Barli Institute for Rural Development has been teaching its students how to

use solar power as an alternative to using wood as fuel. The women are taught for 3

consecutive days at the end of their six month course on how to assemble and dissemble the

cooker, how to maintain and properly use and store the cooker, as well as the positive

environmental impact that they are making by using the solar cooker as well as other way to protect their environment . After the training is complete, each trainee is given a solar cooker to take home with them.

Because a solar cooker uses a renewable energy source, it is a viable alternative cooking method greatly needed in the deforested areas where wood for fuel is scarce. Other benefits provided by the use of solar cooking for these women fuel costs, safety, and gender equality. The women have reported that using the solar cookers in their own home means that they do not have to go out in search for firewood and can avoid the dangers of wild animals as well the fear of abuse and molestation from unknown men. Also reported to Barli from the rural women is the inclusion of men in the cooking process, which has created a balancing of the gender roles in households. (Barli Development Institute for Rural Women, 2014).

Education is an ever evolving role and through innovation, the design and implementation of education in the 21st Century is imperative. This notion is even more important in underdeveloped areas where resources for education are very scarce. All three schools mentioned above: Sunflower Mission, Digital Study Hall and Barli have used innovation and invented a way to teach their students in ways that were once never possible. From solar cooking to LEGO robotics and videotapes, these schools have used innovation to bring new ways of learning to their students with improved efficiencies, lower costs, and increasing accessibility.

Community Involvement

Rationale

In his article, *The Role of "Community" in Comprehensive School, Family, and Community Partnership Programs,* Sanders (2001) explained that the importance of a partnership between the school and community is crucial to the students' success. He stated that the family and community along with the institution of education have long been recognized as the two areas that have the greatest effect on the development of children. Sanders stated "…community involvement is important because 'the problems of educational achievement and academic success demand resources beyond the scope of the school and most families'" (pp. 19-21).

Patterson & Bert (1995) argued in their report, *Community Involvement in Education,* that the involvement of communities in education has deteriorated over time which has caused a separation of the two and a creation of two different worlds. Patterson & Bert asserted that educating children was a "family and community function. Children learned from their parents, their extended families, and frequently from neighbours…Children were not only responsible to their parents, but also to the community" (p. 4). Community involvement is key in education; it not only provides support for the students, but for the teachers and the school as well.

Mongolia Development Center

Established in 1993, in Ulaanbaatar, Mongolia, the Mongolian Development Center (MDC) has worked toward the empowerment of individuals, communities, and institutions through education. The main educational programs taught at The Mongolian Development Center are the Early Childhood Development Program, the Junior Youth Empowerment

Program, and a Community Capacity Building Program. In 1990, Mongolia moved to a market

economy from a centralized socialist system. From this transition the number of children

attending kindergarten fell dramatically over the next six years to 50%. The Mongolian

Development Center is currently working directly with the Mongolian Ministry of Education to

help with this dilemma. (Mona Foundation, 2014).

From the partnership with the Ministry of Education, the Mongolian Development

Center has produced a childhood character development curriculum in efforts to help rebuild

the curriculum, train teachers and educate parents. This curriculum has been implemented all

over the country and has been utilized by thousands of Mongolians. In 1995, The Mongolian

Development Center also organized the National NGO Conference on the Rights of the Child

and a series of educational and promotional initiatives for the community. In 1999, The Ministry

of Education invited the Mongolian Development Center to offer a training session for early

childhood educators from all the provinces of Mongolia at their annual training

convention. (Mona Foundation, 2014).

Gaellen Quinn, the Senior Program Officer of Mona Foundation, talked about her recent

experiences at the Mongolian Development Center in the summer of 2014. The Kindergarten

Director and the curriculum specialist at a Mongolian Development Center supported school told

Mrs. Quinn stories of the change in behavior of children, how teachers had become more

patient and dedicated, changing their instructional methods to cultivate the potential in the

children, rather than rote education. There were also stories of parents coming to the training.

