# The ECCSA Journal

## Special Issue
## The Future of Instruction, Learning and Leadership—Education for Holistic Development, Ethical Leadership and Sustainability

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# The ECCSSA Journal

*Founded in 1986*


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Volume 17 – Spring 2018

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# *Preface*

This issue of the ECCSSA Journal has a focus on the future of instruction, learning and leadership in higher education. It provides visionary thinking about the direction and focus of the approaches to teaching, learning and human development, in education and higher education, specifically. We explore theoretical models and strategies for education for holistic development, ethical leadership and sustainability.

We recognize the call for an assessment and reexamination of current educational policy and instructional strategies and models that may be lacking on developing the whole person, as compared to those theoretical and proposed models calling for a major shift in the teaching, learning and leadership paradigm. What is being challenged is what we learn, the way that we learn, and the usefulness of what we learn relative to the essential components and outcomes contributing to the development of a well-rounded person, sustainers of families, members in the workplace, preparation for ethical modeling and dynamic leadership, as well as for sustaining society, world, and the planet. The major question centers around whether there is a need for a more integrated, balanced and holistic developmental approach.

The opening commentary attempts to provide the framework and overview of some of the key issues and questions related to the future of instruction, learning and leadership in higher education. The inquiry begins with a historical look at the initial purpose of education, along with a careful examination of what is meant by holistic development. Further, it includes the important components and dimensions, such as the qualities necessary for spiritual development and ethical leadership. Three models found in research are examined and presented. Each model proposes a new framework for holistic development, ethical leadership and entrepreneurship education. These models are presented from three countries: Serbia, the United Kingdom and the United States.

Other topics selected for this issue extend the conference theme and are presented by innovative scholars. These include presentation and discussion of two international projects and the investigation of globalizing the curriculum in a School of Social Work program in the US to include more content on social justice and global issues.

There were many interesting topics and issues presented and discussed by other scholars. These topical overviews from the 2017 conference can be found on the Association's website.

We hope you enjoy this issue of the ECCSSA Journal. Please consider attending and contributing to the dialogue at future conference roundtables and publishing in the ECCSSA Journal.

*Sincerely,*

***Rosalyn M. King, Editor-in-Chief***
***and Editorial Associates***
***The ECCSSA Journal***

# *The Future of Instruction, Learning and Leadership—Education for Holistic Development, Ethical Leadership and Sustainability*

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## *Abstract*

*This opening commentary presents the framework and rationale for the 2017 conference theme and dialogue on rethinking leadership in higher education and is a continuation of the discussion. At the 2016 conference, ECCSSA examined the construct of leadership and explored new, visionary and effective models. This paper expands the dialogue and exploration of the role of instruction, learning and leadership, with a focus on holistic education and development of students in higher education to prepare a society of individuals for ethical leadership, care, humanity and future sustainability of the nation and world. This discussion examines historical roots, definitions, major emphases, components, research findings and recommendations, practices and models of holistic education in higher education. Three national and international theoretical models are described as outlined by researchers from Serbia, the United Kingdom and the United States. All models make recommendations for global application, addressing the needs of their respective countries and implications for other countries, worldwide. The paper concludes with a call for new vision and new paradigms, along with a discussion of policy implications and changes needed in higher education.*

**Keywords:** *Leadership, Higher Education, Holistic Education, Holistic Development, Instruction, Learning, Ethical Leadership, Sustainability, Historical Roots of Holistic Learning, Holistic Learning Models, Holistic Curriculum, Constructivist Theories, Constructivism, Spiritual Development, Spirituality, Moral Development, Character Development, Civic Development, Integrative Education, Diversity of Learning, Student Learning, Teaching and Learning, Serbia, the United Kingdom, the United States.*

## Introduction

*The time has come to take concrete steps to bring about a real transformation in the ways we educate our future generations. We need to combine both an education of the mind with an education of the heart so that our children grow up as responsible, caring citizens equipped to meet the challenges of today's increasingly globalized world.*

*Dalai Lama-July 2, 2016*

The ECCSSA 2017 conference roundtable continued the dialogue on rethinking leadership in higher education. In 2016, we examined the construct of leadership and explored new, visionary and effective models of leadership success. The 2017 conference explored the role of instruction, learning and leadership in higher education. The focus was on holistic education and development of the students we serve in preparing a society of individuals for ethical leadership, care, humanity and sustainability of a future world.

If the world is to be sustained, there is a need to educate and prepare individuals holistically, so that they understand the meaning of character, relationships, responsibility and stewardship. These are important qualities for sustaining a nation of people and the world.

Current educational models are inadequate in developing the whole person, as much of education seems factory-laden with a *one model fits all* motto and is work-driven. As a result, we are producing masses of programmed robots with standards of learning and other mechanized techniques. This is not adequate or enough. Consequently, many individuals are ill-equipped to become effective citizens, parents, professionals and leaders of tomorrow. Many do not understand or possess an ethical compass that would equip them to take care of a family, nation, or a world of people with care and responsibility. Many researchers and policy analysts share this view and are calling for reforms in our philosophy and approaches to instruction, learning, and leadership.

In a stimulus paper published by the Oxford Learning Institute at the University of Oxford, a profound statement was made about student learning and development in higher education. They conclude the following:

*In addition to influencing students' knowledge base, thinking abilities and skills, higher education offers the opportunity to promote other aspects of students' growth as people. Higher education has an important role in shaping our future society because today's [college and] university students will be tomorrow's doctors, engineers, business managers, teachers, faith leaders, politicians, citizens, activists, parents and neighbors. While they need to be able to demonstrate key skills and knowledge to enact those rules effectively, they must also demonstrate personal and social responsibility in carrying them out. A focus on holistic student development may be particularly timely in addressing the current challenges the sector and society faces.* (Quinlan, 2011, p. 2)

This is a global problem. The questions to be addressed are: *How should we be preparing people to sustain the world? How do we teach for understanding and responsibility? How do we develop the whole person so that individuals are equipped and prepared to make positive contributions to themselves, the nation and world?*

Toward this end, ECCSSA wanted to explore the state of the art relative to holistic education in institutions of higher learning. Thus, ECCSSA called for innovative thinking, new paradigms and theoretical and applied models of instructional design and leadership, encompassing all aspects of the holistic approach with emphasis on instruction, learning and leadership. The goal is to develop a model for preparing future students, citizens and leaders.

## Critical Questions

Some critical questions addressed at this conference were:

- *What is meant by 'developing the whole student' and how might this general aim fit within the current higher education context?*
- *What constitutes the development of a well-rounded student learning experience?*
- *To what extent does a college/university experience influence students' holistic development?*
- *How can a holistic student experience be created and led in higher education? What are the models that currently exist? What are the proposals for new paradigms?*
- *What are the innovative models that are being envisioned, proposed, created or implemented?*
- *What instructional, student services, administrative leadership and support services are required?*
- *What educational activities and instructional learning would support this type of development?*
- *How do we prepare current and future leaders to be authentic, ethical, principle-centered, and people-focused leaders of change?*
- *How do we develop and inculcate future leaders who are capable, prepared and equipped to demonstrate leadership and citizenship characteristics displaying, care, compassion, wisdom and stewardship of humanity, the world and planet, for future sustainability of civilization?*

## Three Historical Traditions of American Democracy and Higher Education

There have been several underlying perspectives in American democracy about the purpose of education in general and particularly higher education. Sternberg (2016) outlines three traditions (or schools of thought) that have been espoused and modeled in American democracy and higher education as briefly described below.

- **The Jacksonian Tradition: Education—Who Cares?** This tradition is derived from Andrew Jackson's belief that almost anyone could do any job if he or she put forth enough effort. The leaders of society need not have a lot of formal education to be successful. Jackson's views were controversial even in his own time. But during his time, there were far more jobs for uneducated people as compared to today (Sternberg, 2016).
- **The Hamiltonian Model: Educating the Elite for Leadership.** This has been the model most widely adopted in the United States. It is based on Alexander Hamilton's notion that a society should first identify who among it constitute its elite members and then put them into positions of leadership. In Hamilton's day, the elite were typically from the upper social and economic classes. The emphasis on social and economic class has been present for much of the history of the United States. In the 1960s this began to change as an emphasis on high grades and test scores emerged to outweigh socioeconomic status in college admissions. But this was largely cosmetic. Because

even with people who are poor, the barrier was and is economics—the lack of money, opportunity, or the cost of going to college (Sternberg, 2016).

- **The Jeffersonian Tradition: Higher Education for the Masses.** Jefferson believed that almost anyone could become an ethical leader in society. However, the individual first must be educated to prepare for such a role. Education then provides an important key to ethical leadership, but grades and standardized tests are unlikely to tell us who will become an ethical leader. Much will depend on the kind of education people receive. Per Sternberg (2014, 2016) land-grant institutions come closer to attempting to realize the Jeffersonian ideal as compared to the other two traditions. In the Jeffersonian model, successful leadership not only requires the knowledge and analytical skills measured by standardized tests, but also ethical behavior, strong work ethic, creativity and a vision of the future, common sense, sense of responsibility, willingness to subordinate one's personal gain to the gain of the larger community of which one is a member, skill in teamwork, resilience in the face of failure, social and emotional intelligence, and true grit. Standardized scores and even grades can only assess a tiny sliver of these skills that are needed for successful leadership (Sternberg, 2016).

## Historical Roots of Holistic Education

### Early Greeks

The focus on holistic education goes back to ancient times. In fact, this was the core of education from its foundational elements. The Greeks argued for a holistic approach to learning centuries ago. For example, history says that Socrates was a holistic educator because he encouraged individuals to examine their life with his motto of *"know thyself."* Per Miller, the concept of *holism* comes from the Greek concept of *Holon* that sees the universe as made up of integrated wholes that cannot be reduced in parts (Miller, 2003, p. 3).

### Aristotle

In a treatise on politics, Aristotle ponders the role of education and training:

*…but what should be the character of this public education, and how young persons should be educated are questions which remain to be considered. As things are, there is disagreement about the subjects. For mankind are by no means agreed about the things to be taught, whether we look to virtue or the best life. Neither is it clear whether education is more concerned with intellectual or with moral virtue. The existing practice is perplexing; no one knows on what principle we should proceed—should the useful in life, or should virtue, or should the higher knowledge, be the aim of our training?* (Aristotle, Book VIII, 2, p. 542).

### Rousseau

Jean Jacques Rousseau also provided a philosophical foundation for holistic education by viewing *the child as essentially good and believing that the child's soul should be allowed to unfold according to its natural pattern*. So, the concept of the child as basically good is a major assumption of the holistic movement (Miller, 2003).

## Pestalozzi

Johann Heinrich Pestalozzi, a Swiss educator and advocate of Rousseau's philosophy, believed that *the educational classroom should be a place for meaningful activity and that individuals should be developed fully*. His treatise on *How Gertrude Teaches Her Children* (1801) critiqued conventional schooling strategies and outlined a prescription for educational reform. He rejected corporal punishment, rote memorization, bookishness, and envisioned schools that were homelike institutions where teachers could actively engage students in learning with sensory stimulation. He proposed that such schools could educate students to be well rounded intellectually, morally, and physically. He also advocated for engagement in teaching and learning activities so that students could learn useful vocations that complemented their studies.

## James

*"For [William] James, a principal aim of education in a democracy is to prepare students to become responsible citizens of high moral character who help to counter adverse influences of popular culture, corporate practices, and powerful media on society"* (Crosby, 2011, p. 20). William James in his *Talks to Teachers on Psychology (1899)*, called for a holistic educational experience that exposes students to many kinds of activities, fields, disciplines, courses and resources.

James also believed that civic engagement should be a requirement of a college education. James proposed that young people go to work, side by side, with those in the community who perform heavy physical labor or menial tasks and that doing so would instill in them the habit of aligning with some worthy cause and serve as a means of building their character, increasing hardiness, and expanding their perspectives on the importance of tolerance of others. The result of such experiences would contribute to nurturing such virtues as *responsibility, cooperation, unselfishness, perseverance, courage* and *self-discipline* (Crosby, 2011). Currently, service learning is the model that has emerged and is practiced based on James' early notions.

## Waldorf and Montessori Schools

Both the Waldorf School founded by Rudolf Steiner and the Montessori School, founded by Maria Montessori, claim to follow the holistic theoretical model. There are currently approximately 800 Waldorf schools in 46 countries. Steiner believed that children's soul life should be nurtured in school. Maria Montessori believed that the children's spiritual development should be nurtured. She believed that the mental, physical, and spiritual qualities of the human being are supported by a divine life source (Miller, 2003). Currently, there are an estimated 3,000 Montessori schools in the U.S. alone (Miller, 2003).

