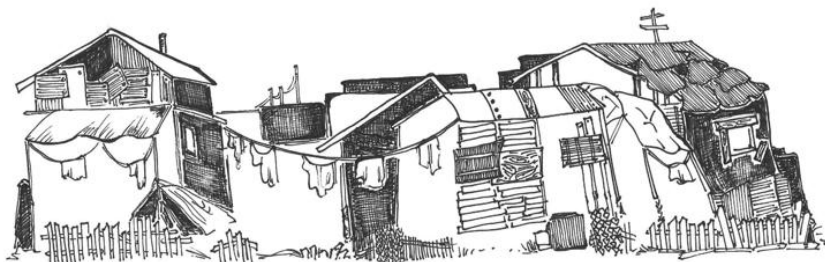




College of Liberal Arts and Sciences
Department of Global Studies and Sociology
Master of Arts in Transformational Urban Leadership (MATUL) Program

TUL555 Educational Center Development (3 units)



Spring 2013

[Jan. 07-May 03, 2013]

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I. Course Description

This course trains students in the theory and practice of developing and improving education in the slums (e.g. preschools, elementary, vocational) as integral to urban poor churches and community development. Topics include school effectiveness, models, curriculum, management, financial viability, and the school's relationship to church and community.

II. Expanded Course Description

In the next few decades hundreds of millions of young, poor families will migrate to cities in the developing world in search of work and opportunity. (Already there are about five million people in the developing world moving to cities every *month*.) Many within this "next billion" of humanity will be the first generation in their family to attend school. What kind of education will they need? What kind of "educational centers" (projects, schools, institutes) might help them become micro-entrepreneurs, adaptive and resilient in the face of job contraction, resource scarcity, and a host of other problems. The current educational "system" has generally failed to live up to its promise of human development. Low levels of creativity, low aspiration, low investment, and low achievement are the norm within disinvested communities. "Something more" is desperately needed if massive amounts of human talent are not to be wasted.

Not surprisingly, private initiatives of all kinds, including those sponsored by Christian faith communities, are multiplying in slums. Set up by educational entrepreneurs from their own communities, these innovative models cater to the needs of some of the poorest people on earth, without any outside help or state intervention. They have a single goal: to provide a good quality and affordable primary and secondary education that is accountable to parents through the payment of fees.

The course will examine both public (state sponsored) and private (self-help) models of urban poor education,

although our bias, reading wise, will be toward the latter. Through reading and direct observation and interviewing, students will be exposed to multiple examples of slum education, and then analyze the factors of what makes them effective or ineffective (e.g. leadership, teacher quality, pedagogy, and community participation).

The models presented in the course, along with opportunities for first-hand involvement in slum-based schools (via an internship and ethnographic inquiry) will bridge **primary and secondary education** with **vocational and educational training (VET)**. Vocational or technical education is regarded as one of the most powerful instruments for enabling all members of urban poor communities to face the challenges of an increasingly technology- and skill-dependent economy, all the while achieving positive self-esteem and social cohesion. Although VET has, at times, suffered as the “stepchild” to general academic education, it should more rightly be seen as a complement, if not a necessary corrective, to the inefficiencies and irrelevancies of formal education. In fact, technical skill development is often a “last hope” for urban poor youth who are out of school, unemployed, unhealthy, and skill deficient. Vocational training centers can also give young people opportunities to design and make, produce and sell things, with their hands and their heads. As it connects “learning about” (knowledge acquisition) with “making and building” (real-world applications), “school” becomes a place of creative, satisfying, productive activity.

III. How Faith Connects to Slum-based Schooling

The Church and the schools

Christians have historically been on the forefront of educational development. Mindful of both Jesus' extraordinary care and concern for children, they have labored to grow students intellectually, spiritually and socially, and to foster similar growth in society. To do anything less was to put an almost insurmountable stumbling block (Mark 9:36-42) in the path of that child.

Robert Littlejohn and Charles Evans underscore education as the cultivation and application of wisdom for the world in which one lives:

To be of any earthly good, a person must understand the world around him and recognize what it needs. He must be capable of discerning between what is true and good and beautiful in society and what is not, and he must be empowered to make a difference through perpetuating the former. In short, he requires wisdom and eloquence. Our activist must understand himself to be the inheritor of a dependable tradition of wisdom that he has the responsibility to steward and to articulate to his contemporary world. (*Wisdom & Eloquence*, p. 18)

For most children, adolescents, and young adults of the developing world, *public* schools have been the primary route for full participation in the economic, political, and social life of their communities. More recently, *private* schools have also provided an additional educational option, especially within slums. Schools, both public and private, teach children how to read and think; to be able to read (including reading the Bible) and compute; and in some cases to design, produce, and sell. Schools enable students to develop a positive self-esteem as their God-given talents are recognized and nurtured.

From earliest times, when the church first pushed out into the world, people have asked: What has Jerusalem (Church) to do with Athens (society)? Some answered, either fearfully or simplistically: “Nothing at all.” Others answered (in the name of ‘being relevant’): “Almost everything in every way.” The religious disjunction between pietist-withdrawal and cultural-accommodation is still with us today, in our private and academic lives, and also church-sponsored activities, including the schooling of the young.

Two things are necessary if Christians are to relate their personal allegiance to Christ to a public commitment to quality schooling among “the least of these.” They must, first of all, *be better informed* about school realities in poor communities. Then they must *work together* with school leaders, parents, and children to support and strengthen the

schools. This is where local churches are challenged to be a catalytic agent for the educational development among the urban poor. In practical terms, urban poor congregations can:

- Form special working groups to learn about educational needs and local school issues.
- Honor teachers, both within and outside the congregation, as role models for young people.
- Collect books and organize literacy programs.
- Advocate for the broad availability of all age-appropriate materials and books in public and private school libraries.
- Encourage pedagogies that broaden students' experiential understanding of human and natural life.
- Initiate programs in partnership with local schools to provide after-school assistance and enrichment.
- Provide parenting classes to emphasize the special responsibilities of families to schools and school-aged children.
- Support thoughtful reform and innovation in local schools to improve teaching and learning at all levels, and especially to end unjust educational disparities between rich and poor.
- Hold public and private schools accountable to high quality education.
- Encourage the development of local educational centers that are small, personal, creative, and caring.