The kindergarten director said it was usually very difficult to get parents to come to meetings,

but they gladly attended the MDC trainings and older siblings of the kindergarten children

begged to be allowed to attend as well. One father was so impressed with the MDC training materials for parents that he funded a printing so all parents could have take-home copies (G. Quinn, personal communication, September 2014).

ADCAM

In 1985, in one of the poorest neighborhoods in Manaus, Brazil, The Association for the Cohesive Development of the Amazon (ADCAM) began as a small orphanage. Since then, ADCAM has organically developed and evolved to meet even more needs of both the urban and rural poor of Brazil. Today, ADCAM serves over 4,000 students from pre-school to college and beyond. What started out as a small orphanage has turned into a comprehensive educational organization serving the entire community in Manaus (ADCAM, 2014).

ADCAM has implemented many diverse programs that are offered to the surrounding community members. On their website, ADCAM (2014) stated, "...all actions aimed at strengthening in every child, teen, elderly and family a number of skills and abilities that become tools for their own development, thus creating conditions for the development of their autonomy and the role of the same" (para. 2). On the grounds a kindergarten through 12th grade school serves more than 1,000 students and every year more and more students want to attend. For at risk students between the ages of 7-17, ADCAM offers The Family Development Institute. The program helps to strengthen the capacities and capabilities of each student so that they can have the tools to become a leader in their own development and make long lasting positive changes that come from within. ADCAM has not forgotten their roots. They offer an after school program for over 400 street children that provides a haven for these children and focuses on teaching the children about service to humanity. Along with the after

school program, ADCAM assists juvenile offenders and helps them to return to daily life through training and community service (ADCAM, 2014).

ADCAM also manages a University that distinguishes itself from other Universities with a focus of promoting the social well-being of the Amazonian people to all its students. Tahirih University offers a variety of bachelor degrees to more than 700 students every year. The courses offered emphasize combining research and practice with the objective to develop the student's capacity and interest in existing community problems as well as propose alternatives to address them. Established in 1993 and now serving over 1,000 students, The Masrour Vocational School is an ADCAM initiative that focuses on the principle that education is not simply the acquisition of knowledge, but that it must be complimented by a holistic vision including service to others. Lastly, ADCAM provides a program that supports the most vulnerable members of the community, the disadvantaged elderly (ADCAM, 2014).

ADCAM has many complex initiatives that all serve a different population of the community, but does so in an all-inclusive manner. ADCAM can be compared to an American version a large community center providing resources to every facet of the community. ADCAM (2014) stated about their program that, "It is organized to ensure the safety of...its users to expand cultural exchanges and experiences, develop a sense of belonging and identity, strengthen family ties and encourage socialization and coexistence" (para. 3). Every individual of the society has the opportunity to become involved in ADCAM in one way or another, ADCAM just provides the space for the community participation to take place in order for the community to bring themselves up together.

New Horizon

        New Horizon dwells in the town of Cabaret, about an hour from the capital of Haiti,

Port-au-Prince. The idea for a school in rural Cabaret was born in 2003 when a group of parents

in the area saw the need for a primary school for their children of Cabaret. With the help from

 Mr. Martinod, a local leader, the doors to New Horizon were opened in 2007. New Horizon has

since continued to grow and create a sustainable foundation for the surrounding

communities. Since New Horizon's inception, Mr. Martinod has played a vital role in providing

strategic leadership to help build a school that is beneficial to the surrounding community. One

of the main principles behind New Horizon is to train children, youth and women of Cabaret to

actively participate in Haiti's development. Students are provided with a sense of hope for their

own future and New Horizon helps to foster success in the education of these children so that

they will one day become agents of change in their own community. During my visit to New

Horizon in June of 2014, Mr. Martinod explained to me that his vision was to help, "make a

deep change in Haiti." He wants to start children at the school at 3 years of age and educate

them for the future (B. Martinod, personal communication, June 4, 2014).

        The school currently serves kindergarten through 8th grade with students attending

from five primary villages around Cabaret, serving over 300 students. In the spring of 2014,

New Horizon completed the construction of a vocational center. The purpose of the vocational

center is to provide more classrooms, a library, a dining hall, and a computer lab for the school.