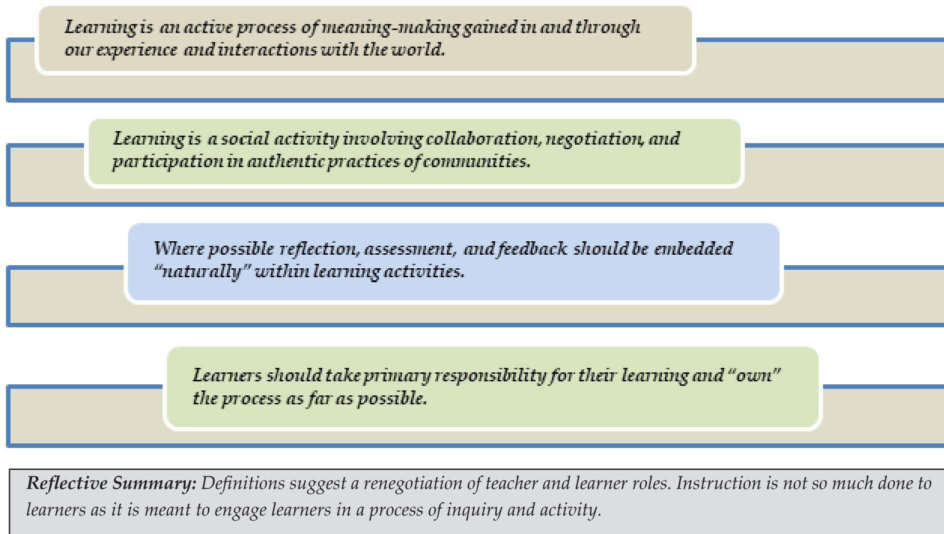
## Holistic Education and Constructivist Theorists

Holistic education became a visible movement in the United States in the 1980s. The Journal promoting holistic education was published for the first time in 1988—*The Holistic Education Review*, now called *Encounter*. In addition to this, the first publication about holistic education was authored by John Miller (1988), *The Holistic Curriculum*.

It is important to note that the constructivist theorists were also advocating for holistic education, though their theory can be seen more as a cognitive approach. These theorists include such educators and philosophers as: Aristotle, Kant, Husserl, Bloomer, Bruner, Dewey, Vygotsky, and others. Constructing meaning and understanding of what is learned is central to the holistic approach to teaching and learning (King, 2008). In the present day, these educators include individuals such as Robert Sternberg and Howard Gardner.

A holistic focus on human development, integrating body, mind and soul, is an ancient idea in recorded history. Today, there is a growing disillusionment by many advocating for reform with the current model of education that is described as dysfunctional approaches toward development of human potential. From the holistic perspective, education is primarily a drawing out or unfolding of the person's potentialities, not solely a dispensing of information or instilling learning (Clarken, 2006).

**Figure 1.** Constructivism-Basic Precepts




# What is Holistic Development?

In addition to preparing citizenry for the workforce, another major purpose of education in general and higher education, specifically, is education for personal growth and development of all individuals in society. The idea of education for holistic development encompasses not only learning academic knowledge and skills, but also developing other aspects of students as individuals who strive to become productive citizens and good human beings. This includes going beyond knowledge and skills to include growing and maturing, emotionally, spiritually and morally. It also includes incorporating an integrative view of instruction, learning and development—emphasizing the connections and relationships between thinking, feeling and action, rather than separating the cognitive dimensions from the affective and moral dimensions.

Hence, developing well-rounded students with good skills and good character should become the priority. Students need more than good grades to compete successfully in the world. One comprehensive definition of holistic education is described as follows:

*Holistic education encompasses a wide range of philosophical orientations and pedagogical practices. Its focus is on wholeness, and it attempts to avoid excluding any significant aspects of the human experience. It is an eclectic and inclusive movement; whose main characteristic is the idea that educational experiences foster a less materialistic and a more spiritual worldview along with more dynamic and holistic views of reality. It also proposes that educational experience promote a more balanced development of—and cultivate the relationship among—the different aspects of the individual (intellectual, physical, spiritual, emotional, social and aesthetic), as well as the relationships between the individual and other people, the individual and natural environment, the inner-self of students and external world, emotion and reason, different discipline of knowledge and different form of knowing. Holistic education is concerned with life experience, not with narrowly defined "basic skills."* (Mahmoudi, Jafari, Nasrabadi, & Liaghatdar, 2011, p. 178)

The American Educational Research Association's Wholistic Education Special Interest Group (2005), describes holistic education as *"seeing the whole as greater than the sum of its parts."* They believe that this requires moving from the limitations of a rationalistic, linear and simple approach to a more intuitive, non-linear and complex view.

*It connects and makes a relationship among linearity and intuition; body, mind and spirit; the individual and the collective and the many and varied forms of knowing and knowledge. As a result, individuals attain a degree of autonomy and authenticity that allows them to be progressive agents in advancing their own and others' development and welfare.* (Clarken, 2006, Appendix A, Draft of Position Statement of the AERA Wholistic Education SIG Members)

Quinlan (2011) indicates that most researchers emphasize that developing the whole student goes beyond knowledge and skills to include other aspects of being a person in society. Therefore, this implies an integrated view, emphasizing the connections and relationships between thinking, feeling, and action, rather than separating cognitive dimensions of education from affective or moral dimensions. Further, the academy has an obligation to guide students in developing a sense of personal and social responsibility. Further, all perspectives advocate for a broader view of the purpose of education and the process, with less emphasis on the economic and managerial aspects. Many researchers believe that such emphases reduce students to consumers or packaged products with a set of specifications for employability rather than education for the development of real people. This suggests that teaching and learning should be rooted in a larger vision. This includes a sense of the whole person who is connected to their surrounding context and to the environment and world.

Holistic education also is inclusive. It rejects the labeling and exclusion or segregation of students. It encourages a wide range of diverse teaching and learning strategies in order to reach a diverse student population. This differentiated instruction would include: *transmission learning*—involving one-way movement of information from teacher or text to the student—things that they need to know; *transaction learning*, which includes constructivist learning where students are able to construct their own understanding and meaning of what is learned which is facilitated through inquiry and problem-solving; and *transformative learning*, which acknowledges the inner life of the student and views education as a process that can transform the student. There is no one model of holistic education and a variety of strategies and approaches should be interconnected relative to the context.

Therefore, holistic education challenges the current traditional model of education, and particularly its obsessive focus on standards and testing (Miller, 2003). The current model of education reflects a consumerist culture that reduces schooling to training individuals for employment, nationally and globally, and abandons any attempt to educate the whole human being. According to Miller, this reduces schooling to training for the workplace and assessing individuals through standardized tests.

Holistic education should not be viewed as a technique or method, but rather a paradigm or set of principles that can be applied in diverse ways. Holistic education includes the whole person, the wholeness in community, society, globally and universally. Holistic education also involves the principles of education for development of human potential, honoring students as individuals, education for global citizenship and earth literacy, the development of the spiritual self and more. Holistic education is an approach to pedagogy that can meet the needs of all types of learners and a mechanism and educational framework that prepares and equips future citizens with a level of wisdom and insight leading to compassion, concern, care, and mindfulness, of self, families, communities, society, world, and the planet. Rethinking instruction and learning is imperative for a more workable framework for preparing future generations in higher education and sustaining the future.

A definition of holism published in the 1990 edition of the Holistic Education Review described *"holism"* as:

> *…emphasizing the challenge of creating a sustainable, just and peaceful society in harmony with Earth and its life. It involves an ecological sensitivity—a deep respect for both indigenous and modern cultures as well as the diversity of life forms on the planet. Holism seeks to expand the way we look at ourselves and our relationship to the world by celebrating our innate human potentials—the intuitive, emotional, physical, imaginative, and creative, as well as the rational, logical, and verbal.* (Holistic Education Review, 1990, (3)4, 65)

Carl Jung's notion about individuation and wholeness can be paralleled to the concept of holistic education. Jung espoused a theory of self-awareness and wholeness. He believed that every individual should strive toward wholeness, and it was the practitioner's job to help individuals seek and achieve wholeness. The holistic education approach and strategies are designed to develop the whole person and help them discover the self, thus moving toward wholeness or individuation. Holistic education should move across developmental domains as illustrated in Figure 2.

**Figure 2.** Impact on Developmental Domains and Environment

## Essential Components and Principles of Holistic Education

As instructional and administrative leaders in institutions of higher learning, the charge is to ensure that knowledge acquisition, together with personal growth and development, are central parts of students' education. This would contribute to the creation of lifelong learners, who not only possess higher level academic and literacy skills, but also excellent transferable skills necessary for becoming effective human beings. This model would also support preparation for successful integration into the wider society in which they will live as national and international citizens, parents, and professionals. In addition, the model would equip individuals with well-rounded skills necessary for a sustainable future world.

Holistic education and the moral and social aims of higher education have been overshadowed by emphases on instrumental and economic goals of education, including employability skills and preparation for the workforce (Quinlan, 2011). While some of the emphasis on educating

the whole child is encouraged at elementary and secondary levels, development of the whole person should continue to be emphasized, particularly at the postsecondary level. This includes emphasis on *students' values, attitudes, development of the self, personal and social responsibility, civic responsibility, stewardship, spiritual development, virtue ethics, moral formation and development, responsible judgment, wisdom, service learning, ethical leadership, care and compassion, effective communication and mediation, conflict resolution, global understanding, world citizenship, future sustainability*, and more.

**Figure 3.** Holistic Development: Major Components and Emphasis

| | |
|---|---|
| ➤ *Values* | ➤ *Service Learning* |
| ➤ *Attitudes* | ➤ *Ethical Leadership* |
| ➤ *Development of Self* | ➤ *Mindfulness (self, family, community)* |
| ➤ *Personal and Social Responsibility* | ➤ *Care and Compassion* |
| ➤ *Stewardship* | ➤ *Effective Communication and Mediation* |
| ➤ *Spiritual Development* | ➤ *Conflict Resolution* |
| ➤ *Virtue Ethics* | ➤ *Global Understanding* |
| ➤ *Moral Formation and Development* | ➤ *World Citizenship* |
| ➤ *Responsible Judgment* | ➤ *Future Sustainability* |
| ➤ *Wisdom* | |

In the early evolution of the holistic education model, some central principles of holistic education were adopted as summarized in Figure 4, with the establishment of the Global Alliance for Transforming Education in 1991, which culminated in the report: Education 2000- A Holistic Perspective.

**Figure 4.** Central Principles of Holistic Education

- *The purpose of education is to nourish the inherent possibilities of human development.*
- *Each learner should be recognized as unique and valuable. Everyone is inherently creative, has unique physical, emotional, intellectual and spiritual needs and abilities. They possess an unlimited capacity to learn.*
- *Education is a matter of experience. Learning is an active multi-sensory engagement between an individual and the world.*
- *There is a call for wholeness in the educational institutions and policies required to attain this aim. Wholeness implies that each academic discipline provides a different perspective on the rich complex, integrated phenomenon of life.*
- *Educators should be facilitators of learning which is an organic, natural process, and not a product that can be turned out on demand.*
- *There should be meaningful opportunities for real choice at every stage of the learning process.*
- *There should be a truly democratic model of education to empower all citizens to participate in meaningful ways in the life of the community and planet.*
- *Each of us, whether we realize it or not, is a global citizen. It is time for education to nurture an appreciation for the magnificent diversity of human experience.*
- *Education must spring organically from a profound reverence for life in all its forms. We must rekindle a relationship between the human and the natural world that is nurturing and not exploitive.*
- *The most important and most valuable part of the person is his or her inner, subjective life—the self or the soul. Education must nourish the healthy growth of the inner person.*

(Global Alliance for Transforming Education (GATE), 1991)

Various aspects of holistic education have been explored through conferences held around the world. Conferences have taken place in Australia, Canada, England, Japan, Korea, Mexico and the United States. Each country has initiatives in holistic education. However, the concept of holistic education remains outside the mainstream. Traditional approaches still dominate, with an emphasis on testing and accountability rather than education of the whole person. Many holistic educators recognize that change is difficult because of deeply embedded cultural values. Such an approach requires a change in cultural mindset. The goal of holistic education is to move beyond traditional fragmented approaches to deeper learning and focus on integration and connection (Miller, 2003).

*Teaching and learning should be rooted in a larger vision. This includes a sense of the whole person who is connected to their surrounding context and to the environment and world.*

# Spiritual Development and its Important Aspects

Holistic development also includes development of the human spirit. Higher education institutions should consider giving higher priority to facilitating students' spiritual development which is fundamental to an individual's life. While higher education focuses with new intensity on test scores, grades, the workforce, mass production, and degrees, it has increasingly come to neglect students' *"inner"* development—the sphere of values and beliefs, emotional maturity, moral development, spirituality, and self-understanding. Spiritual development is fundamental to students' lives (Higher Education Research Institute, 2011).

## The Importance of Spirituality

*Spirituality* refers to our inner life. It involves the search for meaning and purpose in life. Connecting mind and spirit is essential to developing values, the self, a sense of responsibility and more. It is an active search for answers to life's big questions and spiritual quest. It also helps individuals to be able to acquire a global worldview that transcends ethnocentrism and egocentrism. It helps individuals to be able to develop a sense of caring and compassion for others, including service to others and a capacity to maintain a sense of calm and centeredness (Higher Ed Research Institute, 2011). Development of the human spirit would also help individuals discover themselves through questioning and finding answers.

According to research, some of the big questions reported to preoccupy students' thoughts are largely spiritual questions: *Who am I? Why am I in college? What are my most deeply felt values? Do I have a mission or purpose in my life? What kind of person do I want to become? What sort of world do I want to help create? What is my role and place in the universe?* Students' *"spiritual quest"* essentially is their efforts to seek answers to such questions and to find a sense of direction in their lives (Higher Education Research Institute, 2011, p. 2).