Public theology and slum schools

Public theology strives to uncover the theological issues that underlie human culture, society, and experience, including schooling. It “points towards a wider and deeper strand of theological reflection rooted in the interaction of biblical insight, philosophical analysis, historical discernment and social formation” (Max Stackhouse). When applied to slum schooling, public theology raises questions that precede practical concerns over how the school is organized, the classroom managed, and the curriculum structured. Its focus, first and foremost, is on the school’s “religious” vision—that is, with the prior *what* and *why* questions. What human and community development goals energize the school? What life orientation or “calling” is reflected in those goals? Why does any of it matter?

MATUL students do not live and learn in a vacuum. Rather, they operate within the frameworks of their native assumptions, traditions and habits, the culture of their host communities, and the culture of the institutions (e.g. churches, health clinics, schools) in which they serve. Their scholarship develops within this broad and complex picture of reality. Subjects like “slum schooling,” then, cannot be reduced to just their theological dimensions (i.e. God’s revelation according to a particular religious tradition). Most of our work will be to acquire an intimate and accurate understanding of schooling within the context of urban poor community life, and to do so according to the standards and perspectives of informing disciplines (e.g. urban sociology, anthropology). That is why “good Christian scholarship may be virtually indistinguishable from scholarship done by anyone else” (Robert Wuthnow).

At the same time, Christian values and commitments should not make a difference in the moral agendas that shape our scholarship. The term “public theology” describes a way of doing theology with a focus on issues of public concern. Within the MATUL program, theology attempts to “go public” by addressing critical issues facing the urban poor, including: public health, land rights, human rights, economic development, and education. Dialogue is an essential method in the “public” character of the MATUL pedagogy, which is what students are inserted, not just in private churches, but also in public clinics, schools, and advocacy organizations. Through focused reading, video viewing, and a course internship, students’ “public” dialogue extends to other scholars, community practitioners, policy makers, and local residents, especially those whose voices are often not heard but who feel the impact of public policy on their lives.

How might MATUL students manifest their faith within the context of both the MATUL program and the present course (TUL555)?

1. Lifestyle solidarity. One of the MATUL program’s central assumptions is that insight and understanding is revealed, not through physical distance and emotional objectivity, but by sharing in a significant way the experience

of being marginalized, un-resourced, and perhaps even mistreated—i.e., through *solidarity*. MATUL students are expected to relocate to program sites within select global megacities, find housing with local families either in or adjacent to slum communities, and engage in intensive language learning for three to four months prior to beginning formal coursework through the hosting institution. Students embrace a style of being that puts them in direct and reciprocal relationship with those whose reality they wish to comprehend. Solidarity *with* residents becomes the basis for learning *from* them, “to receive,” in the words of Henri Nouwen, “the fruits of the lives of the poor, the oppressed, and the suffering as gifts for the salvation of the rich.” This is only possible when the primary bond of the knower to the known is one of empathy and love rather than dispassionate logic.

Of all the great Christian doctrines, it is perhaps the Incarnation that has been most neglected in its pedagogical theological significance. Jesus didn’t remain in a sequestered religious or cultural “bubble,” nor did he conduct “mission trips” from the heavens to earth. He became little, weak, minority, vulnerable, dependent, and misunderstood. He entered the world’s pain, problems, and thought systems through direct, firsthand encounters that involved costly identifications (Philippians 2:6–8; Matthew 20:26–28).

At least six core theological values flow from this “radical esteem for the incarnation.” They help inform a “public” faith-based pedagogy within the educational design of the MATUL program and the *Educational Center Development* course:

- *Self-limitation* (vs. power preservation). Students take on to themselves some of the conditions and constraints of temporal existences radically different from their own.
- *Embodiment* (vs. detachment). Students are placed in direct, physical relationship *with* slum life rather than merely taught *about* it.
- *Involvement* (vs. distance). Students make an experiential commitment to *narrow the distance* between themselves and those who are “stranger” within their host communities.
- *Collaboration* (vs. independence/exclusion). Students relate to community families and associations (e.g. schools) in ways that are caring, mutual and reciprocal, and that reverse the traditional relationship of outsiders dispensing knowledge and time upon a “dependent” community.
- *Responsibility* (vs. passivity). Students re-imagine the ultimate purpose of their education, away from the mere acquisition of knowledge, marketable skills and personal security, and toward the *application* of those competencies in the transformation of poor communities.
- *Redemption* (vs. domestication). Students imbibe a simple ethical imperative: that they are here to make a difference, to mend the world, to make it a place of justice and compassion. Faith is not an acceptance of the *status quo*, but a protest against the world as it is in the name of the world as it ought to be.

2. Service solidarity. Building upon lifestyle solidarity (“downward mobility”) is solidarity in the context of cooperative action. The TUL555 course is one of five practical training (field internship) courses, each operating through community organizations based in or serving the urban poor communities where students reside. Each student completes forty hours of voluntary service under the mentorship of seasoned entrepreneur-practitioners.

The real lives of poor people are often rendered invisible by mainstream institutions. To understand *why* particular groups of people have been relegated to the margins of global society, detached study is inadequate. Knowledge easily becomes “inert”—memorized from texts or lectures but not actually tested through firsthand experience. Deep learning requires that students enter into a critical awareness of actual conditions, causes, and consequences as community residents experience them. The service collaboration within local schools enables both community pain and possibility to be made evident.

3. *Personal piety.* The personal character and spirituality demonstrated by the servant-scholar is central to making theology relevant in the public realm (e.g. within schools). However, *piety* must be carefully distinguished from *pietism*. Pietism is sub-Christian and reactionary. It is fearful of “public” tensions, so seeks to escape into a “bubble” of the private. It withdraws from history and culture into a safe, black-and-white world of self-justifying rules and codes. It often becomes judgmental, harsh, pharisaical. Piety, on the other hand, seeks to practice the presence of God in the warp-and-woof of pluralistic urban life. Piety expresses itself in honesty, fairness, intellectual hunger, moral self-regulation, and compassion service. Piety celebrates life in all of its complexity and diversity, and seeks to find serenity in the midst of, rather than in escape from, the physical and social environment of the modern city. Flight into a private religious ghetto is not an option. Piety lives between church and society, doubt and faith, the “Fall” and redemption. Piety is the practice and the celebration of the presence of God *in the midst of life*, including educational life.