During non-school hours the vocational center will serve as a community center for the

surrounding communities and provide various courses for youth and adults in many different

areas. The computer lab will be open for local college students to come and study and provide

surrounding villagers with their first internet connection ever. The Vocational Training Center will be inaugurated in March 2015 and New Horizon will sign with Haiti Tec (a technical and professional training center). This partnership is a critical step for the opening of the Vocational Center. The Vocational Center will provide certified training in skills much needed for women in the surrounding communities. Some of the courses that will be offered are: tourism and hospitality, computer technology and English language, Environmental Studies and Office Automation/Administration (B. Martinod, personal communication, June 4, 2014).

After the devastating 2010 earthquake Mr. Martinod helped to build apartments for the workers of a nearby hospital. Each worker pays rent every month until they have given $1,200 US. After they reach that amount, they own the apartment. Mr. Martinod said that he only had them pay such a small amount to foster a sense of ownership in the apartment. The money generated from the apartments is put back into the school. If students cannot pay tuition or need help in any other way, the money from the apartments is used to help the students (B. Martinod, personal communication, June 4, 2014).

George Marcellus

The George Marcellus School resides in Guerot, a small village four hours outside of Port-au-Prince. Guerot is one of the poorest areas in Haiti with no paved roads, basically devoid of anything besides a few parcels of cultivated land and huts made out of sticks alongside the road. In 1993, the idea to provide the children of Guerot an education surfaced and the community members of Guerot started to teach their kids under the trees in the village. In 1997, Mr. George Marcellus, a native of Guerot, left the village to receive an education. He returned home, where he was able to purchase land to build a school. Mr. Marcellus wanted to

provide the school as a service to his community. He was and still is remembered as a pillar of the Guerot Community (R. St. John, Personal Communication, June 5, 2014).

Currently, George Marcellus offers instruction to children kindergarten through sixth grade. The goal is to be able to build more classrooms to provide a secondary school. The closest school that offers secondary education is over a half hour walk from Guerot. Building a secondary school is crucial to the students and community of George Marcellus. Mr. Raoul St. John, the Pedagogical Director and a Co-Founder of the school told me during my visit to George Marcellus in June of 2014 that after 6th grade, because they cannot offer secondary education, the students just disappear and no one really knows what happens to them. They want to build a secondary school and their dream is to have students attend George Marcellus through the 13th grade and go to University so that they can come back and help to transform the Guerot Community in every manner, like Mr. George Marcellus started so many years before (R. St. John, Personal Communication, June 5, 2014).

Currently, the classrooms are full with over 50 students in each grade. Much of the community of Guerot is malnourished, without enough for everyone to eat daily. The school used to be able to serve students at least one meal a day. This was usually the only meal they received, but the school can no longer provide that meal due to lack of funding and access to resources. While speaking with the Directors of the school, an old man with tattered clothes and a stick he used as a cane came walking towards us through the entrance of the school. On his way over to us, he greeted some of the kindergartners with a hug and then proceeded to pick up trash and put it in the garbage cans. When he made his way over to us from the opposite side of the school grounds, he had a huge grin on his face and greeted us with a

handshake and a large hug. With the directors translating, he said that he wanted to come and personally thank us for helping with the school and that without us they would cease to exist. We learned that this man, Mole, had been living on the school grounds since its inception 21 years ago. He is from a neighboring village and no longer has any family, so the members of the school took him in and made him part of their family. He sleeps in the school office every night and helps with many different programs at the school. All the students know Mole and think of him as everyone's grandfather. George Marcellus is not only a school; it is the pillar of the Guerot community, which is committed to taking care of not only its students, but the community as a whole (R. St. John, Personal Communication, June 5, 2014).

The partnership between families and schools and schools and the community through community involvement is an indispensible resource for all involved. Many issues and problems overlap through the family to the school and in turn into the community. By creating a partnership between these three, young students are held accountable not only to their family, but their community as a whole. Mongolian Development Center, ADCAM, New Horizon, and George Marcellus all have established this tie with their community in one way or another and in doing so they have helped to create a better society for the present and future.