**What is Spirituality?**
*One's Inner life*
*Connecting Mind and Spirit*
*Evolvement of Values*
*Evolvement of the Self*
*Learning the Sense of Responsibility*
*Emotional Maturity*

Higher Education Research Institute, 2011

Findings from empirical research on spiritual evolution reveal that students show the greatest spiritual growth during college if they are actively engaged in inner work through self-reflection, contemplation or the practice of meditation. However, faculty seldom encourage students to explore spiritual dimensions of the self. For those faculty that do encourage students to explore the spiritual self, findings reveal that these students become more actively involved in spiritual questing.

Moreover, exposing students to diverse people, cultures, and ideas through study abroad, interracial and multicultural interaction, interdisciplinary coursework, service learning and other forms of civic engagement contribute significantly to spiritual growth. Finally, providing students with more opportunities to connect with their *inner selves* facilitates their growth in academic and leadership skills, their psychological well-being and their satisfaction with college (Higher Education Research Institute, 2011).

Few higher education institutions pay attention to students' inner lives, including their emotional, moral and character development. Enhancing students' spiritual growth will contribute to a new generation of citizens who are more caring, globally aware, committed to social justice and more; while enabling them to cope with and respond to the many stresses in life, with a greater sense of balance.

## Morality and Character

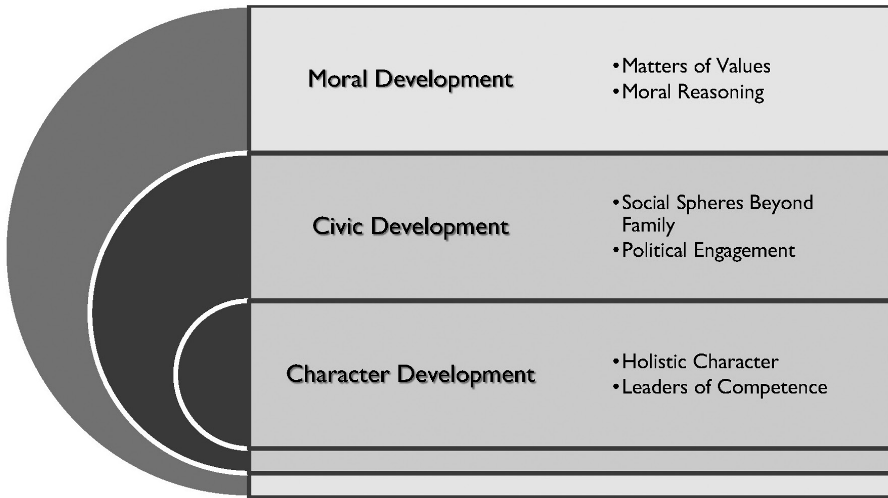
*Moral development* is described as including matters of values both personal and public. According to Colby, Ehrlich, et al. at the Institute of Communitarian Policy Studies, the term *"morality"* is not confined to a specific sphere of life or action, nor is it necessarily tied to religion. They advocate for moral engagement to foster more thoughtful moral reflection and the adoption of viewpoints and commitments that emerge from reasoned consideration. They believe that higher education should encourage and facilitate the development of students' capacities to examine complex situations in which competing values are often at stake, to employ both substantive knowledge and moral reasoning to evaluate the problems and values involved, to develop their own judgments about those issues, and then to act on their judgments (Colby & Ehrlich, 2016).

Relative to *character development*, Amore (2016) believes that all educators have a role and responsibility for the development of the whole person. It is essential that students fully understand and embrace the comprehensive development of their character. This is only possible if educators model, teach, and develop the character of those entrusted to their care.

# Promoting a Civic Conscious

*Civic development* includes social spheres beyond the family—from neighborhoods and local communities, to state, national, and cross-national arenas. Political engagement is a subset of civic engagement that is required for sustaining American democracy. While the authors indicate they are not promoting a single type of civic or political engagement, they urge that the effective operation of social systems and successful achievement of collective goals demand the time, attention, understanding, and action of all citizens. They believe that institutions of higher education have both the opportunity and obligation to cultivate in their graduates an appreciation for the responsibilities and rewards of civic engagement, in addition to fostering the capacities necessary for thoughtful participation in public discourse and effective participation in social enterprises (Colby & Ehrlich, 2016).

**Figure 5.** Aspects of Spiritual Development




# Critical Questions Regarding Spiritual Development

Some of the critical questions emerging in the discussions on spirituality and development are: *Will students leave with a sense of humanity and desire to leave the world better than they found it? Will they have the emotional intelligence to understand and manage their passions and those around them? Will they have the courage and strength to respectfully agree to disagree, to find the common ground, to discover the better way, to create the synergistic solution? Will they perform their duties in a responsible manner and create a confidence in those around them that they are reliable? Will they have a sense of justice and citizenship and treat all people fairly and kindly? When the going gets tough will they have the resilience to stay the course? Will they understand, appreciate and strive for artful excellence? Will they find strength in humility and forgiveness and opportunity in crisis?*

## Spirituality and Higher Education

There is a call for a more holistic or integral education pointing to the importance of connecting mind and spirit and return to the true values of a liberal education—*"an education that examines learning and knowledge in relation to an exploration of the self and one's responsibility to self and others"* (Higher Education Research Institute, 2011). Such a model is equated to Howard Gardner's construct of existential intelligence. In asking the question, what kinds of people will the global society of the future need, this research group analysis indicates that in addition to technical knowledge and skills, at the core will be those individuals who are equipped to understand problems of the heart—problems that call for greater self-awareness, self-understanding, equanimity, empathy, and concern for others. Technical knowledge will not be sufficient in the present society where some of the most pressing problems include violence, poverty, crime,

divorce, substance abuse, and religious, national and ethnic conflicts that continue to plague society, nation and world.

It is recommended that institutions of higher learning conduct an inventory of current campus efforts toward students' spiritual development (Higher Education Research Institute, 2011). Some existing programs have already shown that they promote spiritual development, such as service learning, interdisciplinary studies, study abroad, leadership development and programs that promote interracial interaction. According to research led by the Higher Education Research Institute (2011), very few institutions have programs that include contemplation, meditation or self-reflection. Greater use of these practices in both instruction and co-curricular programs are recommended and said to offer substantial potential to enhance students' spiritual growth and development. Finally, institutions of higher learning should move away from the current trend of excessive fragmentation to a greater integration of interconnectedness.

According to survey findings from nearly 15,000 students and 136 colleges and universities, nationally, several colleges and universities have created physical space for contemplative practices such as meditation, prayer and self-reflection. It is believed that enhancing students' spiritual growth will help create a new generation who are more caring, more globally aware, and more committed to social justice than previous generations, while also enabling students to respond to the many stresses and tensions that currently exist, with a greater sense of balance (Higher Education Research Institute, 2011).

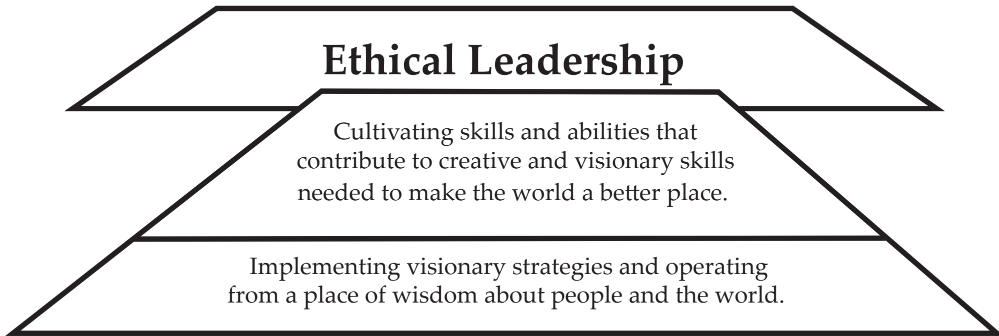
# Educating Students for Ethical Leadership and Sustainability

## Ethical Leadership

*Ethical Leadership* involves cultivating skills and abilities in others that contribute to creative and visionary skills necessary to make the world a better place for everyone. This includes implementing visionary strategies and operating from a place of wisdom about people and the world.

The college years are often the last opportunity to mold students into responsible individuals and leaders of both competence and character. Higher education is encouraged to embrace this challenge. Institutions of higher learning are equipped to provide students with the necessary character and ethical qualities that will enable them to not only perform competently but also use these skills for the greater good.

**Figure 6.** Spirituality and Ethical Leadership




According to Robert Sternberg, *"Educating students for ethical leadership entails transmitting deep reflective critical thinking, in particular—creative, analytical, practical, and wisdom-based ethical skills, as well as a passion for leadership"* (Sternberg, 2016, p. 5). Colleges and universities desiring to develop ethical leaders should be able to show explicitly how its formal and informal curriculum develops these skills. Ethical leadership is defined by Sternberg as:

> *How problems are solved, and decisions are made based on some kind of code of behavior—that decisions are made, and problems solved not just on the basis of what will bring profit, or please shareholders, or even please consumers, but also on the basis of what will be the right thing to do…. The ethical part of leadership is in the process of thinking. It is asking what the right thing is to do and forming a careful chain of reasoning as to how to reach the right course of action or correct a wrong course of action.* (Sternberg, 2016, p. 21)

In other words, *what are the steps in the problem-solving and decision-making process to be considered as ethical behavior?* Ethical leadership calls for creative and visionary skills relative to making the world a better place for all citizens, carrying out visionary perspectives and persuading others of its importance. Furthermore, it includes having a set of wisdom-based and ethical skills to ensure that visionary ideas represent a common good (Sternberg, 2016).

## Importance of Teaching the Ethic of Care and Humanity

Teaching the ethic of care leads to the survival and sustainability of humanity and hopefully the attainment of positive peace for all. It also leads to the cultivation and learning of responsibility and stewardship.

## The Role of Positive Psychology—Achieving Positive Peace

Positive Peace can be thought of as creating an optimal environment in which human potential can flourish. Instilling positive mindsets, norms, beliefs, preferences and promoting positive relationships within society becomes imperative. Positive attitudes influence how people and groups cooperate in society, and can both impact and be impacted by the institutions and structures that society creates (Institute for Economics and Peace, 2016).

## The Importance of Education for Sustainable Development

An international consensus has emerged that achieving sustainable development is essentially a process of learning. Education for sustainable development is an emerging but dynamic concept that encompasses a new vision of education that seeks to empower people of all ages to assume responsibility for creating a sustainable future. Education will shape the world of tomorrow — it is the most effective means that society possesses for confronting the challenges of the future. Education must be a vital part of all efforts to imagine and create new relations among people and to foster greater respect for the needs of humanity and the environment (UNESCO, 2002).

Sustainable development can be seen as a *moral precept* linked with notions of peace, human rights and fairness in addition to environmental concerns of ecology or global warming. Sustainability also can be seen primarily as a matter of culture: *"It is concerned with the values people cherish and with the ways in which we perceive our relationship with others and with the natural world"* (UNESCO, 2002, p. 10). There is an interdependent relationship and interconnectedness in society and world. We are reminded that this interdependence means no single social, economic, political or environmental objective should be pursued to the detriment of others. Future leaders need to be prepared to care for and sustain humanity and the world.

# Creating an Environment for Holistic Learning — Three Models

There was a search for proposed or implemented models or programs for holistic learning in higher educational institutions. Three national and international theoretical models were found and are described based on the work and research of scholars and scientists from Serbia, the United Kingdom and the United States. Each model outlines a unique framework for the implementation of holistic learning in higher education. Each model also makes recommendations for global application, addressing the needs of their respective countries and implications for other countries, worldwide.

## Model 1: Individuality and Freedom of Learning (Serbia)

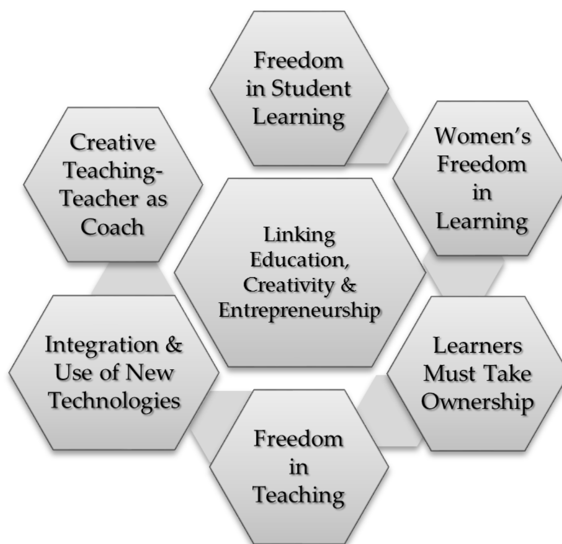
In a study by a team of researchers at the World Academy of Art and Science, they propose a model of education which calls for freedom in teaching and learning. The research team of Mirjana Radovic-Markovic and Dusan Markovic of Belgrade, Serbia used a qualitative methodology to conduct in-depth interviews and online surveys with educators and students in nine countries: Serbia, Iran, India, the United States, Nigeria, Canada, China, Pakistan, and the Philippines. The model was crafted based on the collected views of a sample population including students and educators. The focus of the study was on holistic education, but with factors within the curricula that could also foster entrepreneurship education, and with a particular examination of women.