4. *Cultural engagement.* The MATUL program considers every vocation—whether in for-profit business, civil service, public health, or community education—as a religious vocation. “Religious” to the extent that we make things or change things as God’s image bearers and in accordance with what we understand to be God’s will in the world. invites cultural engagement. Through lifestyle and service solidarity, students become involved with the givens, the “materials,” of city life in the developing world. They learn to engage urban culture with insight and understanding, with moral sensitivity and accountability, and with creative imagination and self-expression. Culture happens when a host family pools resources to pay rent; when a church surrounds a substance abusing congregant with love and acceptance; when a teacher explains a mathematical procedure.

During the school internship, MATUL students engage culture as they support teachers and parents in assisting young learners (the “slow” as well as “fast”) in understanding literature and math and science and geography, as well as the “basic skills” that go along with them. Engaging these subjects is just as “religious” as a study of the Bible and church history. Not only do such subjects most directly and productively present the variety and complexity of human existence; they also directly and productively promote the major aims of “Christian” education, namely, growth in *intellectual* insight and understanding, growth in *moral* awareness and choosing, and growth in *creative* self-expression and action.

5. *Cultural discernment and transformation.* While the integration of faith requires *doing* culture, it also involves *judging* culture. We live and learn in a world of systems, institutions, and structures can do good and evil at the same time.

Every business corporation, school, denomination, bureaucracy, sports team—indeed, social reality in all its forms—is a combination of both visible and invisible, outer and inner, physical and spiritual. (Walter Wink)

These “powers” form a complex web that we can neither ignore or escape. One of the educational challenges for MATUL students, as well as for urban poor churches, is to learn how to discern the spirits of institutions and structures. If they are organized around idolatrous values and what Wink calls the “Domination System,” they must be recalled to their divine vocation—the intellectual, moral, and creative well-being of persons.

Faithful cultural discernment can get derailed in two directions: *cultural disengagement* in favor of just “preaching the gospel of individual salvation” (the fundamentalist error) and *cultural accommodation* that ignores the discontinuities between the kingdom of God and modern urban life (the liberal error). Both diminish the power of the gospel. It is a gospel imperative, securely grounded in a faithful biblical hermeneutic, that the cross of Jesus Christ, the central point of all human history, is the key not just for personal salvation, but also for any understanding of faithful Christian living and gospel witness in every sphere of life. In fact, genuine sharing of the gospel *requires* godly cultural engagement in all those aspects of ordinary life. The Bible claims that that all things were made in and through Christ (Colossians 1); that God sustains the world moment by moment in all its capacities (Hebrews 1); and that we are called to “struggle” with culture (Eph. 6:12) by bringing every thought into subjection to Jesus Christ (2 Corinthians

10) and acting to shape culture Gen. 1; Matt 28; Rom. 12; Col. 1). We are to follow the example of Jesus who prayed that God's "kingdom come on earth as it is in heaven" (Matthew 6:10).

The Bible is replete with examples of cultural discernment and action:

- Joseph faithfully served God and the people of Egypt by instituting a food conservation program (Genesis 47).
- Moses choose to identify with the Jews rather than with Pharaoh's court (Exodus 2).
- God instructed Jeremiah while in exile to seek the peace and prosperity of the city in which God's people found themselves (Jeremiah 29).
- Daniel and friends becoming qualified to function in the king's palace in pagan Babylon (Daniel 1).
- Jesus confronting the contemporary culture by communing with the Samaritan woman at Jacob's well (John 4).
- The persons of faith listed in Hebrews 11:34 "conquered kingdoms, administered justice, became powerful in battle and routed foreign armies."
- Paul making himself familiar with the pagan Epicurean and Stoic philosophers of Greece so that he had an onramp into the public discussion in Athens to testify of Jesus and the resurrection at the Areopagus (Acts 17).

As MATUL students, we can accept with gladness the vast deposits of God's common grace in human history. The program invites us to "do the world's work" joyfully and productively together with unbelievers. But along the way, we will also take into account that dark line that runs through all of history. The divine story (the kingdom of God) carries both affirmation *and* negation. It uses internal languages (God, Creation, Christ, Spirit, Sin/Evil, Common Grace, Redemption, Reconciliation, Atonement, Judgment) to *criticize* a public culture driven by economic growth, resource exploitation, increased bureaucratization, privatization, moral decay, and state-sponsored violence. At the same time, the kingdom helps us to *construct* a positive agenda, as it discerns in public institutions signs of freedom, life and common grace that can be build upon. The task of public theology is ultimately to nurture, deepen, and transform the common life within which we exist.

In terms of slum-based schooling, both public and private, we might question the swing toward an authoritarian imposition of subject matter upon young persons in the name of "basic education" or "catechizing." We may find such bald subject-matter "conditioning" in violation of both human personality and good subject matter teaching fully as much as educational permissiveness does. A radical esteem for the humans created in the image of God may convince us that teaching be suited to the learner's *way* of learning, *rate* of learning, and developmental *readiness* for this or that concept or skill or inquiry. As image-bearers, young persons are "glorious ruins": "glorious" with a profound need for compassionate encouragement, but also "ruined" with a profound need for compassionate correction. Such a view of persons will inevitably shape *what* you observe during school visits, *how* you value some pedagogical practices over others, and, above all, the *hope* you sustain for human development in the midst of the broken urban systems.

IV. Student Learning Outcomes

The learning activities central to *Educational Center Development* aim to connect and enhance learning in several domains: intellectual ("head"), attitudinal ("heart"), and skill ("hands"). By the end of the course, students should be able to:

1. Intellectual ("head")

- 1.1 Summarize factors related to high-performing ("effective") schools within developing countries. [Disc 1]
- 1.2 Critically evaluate the strengths and weaknesses of "private" vs. "public" schooling for slum dwelling children and adolescents. [Disc 4, Project 2]

- 1.3 Analyze ethnographic data and effectively communicate findings/ideas in writing. [Project 3]
- 1.4 Use theoretical ideas and empirical evidence to formulate and communicate opinions through online Forums. [Disc 1-7]

2. Affective (“heart”)

- 2.1 Demonstrate personal warmth, humility, and empathy with school staff and “clients” (parents, children), in both formal (e.g., as a volunteer intern) and informal (e.g., as an informal interviewer) roles, within slum schools. [Projects 1, 3]

3. Skills (“hands”)

- 3.1 Demonstrate intercultural, interpersonal, and project management in supporting the goals of an educational center through the community internship. [Project 1]
- 3.2 Successfully use a variety of ethnographic methods (participant observation, informant interviewing, structured reflection) to gain access to, collect information from slum schools. [Project 3]

V. Course Materials

Students are responsible to obtain the “required” text (below) in either hard copy or electronic version. Other courses are available online, as indicated in the syllabus. Students will also want to identify local materials that feature case studies of education among urban poor populations from their particular region.