Gender Equality

Rationale

Education is commonly seen as a universally accepted right that all children should benefit from. However, many girls and women never get the chance to attend school or complete their studies. In 2011, UNESCO (United Nations for Educational, Scientific, and Cultural Organization) launched its first Global Partnership for Girls and Women's Education. In

an article about the Campaign launch, UNESCO (2011) stated that "Globally, some 39 million

girls of lower secondary age are currently not enrolled in either primary or secondary

education, while two thirds of the world's 796 million illiterate adults are women" (para. 2).

Gender inequality in education is an epidemic that is affecting females all over the world.

Further, in the UNESCO & UNICEF (2015) study, *Fixing the Broken Promise of Education for All,* it

was determined that if a girl of primary school age is not in school, it is likely that she will never

enter school throughout her entire lifetime (p. 56).

At the launch for Global Partnership for Girls and Women's Education by UNESCO

(2011), the United Nations Secretary-General Ban Ki-Moon stated, "'…investing in girls and

women must lie at the heart of the global development agenda. Education sends a message of

confidence and hope, it tells children 'you have a future, what you think matters'. But although

education is a right, it is not a reality for all too many girls,'" (para. 5).

In an article entitled, *Education from a Gender Equality Perspective,* by USAID (2008) the

importance of education for a girl are discussed in great length. They confirmed that when a girl

goes to school she tends to marry at an older age, has fewer and healthier children, and is able

to contribute more to the family financially which in turn boosts national productivity (p. 1).

USAID (2008) stated, "In fact, educating girls quite possibly yields a higher rate of return than

any other investment available in the developing world" (p. 1). USAID (2008) also discussed

girl's education in regards to equality in education of both genders, and the relationship

dynamics that play into the problem need to be addressed for a holistic solution to be reached

(p. 4-5). In order to increase number of girls in education we must look at the larger picture of

gender equality itself in education and how these two interplay with each other and affect one

another in both positive and negative ways.

Barli

In India, many key challenges are faced in the development of the education sector.

UNICEF (2014) estimated that in India, 8.1 million children are currently not attending school

and a large majority of those belong to disadvantaged groups, like the Untouchables. Though

the country is close to achieving the universal enrollment at the primary level, dropout rates

are very high. It is estimated that 27% of children dropout between first and fifth grade and

almost 50% of children dropout of school before they reach the tenth grade. For those children

of a lower caste, the dropout rates are even more significant. Another challenge being faced in

India is the disproportion of gender in education. For every 100 males that are enrolled in

secondary education, only 81 females are enrolled (UNICEF, 2014).

After training at Barli Rural Development Institute, a girl returns to her village and is

seen as a transformed community elder and an invaluable human resource. Because a girl is

given the chance of an education, she is able to not only care better for herself, but for her

unborn children, and her surrounding family and community. She will go home and be able to

teach her community about health, and literacy. She will have knowledge about how many of

these problems that her community faces every day can be solved by the practices she has

learned throughout her time at Barli. The founder of Barli Rural Development Institute, Dr.

Janak Palta McGilligan (2012), stated in her book, *Barli Development Institute for Rural Women,*

"It is universally accepted that the training and education of women has a profound effect on

the thoughts and behaviour of the next generation, because mothers are the first educators"

(p.1). In a six month period this girl goes from being an untouchable, the lowest of the caste system in India, to a respected and valued member of society who can make positive differences in the lives of her community through her knowledge and education that she gained from Barli. This effect is not static , it will spread to other girls in her community who will now be given a chance to be respected and their education will also be seen as a positive for the girl and for the community as a whole. The word 'Barli' means pillar and this is exactly how the Institute sees women in India – as pillars of their society (Barli Development Institute for Rural Women, 2014).

LIDE

Lide means "leader" in Creole. Established in 2012, in Haiti, Lide trains teachers to utilize writing, drama, photography, film and art to boost literacy as a means of helping girls find dignity and learn life skills in a society where they are often treated as second-class citizens. Many girls in Haiti end up as domestic servants and are in danger of being trafficked into the Dominican Republic as domestic servants or sex slaves; this is the population that Lide primarily serves. Lide is based in the poor La Liberte area of the city of Goniave. Many adolescents, mostly girls are out of school and many of these teenage girls have children. Lide serves both students who are at school and those who can't afford tuition. It becomes the only source of education for the latter group (A World at School).