The research investigated five main questions: 1) What is the meaning of freedom in learning? 2) What does freedom in learning mean to students? 3) What should be done to increase freedom in learning and foster individuality? 4) How can the entrepreneurial abilities of students be encouraged through education? and 5) In what direction should educational strategies be developed? (Radovic-Markovic & Markovic, 2012)

## Core Concepts

Based on the research of Radovic-Markovic and Markovic, some core concepts emerged toward development of the model. Figure 7 is an overview of the conceptual model.

**Figure 7.** Model 1: Individuality and Freedom of Learning–Serbia




(Radovic-Markovic & Markovic, 2012)

### *Freedom in Student Learning*

Radovic-Markovic and Markovic (2012) believe that a good educational system gives students the freedom to recognize their capabilities and individual potential. This is an environment that provides students with the freedom to learn, creating a new classroom atmosphere where thinking, questioning and imagining are encouraged and not suppressed. Students are encouraged to think creatively, work collaboratively and to ask questions creatively about ideas and issues across disciplines They believe that this is an approach required if a student is to get a solid academic foundation to enhance their intelligence, including the soft skills of empathy, understanding, and communication. Students are encouraged to be creative. As creative thinkers, they can imagine and explore alternatives and think in a different manner.

The use of different learning materials combined with a combination of resources allows students with different learning styles to understand information in the most effective way for them. Learning is fostered by multidimensional interactions between students and teacher. Students get time to learn independently, to play, explore, become bored, overcome boredom, discover their own interests, and pursue those interests.

According to the researchers, *"these techniques help students develop their analytical and critical reasoning skills with particular emphasis on exploring and evaluating competing claims and different perspectives. Education leads to greater personal freedom through greater competence, if it becomes organized to consider diverse perspectives"* (Radovic-Markovic & Markovic, 2012, p. 98).

## *Women's Freedom in Learning*

The research team emphasizes the importance of examining women's freedom in learning, with a special focus on entrepreneurship education. Entrepreneurship education, according to the researchers, would be especially important for women. They cite the fact that women bring commitment and integrity to the field because they care about economic empowerment, entrepreneurial development and innovation. Women have a special understanding of innovation and the special role they can play in creating and commercializing entrepreneurship innovations. They further point out that women's participation is increasingly becoming essential. Women should also be encouraged to study in the STEM areas of science, technology, engineering and mathematics. Their research concludes that *"the improved engagement and success of women in innovation industries, including through entrepreneurship, are urgent needs in both domestic and international economic, legal, societal, and development contexts"* (Radovic-Markovic & Markovic, 2012, p. 103). They conclude that while women are improving their status in educational systems, there are still nuances to be dealt with.

## *Learners Must Take Ownership*

With this recommended approach, learners are empowered to take ownership of their own learning processes, and to feel that they can influence their educational content. This allows students to have some influence over educational content and fashion educational products and tasks. It also contributes to a learner-centered pedagogy, where personalization and individualization have a major role.

It is also believed that with the incorporation of creativity, students always discover new, critical and useful ideas, new levels of understanding, new information, as well as new approaches or solutions to a challenge. These discoveries may emerge at different levels, which lead to better innovative performance of learners. The incorporation of creative practices in education should help student learners improve building their knowledge through defining what is important from their perspectives and strengthen their sense of self and individuality. In addition, other positive outcomes include developing students' personal qualities, including a strong sense of responsibility in self and others (Radovic-Markovic & Markovic, 2012).

Per Radovic-Markovic and Markovic (2012), the traditional learning system allows for passive participants. Creativity is not necessarily encouraged, and after formal education students can only successfully reproduce information learned.

## *Freedom in Teaching, Creativity, Coaching and Use of New Technologies*

These researchers also examine the importance of teachers having the freedom to teach—that a student's freedom to learn requires the teacher's freedom to teach—and these are in close relationship with each other. They recommend that educational institutions change their focus and adopt new methods and strategies that support and ensure freedom in learning and teaching (Radovic-Markovic & Markovic, 2012). Their proposed model recommends that teachers should foster creativity, which requires an active mode of learning and a new teaching format where the teacher serves as coach. *"Creative teachers are willing to change and welcome new experiences; they are not afraid to go off the main track or step into the unknown"* (Radovic-Markovic & Markovic, 2012, p. 94). Teachers need to develop creative strategies that make learning more interesting, engaging, exciting, and effective.

Important to the implementation of the new model would be the incorporation and use of student-centric technologies. They state: *"Digital instruments let learners learn at their own pace, teach skills needed in a modern economy and hold the attention of a generation weaned on gadgets"* (Radovic-Markovic & Markovic, 2012, p. 100). New technologies and tools can also enhance communication between teachers and students.

## *Linking Education, Creativity and Entrepreneurship*

Encouraging entrepreneurship is important. This would especially be important in some institutions of higher learning such as the community college. In addition to promoting entrepreneurship, these researchers believe it important to improve the skills of current entrepreneurs which would increase their competencies.

Creative thinking is an essential component of business development as individuals must learn to cultivate business ideas at every stage of business development and implementation. Entrepreneurship requires innovation and creativity. Creative education involves a balance between teaching knowledge and skills and encouraging innovation. There is a high correlation between creativity and successful entrepreneurship. Many examples of this instructional model are cited that would be impactful for all learners and especially for encouraging those individuals who might consider entrepreneurship. Further, *"learning by doing"* is discussed as a non-traditional approach which allows students to be actively engaged in learning experiences. Such approaches will reinforce lessons and teach skills resulting in a lasting impact on their educational experience. These are real-world applications to learning that reach beyond the classroom.

Radovic-Markovic and Markovic provide other powerful examples of non-traditional approaches to learning that improve students' holistic development, such as: *service learning, community-based learning, community action research, internships, and study abroad*. These differentiated approaches provide authentic learning opportunities for students. Such learning

experiences engage students in using their critical skills to understand the world and to learn how to contribute to and improve the world. Moreover, this level of engagement in real-world applied experiences particularly helps students identify entrepreneur possibilities, stimulates them and triggers their thinking and exploration of the possibility of developing their own businesses. Thus, according to these researchers' perspective, entrepreneurship may emerge from the individual's creative spirit into a long-term business ownership, other business venture, or the opportunity for job creation and, ultimately, economic security.

### *Freedom of Learning Model Outcomes*

The creative practices in education should help learners work on building their knowledge through the definition of things which are important from their perspective and strengthen their sense of self and individuality. This would also involve assisting with the development of a student's personal qualities, including cultivating a strong sense of responsibility in self and others. According to the researchers, this model of education should be based on individual growth and foster individuality, flexibility and personality, enabling development toward some of the following dimensions:

- *promoting achievement;*
- *tackling barriers to inclusion;*
- *creating a learning and teaching environment that is sensitive to individual needs;*
- *original and creative thinking;*
- *intelligent decision-making;*
- *fostering young people's learning experiences through multi-dimensional relationships between course concepts and community;*
- *supporting individuals to take ownership of their own learning processes;*
- *improving student relationships with teachers where the teacher is coach;*
- *acquisition of knowledge for resolution of problems;*
- *flexible adaptation to new situations;*
- *exploring entrepreneur possibilities and skills required;*
- *experiencing a learner-centered pedagogy.*

(Radovic-Markovi & Markovic, 2012, pp. 99-100)

Among the conclusive findings from this research is the fact that creative education, based on the freedom of learning and teaching conceptual framework, fosters holistic development, creativity and original thinking. Moreover, existing educational systems and programs should be redefined to focus on this type of educational model and promote entrepreneurship, with special attention to women.

# Model 2: The Holistic Learning Environment (United Kingdom)

## The Holistic Model Defined

The Oxford Learning Institute defines holistic education as *"encompassing not only learning academic knowledge and skills, such as problem solving and analysis, but also other aspects of students as people who are growing and maturing affectively (emotionally) and morally"* (Quinlan, 2011, p. 2). Per Quinlan's research, this includes:

*Going beyond knowledge and skills to include other aspects of being a person in society (such as emotion, spirituality, moral judgement, embodiment). It is an integrative view of learning and development that emphasizes the connections and relationships between thinking, feeling and action, rather than separating the cognitive dimensions of education from the affective or moral dimensions.* (p. 2)

Educational activities include helping students develop their values, sense of self, identity and purpose. There are key ingredients and active pedagogical strategies that are involved. Leadership also has a role to play to promote holistic student development which includes promoting and creating supportive environments for student development by helping to foster organizational conditions in which students can grow holistically. The culture of the institutions, the curriculum and the sense of campus community should be in alignment. Leaders also are encouraged to focus on their own inner lives, their sense of self to model lives of purpose, meaning and integrity. Finally, there should be knowledge, involvement, and identification of specific curricular and pedagogical strategies that promote holistic student development (Quinlan, 2011).

## Important Tenets of the Holistic Learning Environment

There are some important principles pertinent to a holistic model of learning. Some of the most important tenets as discussed by Quinlan and the Oxford Learning Institute are highlighted below.

### *Integrative Education*

In this model of holistic development, the author speaks of finding a balance and integrating both hard skills and knowledge with matters of the heart, thus, helping students become more fully developed human beings. This would be described as an integrative education. In the United States of America (USA), Parker Palmer is an educator who has talked about the importance of integrative education which helps students become more fully developed human beings. He speaks of the importance of teachers having collegial conversations and those as being central to how the academy works which can also be a humanizing process. In the United Kingdom (UK), Nicholas Maxwell has been a leading proponent of putting the mind in touch with the heart and the heart in touch with the mind so that we acquire heartfelt minds and mindful hearts.

### *Virtue Ethics*

Rather than teaching a set of rules, principles or standards of behavior, virtue ethics is another way to think about moral development in higher education. *"Virtues focus on the character of the individual (and) are the excellences of character that enable one to achieve the good life"* (Macfarlane, 2004 as cited in Quinlan, 2011, p. 8). Virtues of character strengths locate the qualities in people more consistent with holistic student development.

Per Quinlan, UK students and employers believe that good character is about good morals and right behavior and includes the virtues of empathy, tolerance, care of others, capacity for friendship, honesty, reliability, sincerity, trustworthiness and integrity (Quinlan, 2011).

In the USA, Peterson and Seligman (2004) identified six virtues across the world's major religions and philosophies. These include: *wisdom and knowledge; courage; love and humanity; justice; temperance; and spirituality and transcendence*. These virtues can be achieved through character strengths. Character strengths are learnable and acquirable moral traits. They can be influenced by higher education.

### *Personal and Social Responsibility*

Quinlan cites the Association of American Colleges and Universities' (AACU) perspectives on personal and social responsibility and the outcomes for 21st century university graduates. These include the following:

- **Striving for excellence:** *developing a strong work ethic and consciously doing one's very best in all aspects of college.*
- **Cultivating personal and academic integrity:** *recognizing and acting on a sense of honor, ranging from honesty in relationships to principled engagement with a formal academic honor code.*
- **Taking seriously the perspectives of others:** *recognizing and acting on the obligation to inform one's own judgment; engaging diverse and competing perspectives as a resource for learning, citizenship and work.*
- **Developing competence in ethical and moral reasoning and action:** *developing ethical and moral reasoning in ways that incorporate the other three responsibilities; using such reasoning in learning and in life.*

(As cited in Quinlan, 2011, p. 9)

### *Service Learning*

Service Learning is a pedagogy that uses student community service as an instructional tool to achieve academic learning outcomes, and the experience influences student development. Quinlan's research cites several advantages relative to the outcomes on students:

- *Commitment to social activism and to changing the political system.*

- *Commitment to community service, helping others and understanding community problems and the importance of volunteer work. It is reported that voluntary community service increases attitudes and values and is more effective than mandatory work.*
- *Sharpens perceptions of social and economic inequities.*
- *Awareness and inclination of attributing inequities to a system rather than a person.*
- *Sense of social responsibility.*

(Quinlan, 2011, p. 11)

## *Moral and Character Development*

Based on longitudinal studies, students also make significant gains during their matriculation and study in universities relative to their level of principled moral reasoning (Pascarella and Terenzini, 2005). In their first year, they are likely to rely upon authorities in deciding what is right (conventional moral reasoning), but by graduation many are more likely to apply universal moral principles (principled moral reasoning).

However, studies in the UK indicated that students did not view higher education as having a strong contribution to their character (Arthur, Wilson, et al., 2009). In another study conducted by the same researchers, few students indicated that any explicit ethical dimensions were integrated into their courses except for classes in theology, philosophy, psychology and literature. Students saw informal support structures and tutors having more influence than formal support structures (Arthur, Wilson, et al., 2009, as cited in Quinlan, 2011).

This suggests, according to Arthur et al., the importance of including the teaching of the philosophical methods of ethical analysis, moral dilemmas and principled reasoning. Moreover, integrating moral and ethical decision-making into existing curricula versus stand-alone ethics courses would also be essential.