REQUIRED

- Tooley, James. (2009). *The beautiful tree: A personal journey into how the world's poorest people are educating themselves*. Washington, D.C.: Cato Institute. <http://www.cato.org/store/books/beautiful-tree-personal-journey-how-worlds-poorest-people-are-educating-themselves-hardback>

VI. Workload Expectations & Grading

Workload expectations. Credit values for MATUL courses (including practitioner training courses) are calculated by equating one credit with what, in the professional judgment of faculty, should require an average of approximately 50 hours of “invested learning” activity. Successful completion of *Educational Center Development* earns 3 units of graduate credit and represents approximately 150 hours of deliberate and structured learning activities. Those activities include: self-guided, reading, video viewing, voluntary service in schooling organizations (“internship”), participation in online discussions (“Forums”), ethnographic fieldwork, report writing, and any public presentations.

Grading. Your final grade is a reflection of a combination of your talent, effort and achievement, *not effort alone*. Different students may earn very different grades, even though they expend the same amount of time and energy. The meanings I attach to “A”, “B”, “C”, “D” and “F” grades are as follows:

- A** Outstanding performance: shows intrinsic interest in the course and subject; consistently asks penetrating questions and/or offers thoughtful reflections during Forum discussions; demonstrates exceptional intelligence and creativity in project reports; earns high scores on course assignments—usually the highest in the class.
- B** Above average student in terms of participation, preparation, attitude, initiative in asking questions, time management, and assignment quality.
- C** Average or typical student in terms of participation, preparation, attitude, initiative in asking questions, time management, and assignment quality.
- D** Below average or atypical student in terms of participation, preparation, attitude, initiative in asking questions, time management, and assignment quality — minimally passing in performance.

F Repeat course. Inadequate/insufficient performance.

VII. Assessments (On-line Discussions and Projects)

Online Discussions & Course Projects	Weight/ Points
Online discussions (7 Forum discussions @ 5 pts each) Evaluative criteria: Online: quantity and timeliness of post; quality of posts. Skype: “attendance” at calls; quality of participation.	35% 35 pts.
Project #1: Educational Center Internship Evaluative criteria: completed “Service-learning Agreement”; completed Service Performance Evaluation	25% 25 pts.
Project #2: Schools for the Poor Evaluative criteria: timeliness, completeness, evidence of careful digestion of ideas from readings and videos, analytic depth, and writing quality (formatting, clarity, conciseness, spelling, grammar, and persuasiveness).	20% 20 pts.
Project #3: School Ethnography Evaluative criteria: timeliness, completeness, evidence of idea integration from assigned materials, writing quality (formatting, clarity, conciseness, spelling, grammar, and persuasiveness).	20% 20 pts.
Totals:	100% 100 pts.

Grades will be calculated on a 110-point scale as follows:
100- 90 points (A); 89-80 points (B); 79-70 points (C); 69-60 pts (D)

Online Discussion Guidelines

Online discussions (“Forums” in Sakai) are topically organized dialogs or conversations that take place in Sakai. The Forums enable MATUL students and faculty to link messages in order to exchange project-related insights from geographically dispersed locations.

During discussions, students interact with *content* (e.g. assigned readings and videos), their *classmates* (via discussion, peer review), and with the *instructor* (as they seek to instruct, guide, correct, and support learners). Messages in a given thread share a common topic and are linked to each other in the order of their creation. All students have a “voice” in the discussions; no one—not even the instructor—is able to dominate or control the conversation. Because the course is available *asynchronously* (i.e. at any time and from any location with an Internet connection), online discussions enable participants to reflect on each other’s contributions, as well as their own, prior to posting. As “iron sharpens iron,” each student’s contribution enhances the learning of all other students, and feeds back into our life within our host communities.

To make this process work for all, “posts” must be made during specified time periods (as specified under each project). ***This means that you will have to finish processing any assigned reading and/or other project-related work within those same time periods.*** To write substantive posts, you will need to stay healthy, focused, and organized.

Procedure

- Begin a particular project within the specified time period.
- Wait for the instructor to pose a topic-related query.
- Each student responds with an initial, substantive post.
- Students respond to each other’s posts.
- Instructor interacts with student responses, redirecting the discussion when necessary to improve

participation, while also encouraging the exploration of topic-related issues

Guidelines for participation

- Students adhere to specific timeframes for discussion and reflection.
- For each topical thread, each student contributes at least three (3) posts.
- Students pay attention to the *quantity/timeliness* and *quality* of their postings (see rubric below)

Assessment rubric

	1	2	3	4
Quantity and timeliness of post	<ul style="list-style-type: none">• Does not respond to most postings; rarely participates freely• Appears indifferent to learning community	<ul style="list-style-type: none">• Responds to most postings several days after initial (scheduled) discussion;• Takes limited initiative	<ul style="list-style-type: none">• Responds to most postings within a 24-hour period;• Rarely requires prompting to post	<ul style="list-style-type: none">• Consistently responds to posting in less than 24 hours• Shows initiative in motivating group discussion'
Quality of post	<ul style="list-style-type: none">• Posts topics unrelated to discussion topic;• Appears "rushed" with poor spelling/grammar and unclear expression	<ul style="list-style-type: none">• Occasionally posts off topic; offers short posts with limited insight on the topic;• Difficulty in expressing ideas clearly	<ul style="list-style-type: none">• Frequently posts topics related to discussion topic• States opinions and ideas clearly; contributes insights to topic	<ul style="list-style-type: none">• Consistently posts topics related to discussion topic• Clear, creative expression of ideas and opinions

VIII. Course Policies

LATE ASSIGNMENTS

All assignments are due by the specified deadlines. This strictness regarding the submission of completed assignments is to guard students from procrastination and falling behind in their academic and field assignments.

INFORMATION LITERACY

This course requires students to complete course assignments using resources available from the University Libraries. Research assistance and subject guides for this course are available at <http://apu.libguides.com/>

ACADEMIC INTEGRITY

The mission of the MATUL program includes cultivating in each student not only the knowledge and skills expected of a "master", but also the characteristics of academic integrity that are integral to Christian community. Those privileged to participate in the MATUL educational community have a special obligation to observe the highest standards of integrity, and a right to expect the same standards of all others. Students assume responsibility for maintaining honesty in all work submitted for credit and in any other work designated by the instructor of the course. Some of the most noteworthy forms of academic misconduct include:

- Presenting the work of another as one's own.
- Quoting directly or paraphrasing without acknowledging the source.
- Submitting the same work or major portions thereof to satisfy the requirements of more than one course without permission from the instructor.
- Receiving assistance from others in informational research or field data collection that constitutes an essential element in the undertaking without acknowledging such assistance.