These disciplines become a gateway into an academic education as well as an extension of what can be provided in a traditional classroom. Lide activities center on the artistic study of values-based themes and help adolescent girls explore the life questions that all youth face on a global scale. The program is held on the campus of a local Catholic School after school hours.

Many of the girls who now attend Lide use to sit outside of the school all day, because it was

the only safe place for them to go. During 2013, they worked to train teachers and establish the

facilities. The first participants began the program in January 2014 (K. Adams, Personal

Communication, June 4, 2014).

LIDE is in its second year of operation and currently serves 36 girls from the local

community, ages 12 to 19, who were not in school or have just returned to school. Lessons are

coordinated around a weekly theme such as compassion, courage or gratitude. Through

different activities, girls are able to develop self-understanding, self-efficacy, and self-worth.

While talking with the Director of Lide, Dr Kathryn Adams, during my visit to Lide in June 2014,

we discussed the need to provide education to all the citizen of Haiti, especially to girls who are

usually left out of the equation. She stated, "Education is the basic; if you don't have a basic

system of education, how can youth grow and learn to serve their country?" (K. Adams,

Personal Communication, June 4, 2014). Lide is working to provide girls of all ages this basic

need for education in Haiti.

Digital Study Hall

Dr. Sahni, the founder of Digital Study Hall, recently launched a web campaign called

"India's Daughters" to mobilize rural communities to stop the marriage of their daughters and

other girls in the community before they are 18 years of age. On their website, Digital Study

Hall (2014) stated that of the 10 million child brides in the world, more than 1/3 are girls from

India. They assert that child marriage is one of the greatest threats to a girl's livelihood. Digital

Study Hall (2014) stated, "We should call it 'girl slavery' which far more appropriately describes

what child marriage does. It enslaves a girl physically, sexually, psychologically and emotionally,

and does her enormous harm. Her education is truncated, her immature body is weakened and rendered ill by early and repeated child birth" (para. 1).

In Uttar Pradesh, where Digital Study Hall operates most of its programs; the students, teachers and parents all engaged in this campaign and participated in marches in their communities protesting the practice of child marriage and calling for its end. Over 22,000 people across four districts participated in the rally. Many girls worked together to create a series of videos called 'Critical Dialogues'' that illustrated different issues that young girls in India face, primarily child marriage and how to stand up for themselves and reach out for help. A Head Mistress of one of the Digital Study Hall (2014) schools, Bani Malhotra argued, "To prevent child marriages we should strive to empower girls with information and support from networks and most importantly, enhance their access to education that would in the long haul provide them with the means to financially support themselves" (para. 1). The video series has also been integrated in the curriculum of Digital Study Hall as well as being used by 48 other government girls' schools in order to get the crucial message across to end child marriage in India.

Gender equality, especially through education, has been declared to be the solution to poverty and development globally. Although education is seen as a right for all, it is not the reality of so many girls and women. Barli, LIDE, and Digital Study Hall are exemplary examples of institutions in underdeveloped areas taking a stance against gender inequality and are providing girls and women with the chance at a quality education so they in turn can be agents of social change in their own community.

Moral-Character Education

    Rationale

    Character and moral education looks different in every setting. There is no right or wrong way to implement these virtues. Different cultures have diverse religious views and teachings that provide these teachings in a context appropriate for that specific community. In an article, *Character Education and Gifted Children,* Berkowitz & Hoppe (2009) stated that, "Currently character education is best understood as the deliberate attempt to promote the development of virtue, moral values, and moral agency in youth, especially in schools" (p.132). For the purposes of this paper, character and moral education will be thought of as the same entity regardless of the use or not of a religious aspect.