## *Women and Ethnic Studies*

Participation in women's studies and ethnic studies courses, and in racial, ethnic and cultural awareness workshops, seem to promote movement from the conservative to the liberal end of the socio-political spectrum, according to study findings. This includes increased gender-related egalitarianism and awareness of discrimination, knowledge of diversity issues, feminist consciousness and willingness to adopt new gender role attitudes. In addition, *"courses focusing on diversity-related issues also promote students' development of principled reasoning"* (Quinlan, 2011, p. 11).

## *Diverse Peer Interactions*

Living on campus is reported to promote more positive and inclusive racial-ethnic attitudes. It is also reported that diverse intellectual and social networks foster moral development. Moving away from home, with its attendant freedoms and responsibilities, was also seen as "character-building" by UK students, and they believed that this led to moral gains (Arthur, et

al., 2009). However, after researchers controlled for other variables, they concluded that higher education institutions seem to play a minor role apart from those institutions with honor codes and systems, but this also tends to have a very low effect (Quinlan, 2011).

### *Study Abroad*

Study abroad experiences seem to promote intercultural and international awareness, knowledge and understanding and a greater growth in principled reasoning. In the UK, Quinlan indicates that students often take a gap year before entering the college or university. Well-structured gap years, according to Quinlan, involve substantial periods of immersion in volunteer service learning in developing countries which allows for significant personal growth (2011).

### *Transformative Learning*

A model of learning that focuses on personal transformation can be powerful. Transformative learning theory offers a specific theoretical framework for explaining educational conditions that foster student learning. Mezirow and Taylor (2000) as cited in Quinlan (2011) indicate that transformative learning can consist of three main ingredients: 1) starting with an experience or project in the community or a conversation with someone from a different background; 2) critical reflections of the experience; and 3) engaging in dialogue with others about the experience. They describe learning as a process of *'see-feel-consider-change'* rather than *'analyze-think-change.'* Authenticity to self and in relationships are important steps in reflection and dialogue as well as the diverse peer interactions.

*Transformative learning requires a supportive environment or context for student learning; time pressures or assessment pressures can militate against it. This model helps thread together the empirical findings…and can be used to design other student learning experiences that are likely to lead to holistic student development.* (Quinlan, 2011, p. 12)

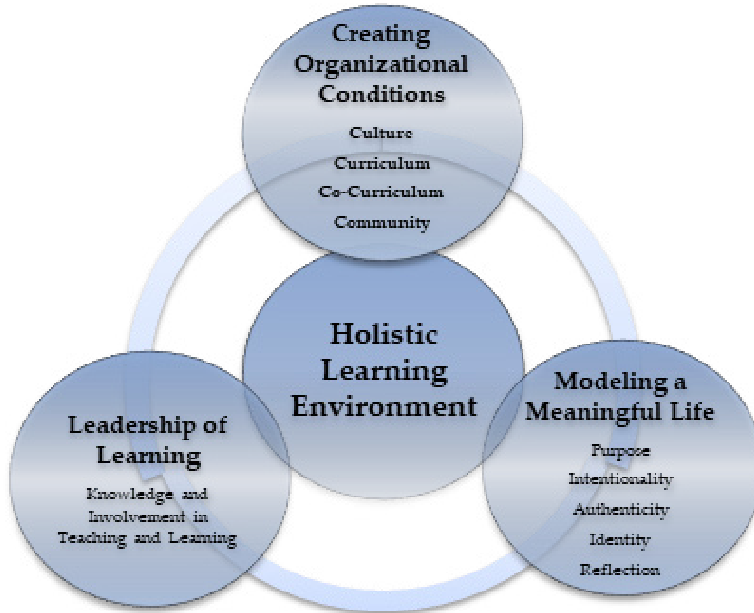
# Leadership Required for Holistic Development

The holistic learning environment model stresses the important role leaders can play in promoting holistic development. Quinlan outlines the main aspects of leadership needed to promote holistic student development in higher education.

## Creating an Environment for Holistic Learning

Leaders can create supportive environments for student development by fostering organizational conditions in which students can grow holistically. This model also supports the view that leaders should also focus on their own inner lives—their sense of self—so that they are modeling lives of purpose, meaning and integrity. Figure 8 is a concept model of the holistic learning environment.

**Figure 8.** Model 2—Holistic Learning Environment (United Kingdom)




(Quinlan, 2011, p. 13)

## Creating Organizational Conditions

The curriculum is the most significant aspect of the socio-cultural environment. The curriculum challenges and supports students in questioning their own worldviews. Findings are based on case studies at universities with programs in place for holistic student development. This was evidenced *through liberal arts education, first-year seminars and final-year projects and seminars*, along with *engaged pedagogies*.

*The co-curriculum* is concerned with creating intersections between living and learning, such as encouraging students to engage in extra-curricular activities that connect and extend their classroom learning. Other out of classroom time includes interactions with peers and leadership opportunities important to student growth.

For this to happen effectively, leaders must articulate a clear agenda with consistent messaging. They must also be strong champions for a chosen strategic direction. Agenda and messaging must be supported with rewards, such as release time, small implementation grants, or alignment in promotion and tenure decisions. Rewards are not enough though; there must be department buy-in and reasons why departments would want to engage in the initiative.

## Modeling Essential Qualities and a Meaningful Life

Modeling is important in terms of the leader's behavior as a person and the processes they use to integrate head and heart in their own lives. To be successful, *"leaders must be credible, demonstrating clarity of values, building unity of vision among the community and holding these values intensely themselves. These ideas are represented in the literature on values-based leadership, authentic leadership and higher education leadership"* (Quinlan, 2011, p. 15).

*Authentic leadership* means creating processes that value people and ethics and is based on principles of stewardship and service. Four threads include:

- **intentionality** *(having a sense of purpose and direction);*
- **spirituality** *(having a deep sense of meaning and significance rooted in interdependency and connectedness to something greater than the self);*
- **sensibility** *(respecting cultural differences); and*
- **self-reflexivity** *(questioning our ways of being and acting in the world; questioning our ways of making sense of our lived experience; and examining the issues involved in acting responsibly and ethically).*

*Teachers* also have an important role to play to help students form their own value commitments in a pluralistic world. Per this model, academics must be willing to critically examine their own and their discipline's assumptions, inherent values and worldviews. It also requires explicit support from academic leaders and the institution.

> *"To the extent that holistic student development focuses on students becoming authentic, creating intention in their own lives, developing a sense of deeper meaning and respecting cultural differences, higher education can be seen as developing authentic leaders for the future. To create the conditions that support such student development, leaders must themselves strive to model a meaningful and authentic life."*
>
> (Quinlan, 2011, p. 16)

*Leaders* must be able to model and encourage such reflection. *Institutions* must create space for forms of dialogue and thinking to create a supportive mentoring environment for students and other members of the university community. Such spaces enable people to reflect, imagine and envision possibilities for meaningful lives.

## Leadership of Learning

There is a different category of leadership that seems to be more effective and dynamic than transformational leadership. This would be the knowledge-based academic and instructional leaders. In 27 empirical studies analyzed by researchers on leadership dimensions, they found

that the instructional leadership type was three to four times more effective on student outcomes than a model of transformative leadership (Robinson, et al., 2008). *"This correlation between leadership dimensions and enhanced student outcomes had the strongest effect for leaders promoting and directly participating in formal and informal teacher learning and development alongside teachers (mean effect size .84)"* (Robinson, et al., 2008 as cited in Quinlan, 2011, p. 16).

These researchers conclude that the more leaders focus their relationships, work and learning on the core business of teaching and learning, the greater their influence on student outcomes. Moreover, there is a push for leadership research to be more closely aligned to the evidence of effective teaching. There is also research examining how scholars are positioned as leaders rather than professional managers, due to their strong knowledge of the content of what is being led and their context knowledge.

Based on research findings, the leadership of learning needs to be more carefully examined and leadership needs to be contextualized. The UK model proposes that *"leaders need to pay attention both to modeling meaningful lives through a focus on people and relationships and creating an intentional culture rooted in self-reflection and ethical action (i.e., transformative leadership), which has an indirect effect on students through teachers"* (Quinlan, 2011, p. 17). Leadership needs to be contextualized with consideration of leadership of what for what. An analysis of the research suggests that these leadership processes may occur at a variety of levels and locations in higher education institutions.

## Challenges

This model cites many challenges to implementing a holistic learning environment in higher education, with a primary obstacle being that of value conflict. This includes the pressure to demonstrate economic value with federal and state mandates if applied in the U.S., along with the conflict people experience between internal and external motivations. Further, many may not believe that holistic development should be the approach because it takes much time and commitment to develop a curriculum that focuses on holistic development, including the development of authentic assessment measures as opposed to multiple-choice tests and prescribed learning outcomes.

The UK model concludes that engaged pedagogies must take place. Leaders need to be prepared to bring conversations back to a learning and development focus and move away from how academic work has traditionally been conceived. Further, there needs to be a shift away from economics and consumerism, otherwise there is no room for discussions about holistic student development. They believe that *"one of the first challenges is to reintroduce a discourse that includes character, ethics, values, virtues, meaning-making, feeling and spirituality, as well as problem-solving and critical thinking"* (Quinlan, 2011, p. 18). These proponents believe that the strongest rationale that can be provided for promoting holistic student development is *a moral high ground—that it is a good and right thing to do*.

# Model 3: The ACCEL Model-Preparing Students for Active Concerned Citizenship and Ethical Leadership (United States)

## ACCEL and the Purpose of Higher Education

ACCEL stands for *Active Concerned Citizenship and Ethical Leadership*. In the ACCEL model, *"the purpose of higher education is to develop active concerned citizenship, ethical leadership, and democratic participation through the nurturance of high-level creative, critical, practical, and wisdom-based and ethical skills"* (Sternberg, 2016, p. 2). These are complementary qualities and not mutually exclusive. Per Sternberg, *"promoting leadership skills in the absence of critical thinking produces graduates who are self-serving, if often charismatic, charlatans posing as servant leaders"* (p. 2). Promoting higher order thinking skills in the absence of leadership and active citizenship produces the opposite—high IQ, abstract analytical thinkers who are paralyzed in the face of practical, real-world problems and often respond in ways that show little knowledge and understanding or engagement with the real world.

## Basic Premise and Components

The basic premise of the ACCEL model is that active and engaged citizenship, and especially ethical leadership, require deep reflective critical thinking. This model requires individuals to synthesize their creative skills to produce a vision as to how they intend to make the world a better place for family, friends, society and world. Individuals must also be able to assess their vision and that of others and determine whether it is a good vision. Further, they must possess the practical intellectual skills to execute their vision and persuade others of its value. Finally, they must cultivate or possess wisdom-based and ethical skills to ensure that their ideas represent a common good, not just their own interests (Sternberg, 2016). A graphic display of the major components of this model, as outlined by Sternberg, is presented in Figure 9.

**Figure 9.** Components of the ACCEL Model

# The Mission of ACCEL Higher Education Institutions

*Successful ACCEL college and university graduates succeed when they make the world a better place in which to live.*

*~Sternberg, 2016~*

## *Educating Students for Ethical Leadership*

According to Sternberg, there is a lack of transformational leaders who behave in ethical ways to achieve a common good for all. He indicates that most colleges which claim to focus on leadership development have no real conception of what leadership is. Colleges and universities talk about developing leaders but have no viable model, which was a motivational factor for the author.

*"Educating students for ethical leadership entails transmitting deep reflective critical thinking, in particular—creative, analytical, practical, and wisdom-based/ethical skills, as well as a passion for leadership"* (Sternberg, 2016, p. 5). A higher education institution would need to demonstrate how its formal and informal curriculum developed these skills in students. Like other proponents of holistic learning, the ACCEL model has this as a goal. Sternberg believes that students need more than good grades to compete successfully in the world. Broad skills of thought and action should be emphasized.

Leadership is defined as setting out on a path to make a positive, meaningful, and enduring difference in the world, at some level. It could be family, community, state, nation or world. Leaders per Sternberg are those that *"leave the world looking different and better than it did before they were in it"* (p. 20).

Ethical leadership is defined as the process of how problems are solved, and decisions are made based on some kind of code of behavior—not just for profit or to please shareholders, consumers, and others—but based on what is *the right thing to do; and, forming a careful chain of reasoning as to how to reach the right course of action, or correct a wrong course of action*. According to Sternberg, many leaders do not agree on the importance of taking ethical considerations into account.

## *Removing Disconnection Between Preparation for Jobs and Life*

Another reason that a different educational approach is important is due to the disconnect between a company's needs and what is being taught in classrooms. Much of what is being taught is irrelevant to many employers. According to a survey of employers by the Chronicle of Higher Education, college graduates were most lacking in written and oral communication skills, in adaptability and their ability to manage multiple priorities, and in decision-making and problem-solving (Sternberg, 2016).