- Fabricating data by inventing or deliberately altering material (this includes citing "sources" that are not, in fact, sources).

Violations of academic honesty will result in sanctions that may include a failing grade for the assignment, a failing grade in the course, and/or academic probation.

IX. Online Schedule At-a-Glance

Slimbach's Skype name: <rslimbach2>

Skype call times: LA Mon 7:30-9pm = Manila Tues 10:30-12 = Chennai Tues 8-9:30am

Friday -- Manila 10:30am-12pm; Bangkok 9:30am-11am; Delhi 8-9:30am; L.A. Thurs. 7:30-9pm

TD = Threaded Discussion

WEEK	DATES	DISCUSSION (FORUM & SKYPE)	PROJECT DUE DATE
1	01/07-01/12	01/08 Course orientation [SKYPE]	
2	01/13-01/19	#1: 01/07-01/19	
3	01/20-01/26	#2: 01/21-02/02	Project #1: 01/26
4	01/27-02/02		
5	02/03-02/09		Project #2: 03/02
6	02/10-02/16	#3: 02/12 [Skype]	
7	02/17-02/23	#4: 02/10-02/23	
8	02/24-03/02		
9	03/03-03/09		
10	03/10-03/16		
11	03/17-03/23	#5: 03/19 [Skype]	
EASTER BREAK [03/24-04/01]			
12	04/02-04/06		Project #3: 04/06
13	04/07-04/13	#6: 04/07-04/20	
14	04/14-04/20		
15	04/21-04/27	#7: 04/21-05/03	
16	04/28-05/03		

X. Syllabus

TOPIC 1. Third World Schooling [Weeks 1, 2]

Since the 1950s, enrollments in schools throughout the developing world have greatly expanded. But enrollment does not guarantee quality education—that is, the mastery of basic knowledge and skills. This is especially so during periods of sharp economic decline, where schools must do more with less. Child populations are also doubling every 20 years in many countries, increasing demand without a corresponding increase in supply. In many cases, the conflict between ever-rising enrollments and falling resources severely erodes school quality. We begin the course by framing the issues bearing upon “third world” schooling—both the causes of the problem and the strategies being proposed for addressing them.

Preparations

- **Read:** “Issues in Basic Education in Developing Countries: An Exploration of Policy Options for Improved Delivery” <http://home.hiroshima-u.ac.jp/cice/chimombo8-1.pdf>
- **Read:** “Developing-world Education” <http://www.givewell.org/international/education/detail#Improvingqualityofschooling>
- **Read:** “Education for the Urban Poor in Bangladesh” http://www.create-rpc.org/pdf_documents/Bangladesh_Policy_Brief_1.pdf
- **Read:** “Primary Education in Developing Countries” [See “International Commitments” link in right-hand column. Read “The Right to Education,” “Education for All,” Millennium Development Goals,” and “Fast Track Initiative” links. http://portal.unesco.org/education/en/ev.php-URL_ID=33163&URL_DO=DO_TOPIC&URL_SECTION=201.html

Discussion #1: Third World Schooling [Dates: 01/17-01/19]

The urban poor are among the worst-served groups, education wise, in the developing world. Our task this week is to understand *why*. (1) **Read** the materials for this week. (2) **Write:** In two paragraphs, explain five (5) of the most important issues framing “basic education in the developing [urban] world.” Provide direct references to the readings (author, page #). (2) Then describe what is being initiated at a global level to raise the access to and quality of schooling. (3) Lastly, venture an opinion, based on your reading, of how “quality basic education” (primary/secondary education) should best relate to “training in production skills” (technical education)? Should they be joined or separated? **Post** and **comment** no later than **Sat. 01/19**.

TOPIC 2. Educational Center Internship [Weeks 3, 4]

You will select either a public or private school for a 40-hour internship by **01/26**. This internship is designed to help you develop a mentored, experiential awareness of the educational issues which we will read about and discuss during the course, all the while lending support to the teachers, parents, and/or children. Choose a school with either a general education (primary/secondary) or vocational training mission. *Note:* If you do choose one of the many “private” (for-profit) schools within a particular slum community, it must meet the following two criteria: (1) be primarily funded by urban poor student tuitions (i.e. not subsidized by outside/foreign funds); and (2) model social entrepreneurialism, with local school leaders also being creative business persons. At the close of the service term, a copy of the completed “Service-learning Agreement”, along with a brief Service Performance Evaluation, will be sent to your Supervisor. Scores on both products will factor into the grade for Project 1.

Discussion #2: Educational Center Internship [Dates: 01/21-02/02]

Write responses to the following questions: (1) What *level* of school (primary, secondary, young adult) and *type* of school (basic education or technical training) are you most interested in? Why? (2) In what *school*, serving what student *population*, have you secured a placement? (3) Have you met with a supervisor to draft an Agreement? (4) What do you most look forward to learning within that school setting? What are you most insecure about? **Post** and **comment** no later than **Sat. 02/02**.

Project 1: Educational Center Internship

The essence of creating sustainable social change lies in cultivating linkages between ecology, economy and social systems to facilitate community development such that indigenous communities increase their capacity to address their own issues. (Alan Fowler)

The 40-hour internship project aims to create an intersection between urban poor educational development and voluntary service. Internships or service learning projects have become increasingly popular and powerful pedagogical tools within higher education. In pairing voluntary community activity with course content, “service learning” becomes something much more than merely faculty-directed volunteerism. Rather, it becomes a carefully planned, deliberate integration of course content with compassionate service in and with the community. As a foreign “intervention,” the internship aims to increase the capability of school stakeholders (leaders, teachers, parents, students) to improve the health, relevance and viability of educational centers within turbulent slum environments. It also serves the learning goals of student-servers, as it contextualizes course material in a real-life setting. Students learn to think more critically, act in relation to complex problems, and strengthen their personal values. By integrating course content with real work, the internship becomes meaningful to both students and school stakeholders.

Especially within private (for-profit) slum schools, education is a social enterprise, combining social (educational) and economic activity to achieve three key objectives: educational development, economic viability, and sustainability. The educational center internship enables you to gain awareness of the opportunities and constraints on urban poor schooling, especially as local residents take action to improve educational access and quality for the next generation.