    All families and communities thrive to offer moral and/or character wisdom in one way or another to the younger generation. We can all agree no matter what the religion or element being used to teach young children and youth, these lessons are a good thing for the common good. In the end, we all have the same wants and needs. In an article for the Journal of Moral Education, *Moral Education and Character Education: Their Relationship and Roles in Citizenship Education*, Althof and Berkowitz (2006) stated, "Of course there are many approaches to educating for positive youth development, but two of the predominant ones are moral education and character education" (p. 496). In this article, Althof and Berkowitz also emphasized about the importance of societies' need to develop moral members that not only care about themselves, but also the general welfare of others, especially those who cannot advocate for themselves. "Human beings need to understand that they 'share a common humanity' and that respect must extend 'from particular person to society in general'" (p. 496).

Moral and character education is one of the most important aspects that can be integrated into

education.

Anis Zunuzi

The Anis Zunuzi School is a primary and secondary school serving 300 students in the

outskirts of Port-au-Prince. Inaugurated in 1982 the school aims to provide quality education to

low-income children in the area. When Anis Zunuzi first opened its doors it only provided

classes for kindergarten and primary education. Currently, the school offers kindergarten

through 12th grade as well as extra-curricular English classes for adults and a comprehensive

summer school program. The curricula follows Haiti's National Programs, but is enriched with

various courses designed to develop the potential of the students to be independent, active

agents in their own destiny (monafoundation.org).

During my visit to Haiti in June of 2014, I was able to see the school first hand. While

talking with different directors of the school I learned that they see education as the way to

change their country, to lift up Haiti themselves through their community. Ruebenthrop, a

director at the school, explained to me that the school is not a top down relationship, but that it

is a horizontal one in which there is mutual respect between teacher and student. The dynamic

of this relationship will allow students to be agents of change in other schools and in their own

community in the future (Ruebenthrop, Personal Communication, June 3, 2014).

Anis Zunuzi School teaches character and moral development in an Equality Program to

its students through the arts in hopes that these teachings will become part of the students and

they, in turn, can serve as pillars in their own community. Zunuzi has implemented the Equality

Program campus wide to emphasize the notion that everyone is created equally and should be

treated as such. Ruebenthrop said that they see changes in students almost immediately after they take part in the equality program in any sort of fashion (Ruebenthrop, Personal Communication, June 3, 2014).

Part of this change can be seen in an initiative where older Zunuzi students reach out to surrounding communites and provide education to students unable to attend classes on campus. The staff at Zunuzi feel that the Equality Program should not just be taught at the school for the students who can afford to attend, but should be carried over into the community for everyone. The older students are able to use art and dance to teach others who do not attend Zunuzi about the principles of the Equality Program (Ruebenthrop, Personal Communication, June 3, 2014).

Badi Foundation

Created in 1990, The Badi Foundation (2014) is a non-governmental organization in Macau, China that states on its website, is determined to "...create and implement programs that release the considerable potential of rural population to contribute to the social and economic development of their communities...to contribute to balanced development in China" (para. 1). The Badi Foundation identifies individuals from rural and semi-rural areas of China who are motivated by the desire to serve their community. Badi Foundation then helps to train and provide funding so that these individuals can start their own community based organization in their hometowns. The types of community based organizations that are implemented vary depending on the area and what is needed.

In 2005, along with its collaborative community based organizations that it helped set up previously, Badi Foundation launched the Moral Empowerment through Language (METL)

Program and started its implementation throughout its partner community based organizations. Badi Foundation (2014) stated that because of the rapidly changing landscape in China, many young citizens are left "…questioning their identity, their future, and their place in society" (para. 2). The Moral Empowerment though Language Program helps to fill in this gap. The Program is taught in English to improve and boost the capability of the students to speak in fluent English while providing the students with tools to express, understand, consult, and collaborate within their own community to create sustainable development. The Moral Empowerment through Language Program also focuses on the understanding and application of moral principles such as kindness towards others, truthfulness, generosity, service to one's own community, unity and harmony between friends, families, and neighbors. The father of a student attending the Moral Empowerment through Language Program stated, "With such materialism and all the corruption in today's society, this program is something rare. It is like a single street lamp in the darkness, weak though its light may be, it gives hope to lost travelers. We must do good rather than evil, on however humble a scale. One small kindly deed may not be able to change a person's fate, yet it can change his life" (BadiFoundation.org). The Moral Empowerment through Language provides the youth of China a more ethical view of the world and enables them to take part in the continuation of this work.