## *Seeing a Different Framework*

This model suggests that higher education institutions need to see a different framework. The ACCEL framework includes:

- *Access versus exclusion.* Access to qualified students capable of doing the work and optimizing the university experience.
- *Abilities as modifiable versus fixed.* Some students with lower test scores and GPAs may become smarter through education if they work hard. The purpose of education is to make students smarter. Motivation is also examined and the student's desire to give back to society.
- *Abilities as broad versus narrow.* Broad abilities include some of the following: moving beyond a standardized test that primarily measures memory and analytical skills; looking for creative skills to formulate a vision, the analytical skills to ascertain whether their vision is a good one, the practical skills to implement the vision and persuade others of its value; and the wisdom-based and ethical skills to ensure that the vision helps attain a common good.
- *Education for the world versus only for the life of the mind.* ACCEL institutions emphasize an education that prepares for and promotes interaction with the world—one that prepares students not only for their first job but also for their second, third and fourth jobs. Students should be job-ready on Day 1 when they enter the workforce. The emphasis is on general education and specialized education that teach students to think, to reflect and to appreciate how others before them have approached and solved life's problems.
- *Strong versus weak accountability.* Institutions of higher learning have a weak accountability structure. Some institutions do not acknowledge their faculty. ACCEL institutions have a responsibility to their community, state, nation and world.

> *Great Leaders have a strong work ethic, a sense of responsibility, the skills needed to work smoothly on a team, the willingness to learn from mistakes, humility, high motivation to achieve, integrity and resilience in the face of failure. Standardized tests do not measure these essential leadership skills.*
>
> ~Sternberg, 2016~

## *Transforming Assessment*

Assessment is important, asserts Sternberg. He highlights important points to be considered regarding assessment and evaluation.

- *Access.* Not only providing admission to a broad range of potential students but also doing so in a way that is affordable and does not burden students with undue amounts of debt.
- *Admission Policies.* Instead of looking at GPA and test scores, using holistic procedures that include essays and other activities to measure key ingredients of ethical leadership, including creative, analytical, common-sense, wisdom-based and ethical reasoning skills.
- *Scaffolding and Support for Student Collegiate Success.* Providing support for students with deficiencies, for academic preparation, for learning the ropes of college life, to become academically successful, to learn self-regulation, and more.
- *Meaningful Job Placement.* Educational services that promote employability.
- *Development of ACCEL Skills.* Institutions could include an ethical leadership track with courses infusing ethical case studies, with attendance to seminars and discussion groups. This could be a capstone course with a required project where students outline how they apply what they have learned. Institutions should have concrete means as to how they are promoting ethical leadership development.
- *Quality of Instruction.* Providing outstanding, high quality instruction. Instruction should enable students to capitalize on their strengths and to compensate for or correct their weaknesses.

## *Skills Required*

Sternberg believes that essential student skills are required of colleges and universities participating in his model as delineated below.

- *Critical/Analytical Thinking.* Emphasizes the critical fallacies people make in their everyday reasoning.
- *Creative Thinking.* Creativity is a decision process—not to follow the crowd but consider unconventional paths or methods that could lead to similar or better outcomes.
- *Common Sense.* Practical intelligence, the sense that one needs to succeed in life. IQ and common sense are not necessarily synonymous.
- *Wisdom and Ethics (Ethical Reasoning and Action, Ethical Drift).* Creating opportunities for students to learn for themselves, through guided instruction, how to think and act ethically in their life and work. Modeling ethical reasoning and action (see Sternberg's eight steps of ethical behavior.) Avoiding ethical drift, compromising one's values and ethical standards in the face of group norms. Teach students how to avoid ethical drift.
- *Moral Disengagement.* When one can disengage themselves from their immoral actions. Moral disengagement can result when one is prepared to fault others without looking first in the mirror.
- *Passion.* The importance of finding one's passion.

## *Promoting Importance of Diversity*

> *You cannot be an active concerned citizen if your only concerns are for people you view as like yourself; you cannot be a true leader if you can only lead people like yourself.*
>
> ~Sternberg, 2016~

Sternberg provides recommendations and essential points about the importance of diversity in the ACCEL model. He delineates some of the positive impacts of creating diverse environments.

- *Diversity of Learning.* Homogenous environments reduce the quality of learning.
- *Promoting Interaction.* Diversity and interaction help to promote understanding.
- *Multicultural Backgrounds.* Lead to the development of different knowledge and skills, different kinds of enculturation, socialization and world views, and contribute to having a different and wider perspective of the world.
- *Implicit Theories Affect Teacher Behavior Too.* As an example, Sternberg cites the findings and message conveyed in the research findings and book on teacher expectations and outcomes, *Pygmalion in the Classroom-The Self-Fulfilling Prophecy* (1968, 1992 and 2003).

For Sternberg, there are some important advantages of embracing diversity in higher education. There are also some important outcomes. He asserts:

*The benefit of diversity is to open a university to varying lifestyles, points of view, and ways of looking at the world. When students, faculty or others shout down perspectives different from their own in the name of safety, diversity or whatever, they are destroying exactly the benefits that diversity of campus is intended to achieve. Students should feel safe, but not from worldviews or opinions that differ from their own. On the contrary, exposure to differing worldviews is exactly what diversity is supposed to produce.* (Sternberg, 2016, p. 87)

## *Effective Teaching and Learning*

Sternberg outlines several strategies for effective teaching and learning in the ACCEL model. A few are highlighted below.

- *Varying Instruction.* Differentiated instruction. Consider individual learning needs.
- *Teaching to Strengths and Weaknesses.* Encourage students to challenge themselves. They need to learn to capitalize on strengths and assess and compensate for weaknesses.
- *Techniques for Teaching Analytically, Creatively and Practically.* According to Sternberg, students who are taught analytically, creatively and practically perform better on assessments, regardless of the form of assessment taken. They outperform students instructed in conventional ways, even when the assessments call for straight factual memory.

He also notes the dangers of rote learning for developing effective citizens and leaders. According to the research, rote learning does not contribute to understanding.

## *Interdisciplinary Problem-Based Learning*

For Sternberg, the problem is that students learn to think in terms of silos of learning but do not learn how to connect them. It is rare that students are taught how to integrate what they learn in the various subjects they study, even though this integration is, arguably, the most important element in solving real-world problems.

Lack of integration of knowledge with understanding means the following:

- *There is a lack of interconnectedness in a multi-disciplinary way;*
- *Students do not understand how to integrate knowledge and use the problem-based approach;*
- *Students do not realize that their thinking is limited;*
- *Problem-based learning is key and should be the focus; and*
- *There are steps in the problem-based model as outlined by Sternberg in six steps (see Sternberg, 2016, p. 171).*

Tufts University uses this interdisciplinary problem-based model of learning as developed during Sternberg's tenure there as an academic college dean.

## *Offering Leadership Development Courses*

Sternberg adamantly states that colleges and universities need to offer leadership development courses for students. Students need to learn what it means to be a leader, as well as heads of households and leaders of families. Teachers can invite leaders into the classroom and students can also shadow leaders and learn from them. Furthermore, students can learn to problem-solve such issues as *"How to Create Positive Leaders."*

## *Defining Role of Residential Versus Online Learning*

According to research and Sternberg's work, the face-to-face model of learning still prevails and is the most effective model. Per Sternberg, *"the development of these skills is just not likely to be optimized through online instruction. You learn active concerned-citizenship and ethical leadership skills through interaction with others and through watching firsthand what they—and you—do right and wrong"* (Sternberg, 2016, p. 173).

Sternberg also believes that college is one of the best places to develop high-level social, practical, and emotional intelligence skills as well as learning how to learn.

**College and University Exemplary Models of ACCEL as Cited by Sternberg**

Tufts University, Medford, Massachusetts
Wheaton College, Norton, Massachusetts
Hollins University, Roanoke, Virginia
University of Virginia, Charlottesville, Virginia

### *Authentic Assessment of Student Learning*

Sternberg advocates for the authentic assessment of student learning. He also cites the traditional arguments and modes of assessment as compared to new assessment paradigms. This includes: *standardized testing and standards of learning versus other authentic and performance-based assessments*, such as use of portfolio development and other performance-based authentic assessment measures.

## Developing Students for the Future World Community: Call for New Vision and Paradigms

New vision and paradigms are called for in education in general, and higher education, specifically. This includes:

*A vision that helps students better understand the world in which they live, addressing the complexity and interconnectedness of problems such as poverty, wasteful consumption, environmental degradation, urban decay, population growth, gender inequality, health, conflict and the violation of human rights that threaten our future. This vision of education emphasises a holistic, interdisciplinary approach to developing the knowledge and skills needed for a sustainable future as well as changes in values, behaviour, and lifestyles.* (UNESCO, 2002, p. 10)

### Implications for Policy and Practice

The call for a new paradigm in instruction and learning requires a reorientation of educational systems, policies and practices to empower everyone, young and old, to make decisions and act in culturally appropriate and locally relevant ways to address the problems that threaten our common future. In this way, people of all ages can become empowered to develop and evaluate alternative visions of a sustainable future and fulfill these visions through working creatively with others. Toward these goals, instructional leaders are called on to promote some of the following:

- *Place an ethic for living sustainably, based upon principles of social justice, democracy, peace and ecological integrity, at the centre of society's concerns;*
- *Encourage a meeting of disciplines, a linking of knowledge and of expertise, to create understandings that are more integrated and contextualized;*

- *Encourage lifelong learning, starting at the beginning of life and grounded in life — one based on a passion for a radical transformation of the moral character of society;*
- *Develop to the maximum the potential of all human beings throughout their lives so that they can achieve self-fulfilment and full self-expression with the collective achievement of a viable future;*
- *Value aesthetics, the creative use of the imagination, an openness to risk and flexibility, and a willingness to explore new options;*
- *Encourage new alliances between the state and civil society in promoting citizens' emancipation and the practice of democratic principles;*
- *Mobilize society in a concerted effort to eliminate poverty and all forms of violence and injustice;*
- *Encourage a commitment to the values for peace in such a way as to promote the creation of new lifestyles and living patterns;*
- *Identify and pursue new human projects in the context of local sustainability within a planetary consciousness and a personal and communal awareness of global responsibility; and*
- *Create realistic hope in which the possibility of change and the real desire for change is accompanied by a concerted, active participation in change, at the appropriate time, in favour of a sustainable future for all.*

(UNESCO, 2002)

## Key Roles for Educational Leaders

These responsibilities emphasize the key roles educators can play as agents of change. *There are over 60 million teachers in the world – and each individual educator is a key agent for bringing about the changes in lifestyles and systems that we need in education in general and higher education, specifically.*

It is believed that *ethical values* are the principal factor in social cohesion, as well as the most effective agent of change and transformation. Care, humanity and sustainability will ultimately depend on changes in values, behaviour and lifestyles. These are changes which will need to be motivated by a shift in values and rooted in the cultural and moral precepts upon which behavior is based. *"Without change of this kind, even the most enlightened legislation, the cleanest technology, the most sophisticated research will not succeed in steering society towards the long-term goal of sustainability"* (UNESCO, World Summit on Sustainable Development, Paris, France, 2002).

## Need for Further Study

We are in the evolutionary stages of transforming instruction, learning and leadership in higher education. There is much work to be done and even more to be understood. Moreover, transformational models of holistic education and developmental approaches are largely at the theoretical and early developmental and piloting stages.

Many questions remain unanswered in the limited space for this article, such as:

- *What should be the core components of a holistic educational model?*
- *What are the steps involved in transitioning institutions to a focus on holistic development?*
- *How have the models implemented accomplished this change?*
- *What are the differences that might be encountered in two-year versus four-year institutions?*

These are just a few of the important questions to be raised. There is a need for continued study on the importance of holistic development to shape and grow human potential, contribute to development of ethical leaders toward future sustainability, and define the role of educational institutions at all levels and higher educational institutions, specifically. Moreover, there is a need to reconnect with past efforts and research on holistic education and development and bridge the understanding to facilitate forward thinking and movement in promoting the concept, conducting further study, and implementing new models.

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# *Idealism and Reality: Resistance and Change in International Education–The TEA Program*

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## *Abstract*

*The Teachers for East Africa program was inaugurated in 1960 with the best of intentions–to prepare American (and some British) teachers to replace those educated Africans who were being recruited for positions in the civil service of their newly independent countries. Idealistic American recruits were often at odds with their British colleagues and African students on the goals and methods of education. American teachers were trained at Teachers College, Columbia University, which had a long tradition of progressive education, a philosophy that found itself at odds with the conditions of a post-colonial British education model. The TEA program had built-in mechanisms to assist its volunteers in adapting to their new educational surroundings. Because there were constraints as to time, budget and politics of their respective countries, some modest success was achieved. For some TEA recruits, their interest in education in East Africa continued long after their contracts expired. They formed an NGO (Non-Governmental Organization) to assist schools in East Africa that continue to face major obstacles to education today like those they encountered during their time of service.*

**Keywords:** *TEA, TCCU, Wind of Change, Swahili, Zanj, AID, Scramble for Africa, Jomo Kenyatta, Milton Obote, Julius Nyerere, TEEA, Cambridge Overseas Exam, ESR, Arusha Declaration, African Socialism, Ujamaa, UPE, EWP, IK, Progressive Education Fallacy, Phelps-Stokes Commission, NGO, MT, IK*

## Introduction: The Global Context

The Teachers for East Africa (TEA) and the Teacher Education in East Africa (TEAA) programs were an initiative of the Kennedy Administration launched in 1961 by the International Cooperation Agency, predecessor to the Agency for International Development (AID), in cooperation with Teachers College, Columbia University (TCCU) (Teachers for East Africa, 2002). It was the responsibility of TCCU to recruit, select and train American teachers to live and work in East Africa. In part, these two programs initiated by John F. Kennedy (JFK) displayed the youthful energy and idealism of his administration. It also reflected Kennedy's interest in Africa, a continent long ignored by US policymakers. As early as the mid-1950s, Kennedy was critical of French colonialism in Algeria and Vietnam. The granting of independence to the British colonies of India, Pakistan, and Ceylon in 1947-48, the emancipation of Indonesia from Dutch control between 1945 and 1950, the French losses in Indochina from 1945 to 54, and the United States relinquishing control over the Philippines in 1946 set the tone for the independence of Europe's African colonies. By 1960, over seventeen African countries won their

freedom. But the divisive policies of European colonists may have retarded the development of a true sense of nationhood, one of the stated goals of post-colonial societies. The USA created the Bureau of African Affairs in the State Department in 1958. The following year JFK was made chair of the African Affairs subcommittee of the Senate Foreign Relations Committee. In his presidential bid, he chided the Eisenhower administration for ignoring the continent that was emerging from colonialism, a point British Prime Minister Harold McMillan acknowledged in 1960 in his now famous *"Wind of Change"* speech to the South African parliament. Kennedy feared if the USA delayed its support, the newly independent states would side with the Soviet Union or Communist China. The Cold War rivalries turned hot in Africa with strife in the Congo, Angola and Guinea in the early 1960s. Kennedy became personally involved. By inviting African leaders to the White House, he acknowledged their desire to remain neutral, hoping the USA would win them over by example. He also scored a public relations coup. When he discovered that President Eisenhower refused to fund travel allowances for students from Kenya to study in America, he had the Kennedy family foundation cover their expenses (JFK and African Independence, 2017).