Procedure

1. *Placement*: No later than 01/26, identify an educational center that meets the two stated criteria and welcomes you to be involved in their work. (No more than one student at any school site.)
2. *Supervision*: Identify someone in the school that is willing to serve as your supervisor-mentor.
3. *Agreement*. Complete the “Service-learning Agreement” in consultation with the school supervisor. That Agreement should detail the meaningful project work you will be involved in.
4. *Work & Write*. Write a 3-4 page paper that compares and contrasts the internship school with at least five (5) schools profiled under Topic #3 (“Slum Schools”). As described in Project #1, address five features: (1) physical setting, (2) student population, (3) leadership, (4) curriculum, and (5) pedagogy.
5. *Evaluation*. Supervisor completes the “Service Performance Evaluation” sent by course instructor, and sends it back to instructor

TOPIC 3. Slum Schools [Week 5]

The video and written profiles below document the remarkable diversity of school types serving urban poor populations. As your internship gets under way, dedicate several hours of reading and viewing in order to appreciate the creative ways education is being made accessible, affordable, and relevant to slum dwellers. Take notes on (1) physical setting, (2) student population, (3) leadership, (4) curriculum, and (5) pedagogy, perhaps by organizing a

table of some kind. You can then draw on that information to produce your Educational Center Internship report (see Project 1).

Preparations

- **View:** Charles Leadbeater, “Educational Innovation in the Slums” <http://www.youtube.com/watch?v=6X-8TA4RBog> [20 min.]
- **Read:** Pratham (India): <http://www.educationnews.org/international-uk/the-global-search-for-education-more-from-india/> And: http://www.youtube.com/watch?v=R5z_b4aw20c [3:30]
- **Read:** Pushcart Classrooms (Manila): <http://thisgivesmehope.com/2012/06/28/344-pushcart-classrooms-for-manilas-slum-children/>
- **Read:** Sugata Mitra’s “Hole in the Wall”: <http://getideas.org/resource/education-30-examples-hole-wall/>
- **View:** “Barefoot College” (vocational education in India): <http://vimeo.com/37794746#> [2:30]
- **Read:** “Education Against All Odds” (vocational education in Afghanistan): <http://www.guardian.co.uk/global-development/video/2012/apr/25/education-against-odds-afghanistan-audio-slideshow>
- **Read:** Grameen Slum School (Dhaka): <http://blogabiv.com/?p=141>
- **Read:** Slum School (Bali): <http://www.sacredchildhoods.org/projects/slum-school>
- **Read:** Mercy Center (Klong Toey, Bangkok): http://www.mercycentre.org/index.php?option=com_content&view=article&id=131%3Ahuman-development-foundation--klong-toey-bangkok-revolutionizes-slum-education&catid=3%3Aspecial-events&Itemid=44&lang=en
- **Read:** Independent Slum Schools (Kibera, Nairobi): <http://redrosechildren.blogspot.com/2007/05/kibera-slum-schools-educational-day.html>

Discussion #3 (Skype call): Slum Schools [Date: Tues., 02/12]

During this week’s Skype call, we will check in regarding our various internship experiences, and discuss some of the elements of school cultures within slum communities (e.g. physical setting, student populations, leadership, curriculum, pedagogy).

TOPIC 4. Private or Public Schools for the Poor? [Weeks 6, 7, 8]

Over the last few decades, the accepted wisdom throughout the developing world has been that private schools are for rich people and everyone else, especially the rural and urban poor, are to be educated within public (government-sponsored) schools. More recent research conducted by scholars like Justin Sandefur, James Tooley, and Pauline Dixon have begun to challenge this orthodoxy. They have discovered that poor people have remarkably innovative ways of helping themselves, and in some of the most destitute places on Earth. For the next **3 weeks**, we will immerse ourselves in this debate. We will assess the benefits and drawbacks of both models in relation to parent/student motivation, cost, instructional quality, and learning productivity (achievement). Our reading and video viewing, in tandem with our practical training (internship), prepares us to compose an analytic report (**Project 2**) that conceptually “frames” the ethnographic research that will follow (**Project 3**).

Preparations

- **Read:** Opposing viewpoints in the debate:
 - *Justin Sandefur* (Center for Global Development): <http://www.oxfamblogs.org/fp2p/?p=11047> [pro-privates]
 - *Kevin Watkins* (Brookings Institution): <http://www.oxfamblogs.org/fp2p/?p=11064> [pro-publics]
- **Read:** Oxfam, "Resourcing Global Education" <http://www.oxfam.org/sites/www.oxfam.org/files/resourcing-global-education.pdf>.

This document expands on the pro-publics position. The good people at Oxfam make the case for increased levels of **bilateral assistance** by the U.S. and other rich countries to poor countries in order to build schools, train teachers, and provide school supplies. They would also support the **Millennium Development Goals (MDGs)**, one of which is to achieve universal primary education. To help poor countries make progress toward this goal, Oxfam advocates for the financing of the Fast Track Initiative (FTI), which, since 2002, has contributed hundreds of millions of dollars to an educational fund serving the poorest of the poor worldwide.

- **View:** James Tooley on Stossel. <http://www.cato.org/multimedia/video-highlights/james-tooley-discusses-private-education-poor-countries-fbns-stossel> [7 min.]
- **View:** "The Education Divide in Hyderabad": <http://www.youtube.com/watch?v=olGE0QeHiG8> [4:15]
- **View:** Pauline Dixon, "How slum schools are serving the poorest": <http://www.youtube.com/watch?v=gzv4nBoXoZc> [15:30]
- **Read:** James Tooley. (2009). *The beautiful tree: A personal journey into how the world's poorest people are educating themselves*. Washington, D.C.: Cato Institute. <http://www.cato.org/store/books/beautiful-tree-personal-journey-how-worlds-poorest-people-are-educating-themselves-hardback>

This is the core text for the course and should be read in its entirety. Tooley is a great storyteller, descriptively chronicling his own "journey" to social worlds where he documents private forms of schooling serving slum dwellers and rural poor.