ADCAM

The Family Development Institute at ADCAM provides services for at risk youth between the ages of 7-17. The Program was established to help strengthen the capacities and capabilities of students. One of the most important Programs that the Family Development Institute has implemented is the Pre-Youth Empowerment Program and Act of Service. This

specific program is for students at the Institute between the ages of 11-15. ADCAM feels that this is a crucial time in these students' lives because many profound changes begin to happen and ultimately the child leaves the childhood stage of their life (ADCAM).

The Pre-Youth Empowerment Program aims to expand the spiritual and intellectual aptitude of the students through a variety of activities- games, competitions, lectures, reading books together and discussing the different points of view, art, music, theatre, meditation, and sports. ADCAM provides Mona Foundation with different stories of students. One young girl stated, "My story at ADCAM began in 2000. I was referred from a government program to eradicate child labor. Kids like me worked in the streets doing any little thing we could to earn money…Truly, the ADCAM program opened my eyes to all I must do concerning my behavior and my relationships with others"(Monafoundation.org). The program helps the students to look past stigmas and stereotypes that have been placed upon themselves to allow the students to become aware of their own skills and expertise that will help them to become an agent of social change in their own community and contribute to building a better society for all (ADCAM.org). On the Mona Foundation (2014) Website, the Director of ADCAM, Ferial Farzin is quoted saying that "The overriding goal is to balance material instruction with individual spiritual and moral education in order to help the people of the Amazon develop their innate capacities and become self-sustaining in their social and economic development" (para. 5).

Service acts are also regularly carried out where the entire Pre Youth Program focuses on one specific issue. Together students learn about the different issues and stigmas that surround a specific issue in their community. An example of a service act that was carried out by the Pre-Youth Program was the initiative with the Geraldo da Rocha Hospital also in Manaus. The

students were taught about leprosy and how it has affected many community members in their town. They also learned about the different prejudices and stereotypes put on the individuals who have leprosy and how they are ultimately excluded from the community. After learning about leprosy, the students were taken to the nearby Geraldo da Rocha Hospital where they met with and talked first hand with leprosy patients. ADCAM reported this from one of the patients the students visited, "It was a great pleasure to have you here, because of our disease no one comes here to visit and not hug. When I got this disease I was 23, I have three children and I know they are well. Today I have 56 years and for fear and shame my family does not come to visit me, and with those children who come to visit me, I feel good, I would like them to come more often" (ADCAM). The students in the Pre-Youth Empowerment Program not only learn about different stigmas and stereotypes, but they are taught how compassion and empathy play a role in the development of community as well.

Moral and character education allows for the teaching of moral values, moral agency, and the development of virtue in students through their own cultural lens. Regardless of differing cultures and religions, moral and character education teaches students to not care only about themselves, but also for the welfare of others. Anis Zunuzi, Badi Foundation, and ADCAM provide their students with these ethical guidelines through culturally appropriate teachings that allow students to understand their common humanity and extend that to others.

Conclusion

Education is a defining factor necessary for development around the world to prosper, especially in developing countries. Education, however, cannot be implemented through a top down system. Top down education only imports ideas that are of the creator, not the people. It

is meant to teach and is usually not applicable socially or culturally and does not create sustainable long term change. A much more effective method to implement education programs is what is known as "bottom up" or "grassroots development". This method employs people of the community who understand at the deepest level what is needed and how it is needed. Through grassroots education, long lasting impact can be made. Once we start to realize that we can work together and not against each other, actual development will take place.

I believe that there are four components to education that need to be present in order for successful and holistic results to be achieved. These are innovation, community development, gender equality, and moral/character education. These four components look different in each context and what might work in one area may or may not work in another. As the case studies have shown, the components can look very different depending on location and culture, even if it is the same component being taught. Each component brings about values that help to create a holistic and sustainable society. If these values are implemented by people of the community they are more likely to bring the meaning and understanding carried along with it. The impact will be long term and the future effects will reach generations to come, shaping the future of communities around the world.

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