## The American Education Paradigm: Progressivism

According to R. Freeman Butts, Karl Bigelow obtained a Carnegie grant to establish the Anglo-American Program for Teacher Education at TCCU. Bigelow had spent almost three decades at Columbia working on development programs for Africa. This experience is the reason he was chosen to head the TEA program (Bigelow, 2017). Butts, along with William Heard Kilpatrick, George Counts and Harold Rugg, advocated investigating the potential of education to improve society, a concept popularly called the Social Reconstructionist branch of Progressive Education. This contrasted with John Dewey's focus on *child–centered pedagogy*, which encouraged individualism and problem-solving, and hence had an implicit anti-authoritarian bias. The British were aware of the American volunteers' familiarity with the thinking of John Dewey. They were told by their English peers that lessons would be most productive when the class was silent (Young, 2014, p. 284). By the 1960s the high-water mark of Progressive Education had receded, but many of its adherents were entrenched in Schools of Education and continued to have influence over generations of future educators. Ultimately, the TEA experiments involved both branches of Progressivism, but neither captured the public imagination for long.

Butts was a longtime head of the Department of Foundations of Education at TCCU, from 1958 to 1975. During this period, he became director of the TEA project, called by some a pilot program for the Peace Corps (TC Emeritus Professor…, 2010). According to Raymond Gold, the Director of Research, the program was established in 1961 to supply teachers from the United States and Great Britain to newly independent countries in East Africa (Gold, 2004, p. 10). But the decision was more than educational. It had much to do with the Cold War and efforts to counter what was perceived as a growing communist/leftist presence on the African continent. Similar external influences would persist in shaping the educational policies in former British East Africa. To appreciate the difficulties the program encountered, a brief overview of the colonial period of the three countries is essential.

## British East Africa: Uganda

There are common strands of history, which bind together the three territories of British East Africa—Uganda, Kenya and Tanzania. They contain the relics of the most ancient humans yet discovered. They all confronted the migrations of disparate peoples—Cushites, Nilotes and Bantu. Proximity to the Arabian Peninsula invited Arab traders and later Europeans.

On the East African coast, the result was the creation of a dynamic Swahili culture, a mix of Arabs and Bantu peoples. Several flourishing city-states developed along the coast, never consolidated into a single state, but collectively referred to as the "Zanj Empire," whose merchants traded as far as China (al-Zinijiari, 2008). This empire was destroyed by the Portuguese in the early 16th century. Challenged in succeeding years by British and Dutch rivals, Portuguese hegemony was destroyed by Omani Arabs in the 18th century, whose Sultan, Seyyid Said, moved his capital to Zanzibar in 1840 (Hallett, 1970). About the same time, European Christian missionaries, explorers and traders arrived from Belgium, Germany and Britain. Their efforts contributed to ending the slave trade. A growing imperial rivalry between England and Germany was contained when the two countries divided East Africa. Britain received Kenya and Uganda, and Germany obtained Tanganyika (Tanzania) (Hallett, 1970).

Uganda, with its powerful inland kingdoms in the Great Lakes region, was initially ignored in the scramble for Africa. Like India, a private trading company originally administered it. Missionaries introduced Western education in the 1800s. The result was a religious civil war between French Catholic and English Protestant factions. This resulted in the establishment of a British Protectorate, not only over Uganda but Kenya as well, to protect the inland territory's access to the sea (History of Uganda, 2017).

In 1924, the government established its first secondary schools for Africans, but the missionary influence remained strong. For example, in 1950, the colonial government operated only three of 53 secondary schools in Uganda, while the rest remained in religious hands (Uganda: Education, 2017.

The political settlement establishing the Uganda Protectorate created seeds of tribal dissension, which essentially made education a local responsibility. It gave the Kingdom of Buganda a disproportionate amount of power relative to the other kingdoms and territories, and it was declared to be an African state, unsuitable for white settlement (History of Uganda, 2017; Uganda: Education, 2017). As Uganda matured, its federal system of semi-independent feudal monarchies was perceived as obsolete by a rising generation of educated Ugandans, especially the hegemony of Buganda. This became a rallying point for the opposition, led by Milton Obote. He negotiated terms for a new constitution under which Uganda became independent in 1962. Within four years, Obote abolished the hereditary kingdoms' federal structure, established a unitary state with himself as head and used the army under Idi Amin to intimidate any opposition. By 1971 Amin overthrew Obote and began a seven-year reign of terror against political opponents, the Asian community, Jews and intellectuals (Uganda: History, 2017). It was during this period of turbulence that the TEA Project tried to improve the troubled nation's schools.

## British East Africa: Kenya

Kenya, the other member of the East Africa Protectorate in 1895 became a crown colony in 1920. In contrast to Uganda, which discouraged white settlement, Kenya encouraged Europeans, reserving a huge swath of prime territory, *The White Highlands*, for their use. The Africans and Asians resented this, over 32,000 of whom were imported from India to work on the Uganda Railway, linking Mombasa on the coast to the interior Great Lakes (History of Kenya, 2017). Native resistance to British rule, by the Kikuyu and the Nandi, was brutally suppressed by a combination of superior weapons and treachery (122 years later, 2017; Soft Kenya, 2017).

Despite government assertions to the contrary, the Kenya Colony was ruled by and for Europeans. Africans were given only token representation in 1924. This stirred African nationalism, especially after the government sought to encourage production of cash crops at the expense of traditional subsistence agriculture (Gatheru, 2005).

Missionaries introduced western education. First were the Portuguese Catholics who established schools on the coast of Kenya by the middle of the 16th century. Three centuries later came Lutherans, sponsored by the Church Missionary Society (Clark, 2015). They moved inland, following the Kenya-Uganda railway to distance themselves from the Muslims, whose Koranic schools had a long tradition along the coast. By the first decade of the 20th century, the British established a joint Board of Missionary Education with supervisory oversight for the Protestant schools in the Protectorate. The following year, 35 mission schools had been established. The Frazer-Giroud Commission advocated education for industrial and technical development and the teaching of religion as a foundation of moral development. Importation of labor from India was discouraged. Along with a Department of Education, the commission recommended a segregated system, with separate schools for Europeans, Asians, Africans, and later a fourth strand for Swahili speakers and Arabs. This multi-layered system remained until independence was achieved in 1963 (Kenya – Education, 2017. The fourfold system of education was a response to the racist assumption that Africans were *"not educable"* (Mackatiani, et al., 2016, p. 56). Following the recommendations of the Phelps-Stokes commission, African education was influenced by policies of Negro education based on the Hampton and Tuskegee models. As in the United States, blacks resented and rejected what they considered an inferior education. And, similarly, both groups established and funded independent schools, a trend which continued through WWII (Mackatiani, et al., 2016, p. 57).

Post WWII Kenya saw the emergence of Jomo Kenyatta, head of an assertive Kenyan African Union (KAU). The British token response was to allow a multiracial pattern of representation in the Legislative Council, which remained preponderantly European. This was, in part, a response to the MauMau uprising (1952-56), led primarily by Kikuyu, which sparked violence and atrocities on both sides. Jomo Kenyatta was convicted of leading the insurrection and jailed from 1953 to 1961. Political leadership fell to Tom Mboya. It was Mboya who obtained aid to send talented Africans to the USA for higher education, as there was no university in Kenya at the time. John F. Kennedy helped fund the program, which trained seventy (70) percent of the top leaders of the new nation (JFK and African Independence, 2017). By 1963, Kenya won independence. A coalition of two rival parties held open elections under a new constitution, becoming a republic the following year, with Jomo Kenyatta as President, 1963-1978 (Pyle,

1999). Many Asians and whites left the country, creating a vacuum of trained personnel that was to be filled in part by the TEA program.

## British East Africa: Tanzania

After the Berlin Conference of 1885, Germany granted imperial protection to the German East Africa Company (Iliffe, 1979), but as in Kenya, the native peoples contested imperial control. Main resistance occurred in the mountainous southern highlands (1891-1898). For almost a decade in the late 19th century, the Hehe people resisted German conquest, surrendering only when their leader was killed. Soon after, Germany insisted the natives focus on cash crops for export, rather than on subsistence agriculture. This led to a second major insurrection a decade later, resulting in the loss of thousands of native peoples because of war and famine (Bucher, Jesse, 2016; Maji-Maji, 2017). Ironically, during World War I, many African troops stayed loyal to Germany, fighting until the cessation of hostilities in November 1918. The German *"scorched earth policy"*during the war destroyed much of the elaborate education system they had built beginning in 1893, including instructor qualifications, curricula, textbooks, and teaching materials, all of which met standards unmatched anywhere in tropical Africa. In fact, the post-war visitation by the American Phelps-Stokes Commission remarked it would be years before education attained the standards it reached under the Germans (Miller, 1974, p. 21). But at least in 1920, the country had a name, Tanganyika, and its borders were formalized. Few Africans were appointed to the Legislative Council until after WWII. The man who would become the first President of Independent Tanganyika, Julius Nyerere, was appointed a member only in 1951 (Lohrman, 2007, p. 12).

During the 1920s the colonial government granted subsidies to mission schools, exercising supervision and establishing guidelines. Outlay was minimal, only $290,000 for the entire country, with a population of about five million. Like Kenya, Africans were at the bottom of the socio-economic pyramid—as subsistence farmers and servants. Arabs and Asians were the middle class, with whites being missionaries, higher-grade civil servants, professionals and prosperous farmers (Lohrmann, 2007, pp. 12-13). Pressure for independence increased, as political associations evolved from social organizations. The dominant one, Tanganyika African National Union (TANU), was formed by Julius Nyerere, as one of two university-educated teachers who became the country's first President in 1961.

Zanzibar received its independence in 1963 as a constitutional monarchy under the Sultan. A revolt by the African majority toppled him a few months later, resulting in a massacre of Arabs and Indians (Peterson, 2002, p. 65). This was followed by a mutiny of the Tanganyika Army which forced Nyerere to request assistance from its former colonial master to quell the insurrection. Within a year, a union of the two countries created Tanzania. As with the other members of former British East Africa, at the time of the tumultuous transition to independence, the TEA program was implemented.

Given that African teachers were a primary source for civil service and the professions in post-independence East Africa, the fact was that many expatriates would retire and return to Europe, a process called *"wastage"* by the British. There was the additional problem that existing educational facilities could not meet the pedagogical manpower needs of the various

countries. The shortfall had to be met by increased recruitment of expatriates, particularly from the *Teachers for East Africa Project.*

## The TEA Program

Individuals were recruited who had a desire to assist emerging countries meet the demands of independence by increasing the number of high-school graduates. According to Gold, they saw themselves as *"change agents,"* a position that was reinforced in the TCCU training (Gold, 2004, p. 13). Apparently, they and the TCCU staff were oblivious to the fact that such attitudes, both from the newly independent countries and the former colonial masters, could be perceived as threatening. Prior to TEA, most teachers were British expatriates, with a sprinkling of Americans and Canadians, and, in Tanzania, some Germans. They were college graduates with a degree in their subject area and an advanced degree or certificate in education. Some had teaching experience prior to their posting overseas (Gold, 2004, p. 112). The British Colonial Office provided them with an overseas allowance, subsidized housing and salaries higher than they could obtain in Britain (Gold, 2004, p. 112). As the author found out, they could own an automobile, an unaffordable luxury back home. They sent their children to boarding schools in Kenya or South Africa and could go on holiday to game parks and visits to neighboring countries. For them, it was a good life. Hence, it is easy to understand their reluctance to challenge the system.