Discussion #4: Private or Public Schools for the Poor? [Dates: 02/10-02/23]

Most developing countries provide public education at the elementary and high school levels. Such schools enroll approximately 90 percent of primary and 70 percent of secondary school students, and are free, or almost free. But increased demand and reduced public sector funding has produced a situation where private schools have proliferated in urban poor communities. Should countries relax restrictions on establishing or expanding private schools? Should governments provide loans to private schools, and restrict the number of available places in public schools? Would doing so generate more resources for education, and also lead to greater efficiency and improved quality? Since private schools compete for students, and are accountable to parents who pay the bills, would state support for private schools incentivize schools to adopt teaching practices and use staff and educational materials effectively and economically?

These are some of the "policy" questions being debated today, and the assigned readings on the topic should at least enable you to venture a very tentative opinion as a way to "prime the pump" for Project #2. (1) **Read and view** the assigned materials. (2) Then **write** a two-paragraph (minimum) response to the following question based on your reading, viewing, and personal experience: *Would a high school student, selected at random from a general student population in a slum community, do better in a public or private school?* Be sure to support your response with

empirical evidence drawn from the assigned materials. **Post and comment** no later than **Sat. 02/23**

Project 2: Schools for the Poor

The Beautiful Tree tells the story of *private* education among the world's poor—not mission schools for the rich, or even government schools run for the poor, but co-operative, community-based schools that are accountable to, and paid for, by the poor themselves. The book begins in the slums of Hyderabad, and then moves to Nigeria, Ghana, Kenya and China to tell the story of the slum schools of the developing world. In every place, he traces the story of the forgotten and undervalued community school, some of them sponsored by churches or churchpersons.

In a 4-5 page, single spaced paper, respond to the questions below. Organize the paper with a title page, reader-friendly sub-heads, and page numbers. Carefully and generously reference (author, page #s) ideas with direct quotations from at least 6 chapters of *The Beautiful Tree*. This is the primary source, along with the Oxfam report. Scored on the basis of timeliness (submitted on time), completeness, evidence of careful digestion of ideas from readings and videos, analytic depth, and writing quality (formatting, clarity, conciseness, spelling, grammar, and persuasiveness). **Submit no later than Sat. 03/02.**

1. What factors underlie the growth of private schools throughout the developing world?
2. What do Tooley and Dixon describe/illustrate as the main problems with state-sponsored schools?
3. What two (2) stories of private slum schools in *The Beautiful Tree* particularly captured your imagination? What features of these school inspired you?
4. What problems or limitations do Kevin Watkins and Oxfam highlight with the market-based “solutions” espoused by Tooley and Dixon?
5. Tove Wang of Save the Children also doubts if private schools, however plentiful, can ever cater for the very poorest. Poor parents go private, she argues, only when state schools are dire. If the publicly financed ones improved, they would be more popular. Do you agree? Why or why not?
6. After processing both positions, venture a reasoned opinion in response to our central question: *How can a high-quality (creative, relevant) and affordable education be made available to children and adolescents resident in the world's slums?*

TOPIC 5. Inside Slum Schools [Weeks 9, 10, 11, 12]

In Project #2, we asked how a high-quality (creative, relevant) and affordable education might be made available to children and adolescents resident in the world's slums. But the unpleasant fact is that high-quality *opportunities* rarely translate into full *enrollments*. As UNESCO discovered through its program Education for All, educational systems can provide free, universal access to primary schooling, temporarily increasing school enrollments, sometimes quite dramatically, only to see many children drop out before finishing school. *Why don't these kids persist? What factors influence whether or not slum-based parents continue to send their children to school?*

Many locate the problem *inside* slum schools. Foreign visitors are especially shocked at the conditions of schools across the developing world, with many lacking the most basic equipment and school supplies—textbooks, blackboards, desks, benches, and sometimes even classrooms. Trained teachers are often unavailable, especially in remote rural areas. Shortages of teachers and school buildings result in double shifts or very large class sizes (upwards of 70 students). Teachers who are “present” often have weak incentives and little supervision. Consequently, absenteeism and “time off task” run high. Like in India where government teachers are absent 25 percent of days and teaching less than 55 percent of the time.

And these are just the *school*-based problems. Other factors—rooted in family, culture, and community—make the provision of quality, affordable education one of the great human development challenges of the 21st century. Project #3 explores these dynamics through structured observation and interviewing in slum-based schools. The goal is to

comprehend the complex set of factors that underlie educational center development in urban poor communities throughout the world.

Preparations

- **Read:** Orangi, Karachi: <http://blogs.tribune.com.pk/story/13302/is-education-for-karachi-slum-dwellers-a-waste-of-time/>
- **Read:** Y. P. Aggarwal & Sunita Chugh (2003). "Learning Achievement of Slum Children in Delhi" <http://www.nuepa.org/Download/Publications/Occasional%20Paper-34schugh.pdf>
- **Read:** Stuart Cameron, "Education in Slums of Dhaka, Bangladesh": http://www.create-rpc.org/pdf_documents/UKFIETstuartcameronpaper.pdf

Discussion #5 (Skype call): Producing a School Ethnography [Date: 03/19]

During this week's Skype call, we will again check in regarding our internships. Then we will review the expectations and procedure in completing Project 3. Special emphasis will be given to *analyzing the factors affecting the relative efficiency of public and private schools*.

Project 3: School Ethnography

Over the past 50 years, ethnographic research has helped us understand how schools operate in culture and society. It has created a basis for critiquing purely behavioristic (psychological) explanations of teaching and learning by widening the framework of data collection and analysis to include family, community, and organizational (sociocultural) factors. Our limited ethnography (Project 3) will be the product of a questioning process, informed by experience in the field (internship) and knowledge of issues (course-related reading and video-viewing). Through the internship, you will have learned to observe and ask questions as a means of serving with certain contextual understandings. Now, during the ethnographic research phase, you will use a more explicit set of questions as an idea base from which to comprehend various educational processes in two different types of schools.

Procedure

1. Identify two (2) schools serving slum-resident children or adolescents—one **private** and the other **public**. (One of the two schools can be the slum school where you are interning.)
2. Conduct a series of broad, "big picture" observations on 8 dimensions of organizational life (below). Take detailed notes. Convert these notes into a rich **description** (approx. 3 pages for each school).
 - *Space:* the physical plant
 - *Actors:* the people involved as students, teachers, administrators, parents, volunteers, etc.
 - *Activities:* the typical set of related acts that school actors do
 - *Objects:* the physical things which are present in the setting for educational purposes
 - *Acts:* single acts that people do that have special meaning
 - *Events:* a set of related activities that people carry out (e.g. a "lesson")
 - *Goals:* the main things people are trying to accomplish
 - *Feeling:* the emotions that are felt and expressed by actors
3. Conduct semi-formal interviews with **school leaders** and either **teachers or parents**.

School leaders

- Collect information related to the following questions: (1) When and how was the school founded? [Probe for the steps taken to develop an educational center—from original vision to actual student enrollment. What were the political, financial, and human resource (finding competent leaders and teachers) obstacles?] (2) How did they overcome the many forces that discourage schooling among slum children (see readings)? (3) Is their *primary* goal to improve school attendance (increase # of students) or to improve school quality? What strategies do they have in place to make progress in either area? In particular, what indicators do they use to track improvements in school quality?

Teachers or parents

- Arrange interviews with at least 2 teachers or parents from each school. (1) Ask teachers/parents at the private school: *Why are parents willing to make a considerable financial sacrifice (i.e. pay fees) when “free” public schools are available?* (2) Ask teachers/parents at the public school: *What are the main reasons children enroll in public schools rather than private schools?*
4. **Analyze** the observational and interview data for the key factors—individual, family, cultural, community, and school—that explain (a) school participation and (b) learning productivity (academic quality) in both the private and public school. (The table below can help you mentally organize the data.) Include references to the articles (see “Preparation”) that explain why many slum parents and kids make a rational choice *not* to attend school.
 5. Write a 7-8 page, single spaced report of your observational and interview data. Organize the report into three sections: (a) **Introduction**: overview of slum community and research methods used to collect data. (b) **Description** of the 8 dimensions of organizational life for each school. (c) **Analysis** of the factors that facilitate and/or impede the access of urban poor kids to a quality education, and what could be done in order for a high-quality education to be broadly available to them. Give the report a title. Include sub-heads and page #s. Spell- and grammar-check prior to submission.
 6. [Required step] Present a copy of the report to the lead administrator at each of the two schools. Ask them to correct any inaccurate data and suggest any revisions (additions, deletions) that would strengthen the report. Schedule a meeting to review the recommendations and to discuss related issues. Revise the report based on this feedback. **Submit the report no later than Sat. 04/06.**

Factors affecting the relative efficiency of public and private schools

Factors	Private	Public
Individual Factors <ul style="list-style-type: none"> - Gender of student - Caste background of student/family - Student's motivation 		
Family Factors <ul style="list-style-type: none"> - Family size - Household income - Parents' educational level - Parents' educational aspirations 		
Cultural Factors <ul style="list-style-type: none"> - Parental fear of harassment and abuse (female students) 		
Community Factors <ul style="list-style-type: none"> - Environmental conditions - Job opportunity structure - Transport access to schools 		

- Peer effects		
School Factors <ul style="list-style-type: none"> - School admission procedures - Cost of tuition and uniforms - Medium of instruction - Overcrowding (pupil-teacher ratios) - Infrastructure: lack of piped water; lack of toilets for girls; - Teachers: lack of female teachers; high rates of teacher lateness and absenteeism; teacher behavior - Availability of instructional aids and materials - Incentives: e.g. mid-day meals, - Classroom pedagogy 		

TOPIC 6. Improving Female School Participation [Weeks 13, 14]

If there is one conviction that most development activists share, it is this: Gender equity is the biggest moral challenge facing the international community today, and girls' education is the single most cost-effective instrument for achieving it. Increasing female participation in schools is not only cheap; it opens minds, gives girls new career opportunities and ways to generate cash, leads them to have fewer children and invest more in those children, and it tends to bring women from the shadows into the formal economy and society. While no panacea, educating girls probably has a greater transformative effect on a country than anything else one can do.

Preparations

- **Read:** *The State of the World's Children 2004* [chs. 2, 4]
http://www.unicef.org/publications/index_18108.html The report focuses on the relationship of girls' education to social and economic development.
- **View:** The 3 short video clips of that underscore the need for expanding women's schooling opportunities
<http://www.halftheskymovement.org/issues/education>
- **View:** "Kibera School for Girls" <http://inkibera.org/baba-diana/> [4:16]
- **Read:** Maureen Lewis and Marlaine Lockheed. "Overview" (p. 1-17) in *Inexcusable Absence: Why 60 million girls are still out of school and what to do about it*. Washington, DC: Brookings Institute and the Center for Global Development. <http://www.cgdev.org/content/publications/detail/11898/>

Discussion #6: Improving Female School Participation [Dates: 04/07-04/20]

After digesting the readings and video clips for this week, **write** a two-paragraph (minimum) response to this question: *Drawing from the week's materials and your own experience, what factors restrain urban poor girls, along with their mothers, from fully participating in local educational centers, whether at the primary, secondary, technical levels?* **Post** and **comment** no later than **Sat. 04/20**.

TOPIC 7. Educational Innovation in the Slums [Weeks 15, 16]

To round out the course, we will consider examines how social entrepreneurs around the world are devising new approaches to learning in extreme social circumstances (slums and shanties) where financial and human resources are limited at best. The radically innovative approaches presented by Charles Leadbeater, Mark Epstein, and Kristi

Yuthas challenge conventional wisdom about schooling and provide new insights into how the developed world should reform its education systems.

Preparations

- Charles Leadbeater, “Educational Innovation in the Slums” <http://www.youtube.com/watch?v=6X-8TA4RBog> [19:30]
- Charles Leadbeater, “Learning from the Extremes” white paper. Retrieved May 5, 2012, from http://www.cisco.com/web/about/citizenship/socio-economic/docs/LearningfromExtremes_WhitePaper.pdf.

Mapping educational innovation

	FORMAL	NON/INFORMAL
Sustaining	Improve	Supplement
Disruptive	Reinvent	Transform

- Mark J. Epstein & Kristi Yuthas, “Redefining Education in the Developing World”: http://www.ssireview.org/articles/entry/redefining_education_in_the_developing_world

Discussion #7: Educational Innovation in the Slums [Dates: 04/21-05/03]

In the final analysis, the “text” of education for slum dwellers cannot be separated from the “context” of megacity life, and especially the intense pressures (congestion, job scarcity, water and food provision, moral decay, pollution, and income inequality) that are everyday realities. To prepare for our final discussion, please view and read the materials for this week. Then write a two-paragraph (minimum) response to the following questions: *What forms should urban education at the primary and secondary levels take in the coming decades? What unique combination of relevant content, practical applications, and moral/spiritual development will slum children need in order to thrive (or at least survive) in the urban worlds they will inherit?* Reference relevant ideas from the readings and videos. **Post and comment** no later than **Friday 05/03**.