The TEA program was the product of a joint agreement between the United States, Great Britain and the three former British East African territories. Recruits were education officers—civil servants of their respective governments. The recruits assumed their prospective students would eagerly respond to American stimuli, forgetting the system had evolved over several generations of British rule, akin to English boarding schools of the 1920s and 1930s (Gold, 2004, p. 15). Idealistic American teachers who saw themselves as change agents found themselves in a system resistant to change. Obviously, an accommodation had to be reached, and was ultimately achieved, with some struggle and resentment on both sides.

> *We were supposed to be the youthful face of a new order, servants rather than masters, invited to help out with a temporary need, and destined to become redundant as soon as the newly-independent countries could replace us with their own.*
>
> ~Young, 2014, p. 263~

There was, in addition, an element of culture shock, the scope and intensity of which contrasted their home environment with the reality of their African experience (Gold, 2004, p. 16). The British were preparing their former territories for independence by having many Africans shadow their colleagues at various levels in the civil service. Many of the African recruits were former teachers, often the only source of educated manpower in their respective countries. This problem was exacerbated by the departure of many educated professionals, civil servants and businessmen, mostly Europeans and Asians, who despite being given the option of citizenship were unsure as to their continuing status given the turbulence in their newly independent

countries in the immediate post-colonial period. Especially troubling to them was the emphasis on *Africanization* and the espousal, in Tanzania, of *African Socialism*. These issues, combined with a wave of African teacher strikes in secondary schools in 1961 and 1962, disillusioned many recruits in the TEA program. This and the insistence of students' adherence to the exam syllabus were items of concern, as program leaders feared it might cause American teachers to not apply or renew their contracts (Hunter, 1963, p. 113).

Nevertheless, despite these disquieting developments, the African Liaison Committee of the American Council on Education (ACE) held a conference in Princeton, New Jersey in December 1960. They came up with the following recommendations:

- *The United States must respond immediately;*
- *USAID should sponsor the program; and*
- *TCCU would carry out the program.*

(Gold, 2004)

Within a month, contracts were set, and the TEA Project was launched. The rapid response to developments in East Africa suggests a strong measure of concern. Other partners were the British Colonial Office, the ministries of education of the three countries and Makerere College, Uganda, the oldest college in East Africa, having evolved from a technical school in the 1920s, to a university a quarter century later (Makerere University, 1922). Makerere, given its longevity and unique status as a university, was the only institution supplying university-trained teachers for all of East Africa at the time. The initial goal was hardly modest: *"The task is not to reproduce the old African society, but to create, in a generation, a new one…"* (Hunter, 1963, p. ix). Apparently, George Counts' vision was still relevant to the African experience. The program sent three waves of teachers to East Africa in 1961-1962, 1962-1963, and 1963-1964. Over ten years, 631 volunteers taught in secondary schools and teachers' colleges (Teachers for East Africa, 2002). In each wave most of the teachers chosen, were young, inexperienced, recent college graduates. In June 1961, 150 teachers began training at TCCU. The following month the Peace Corps was created. The director, Sargent Shriver, urged the Peace Corps to replace the TEA Project. The suggestion was stone-walled by African leaders who refused to accept volunteers with only a liberal arts education and no preparation for teaching. Shriver ultimately won the struggle and TEA was phased out in the host countries.

The issue of preparation had to be addressed. Ultimately there were three categories of recruits. Group A would be inexperienced with only practice teaching; Group B would have liberal arts degrees and obtain additional training at Makerere University (Gold, 2004); and Group C would have one or more years of classroom experience. Since it was an innovative program, the three groups would be used as controls to assess whether there was any difference in commitment and performance based on experience and credentials. Group B, in fact, would serve as an experiment for the Makerere faculty of education to develop a graduate diploma in education, which to that point had little success in attracting students (Gold, 2004). As a result, Teacher Education in East Africa (TEEA) was designed to prevent the Makerere education department from failing. African college applicants, with the promise of a more lucrative career in public service, were loath to choose education as a career.

There was also a vetting process prior to TEA selection under the supervision of Dr. Richard Franklin, consisting of a screening committee, personal interviews and personality tests, a review of the candidates' academic records, a health exam and a security check (Gold, 2004, p. 30). The latter obviously reflected the Cold War attitude of the US government, overshadowed as it was by the recently concluded McCarthy hearings, the successful launching of Sputnik by the Soviet Union and Communist interest in winning converts in newly emerging nations. The author recalls a female candidate in his group being rejected because she had been a member of the Abraham Lincoln Brigade during the Spanish Civil War of 1936-39. An estimated 50-80 percent of the volunteers were alleged Communists or sympathizers. Included were 85 African-Americans who saw it as a vehicle to combat injustice in the United States. It was thus the first integrated American fighting unit in United States history. The US Attorney General listed the members as subversives in 1947. Many such members suffered discrimination, job loss and were denied passports because of their service (Crain, 2016). The selection committee, according to Gold, chose high energy, extroverted, do-it-now types, active in campus affairs and organizations (Gold, 2004, p. 30). Given that the program was launched in such a short time, there was among the recruits a disquieting concern that *"no one seemed to know what we were supposed to be doing"* (Young, 2014, p. 269).

Groups A and B were given an orientation at TCCU before departing for their assignments in East Africa by late summer. Group C had training in London to learn about the British education system and then had additional instruction at Makerere College. Many recruits felt orientation at TCCU was *"too academic"* and *"a waste of time"* resulting in cutting classes, tuning out lectures, preferring to know more about the people, customs and their future working conditions. But, according to Gold, they all shared a desire for personal growth and the idealism of JFK's *New Frontier* (Gold, 2004, pp. 33-39 and pp. 43-44).

There was a similar disjuncture for Group B recruits at Makerere, who felt they were being talked down to and resented the top-down lecture presentation of the faculty. Orientation classes later changed more to a dialogue format. Most felt academically this was a waste of time but believed socialization with African students was most influential (Gold, 2004, pp. 49-51). American recruits often felt uneasy about how a *"white man"* was supposed to act in a black country, concerned about their European colleagues perceived sense of British superiority.

*Many Americans were unsympathetic to colonialism and had to face the reality that many of their expatriate colleagues were British.*

~Gold, 2004, p. 58~

## The Program: Conflict to Accommodation

Except for mission schools, formal education began during the 1920s, loosely patterned after the British model. It was well established by the mid-1950s (Hunter, 1963, p. 11). The curriculum was designed for vocational education and sometimes training for teaching or the lower ranks

of the civil service. Beginning in 1925, the schools began to prepare students for the Cambridge Overseas School Exam. Each territory had its own Education Ministry with its (mostly) boys boarding schools staffed by British expatriates on three-to-four-year contracts (Gold, 2004, p. 65). Day schools were the focus of the Asian community and were established after World War II. They were similarly based on British patterns. Africans were admitted to them by the 1960s (Hunter, 1963, p. 3). Teachers were education officers—schoolmasters—and supposed experts in their subject fields, with corresponding status and authority. It was the job of the Headmaster, especially in boarding schools, to maintain discipline. Caning (the beating of students with a wooden rod) was condoned for disruptions. The headmaster administered such punishments. The author witnessed it on several occasions. The practice continues today and is quite widespread. UNESCO reported up to seventy-eight (78) percent of girls and sixty-seven (67) percent of boys were punched, whipped, or kicked more than five times (I had a dream, 2017, p. 37).

Many Americans were reluctant to report student infractions because of the harsh punishment. The American teachers generally obtained good working relationships with their expatriate peers, *"as long as they fit into the system as they found it"* (Gold, 2004, p. 69). Most British staff and African students were resistant to change. Innovation was suspect as there was intense pressure on students to succeed. School fees of 500-700 shillings per year ($70-$100 US) were common. Average income was 150 shillings, or about $21 US per month. Often an entire village would contribute to pay fees for a talented youth. He was then expected to obtain a good government job and send money home. Often students spent vacations soliciting funds called "begging excursions," since headmasters could and did expel students if fees were not paid. This was not unlike students of independent African-American schools in the post-Reconstruction American South.

Post-colonial governments emphasized national unity in the face of strong tribal identities with their differing linguistic and cultural traditions. To construct a national identity, the former British territories made English the official language and Kiswahili the national language. Unfortunately, most Africans live in rural areas and do not speak either, clinging to their mother tongue (MT). Kenya has about 50 languages. Uganda has 40, and Tanzania has about 126 (Muthwii, 2002, p. 55). The countries made Kiswahili the language of instruction for the early primary grades, with instruction in English beginning in the later primary levels. The limited English proficiency of most primary teachers, especially in rural schools, explains the reticence of students to use it in class. Nonetheless, English continues to be perceived as the language of empowerment. Its primacy reinforces the rural-urban dichotomy noted above. For some critics, the use of English erodes indigenous cultures, encourages passivity and apathy through memorization of meaningless facts to regurgitate on exams. This, in turn, undermines the fragile democracies of the former British colonies (Muthwii, 2002, p. 28).

The problem of obtaining an education was more intense because until 1961, instruction in the first four years was in the local vernacular. English and Swahili were taught as foreign languages with English becoming the primary language of instruction in the fourth or fifth year (Hunter, 1963, p. 2). There were both educational and practical rationales for this. African primary teachers generally had an eighth-grade education with two years of teacher training, so they would have limited ability to teach in English. It was felt that instruction in English should

begin in Standards V-VIII, where it was believed a higher level of teaching could occur (Hunter, 1963, p. 5). This meant that students entering First Form (high school) had only a limited English ability, with an effective English vocabulary of about 1500 words with which they were to pass the Cambridge Overseas Exam. Hence, limited English proficiency was a primary cause for failure on the exams. There was an obvious pedagogical impact. Students had been taught to translate, acquiring a working vocabulary, which made them more comfortable with the rote memory, textbook and paper exams, where there was time to translate rather than using the discussion method often favored by American teachers (Hunter, 1963, p. 5). British colleagues chided this author more than once *"to stop experimenting and get on with teaching the bloody stuff."* Failure to obtain a first-class pass on the Cambridge Exam limited students' entry into the Fifth and Sixth Forms, essential for university admission (Hunter, 1963, p. 5). An experiment in teaching in English in the lower primary grades (Standards I-IV) was implemented to increase language proficiency and enhance the production of qualified students for college entrance (Hunter, 1963, p. 6). The use of English as the medium of instruction was criticized as being irrelevant to countries with a predominantly rural, agricultural way of life. Instead, to its advocates, English was the entry into the good life of a white-collar job. Agriculture was linked to backwardness (Hunter, 1963, p. 7). This attitude was reinforced, especially at boarding schools, where garden work on weekends was a form of punishment.

Students regarded themselves as personal, familial and village "failures," as they felt they disappointed all those who had economically supported their efforts. The author recalled one such student's reaction as resentful of having to go back to the *"shamba"* (farm) and swinging a *"jembe"* (hoe).

Many Americans came to their teaching stations assuming they would have such state of the art technology as tape recorders and film projectors. Most were sorely disappointed. Not only was the technology unavailable; it would have been useless. Electricity was reserved for evening hours, especially in rural schools. But many schools did have assembly halls, which were used for debates. Most of the sports equipment (soccer balls, cricket wickets) were imported from Pakistan. Students often ran barefoot for lack of shoes, even on cinder tracks. Despite the lack of equipment, the students excelled in sports. One Ugandan student participated in the London Olympics and later won a bronze medal in 1974 (Young, 2014, p. 336).

The academic achievements of the East Africans are also worthy of note. The University of Sheffield boasts high academic entrance requirements. It claims to have graduated students from Uganda as early as 1937 with others from Kenya and Tanzania graduating in the mid-1960s during the height of the TEA project (University of Sheffield, 2017). In subsequent decades, Britain became second to the United States as the first choice for university education outside of East Africa (Kigotho, 2015, p. 2).

Some leaders of African independence movements received their education at schools which were served by TEA volunteers. Both John Mwakigale and Jeremiah Kassambala were graduates of Malagali Government Secondary School in Tanzania. Both went on to become cabinet members in the first post-colonial government of Julius Nyerere (Mwakigale, 2010; Lawrence, 2009; Malangali Government Secondary School, 2017). In Kenya, Enoch Nandokha, a student taught by TEA volunteers at Butonge School, later became a successful biologist developing an animal vaccine (At the schools..., 2010).

Teacher accommodations were modern, three-bedroom ranch homes, usually located away from the school compound. Gold referred to them as an *"island"* because they were often in rural areas where the few Europeans and Americans were concentrated (Gold, 2004, p. 87).

Most schools were equipped with government-issued furniture, modern plumbing, a toilet separate from the bedroom, a wood-burning stove, and a refrigerator that ran on paraffin (kerosene). Non-graduate teachers, usually Africans, had more modest housing which some TEA recruits regarded as racial discrimination (Gold, 2004, p. 77). Student dormitories were similarly equipped with government beds. Each student was issued a kit, consisting of one blanket, one bowl, and eating utensils. In the mountains of Southern Highlands of Tanzania, evenings could get quite cool and one blanket was hardly sufficient. Sometimes students would bring coal in from the cooking fires to keep warm or use the limited light to study if they had neither flashlights or lanterns. There were severe punishments for bringing coals into the dormitory, as the fear of fire was constant. In addition, students were expected to observe curfew to prevent nocturnal excursions to the local villages. Violators were punished by either caning, or by being given extra duties on weekends. Monthly dormitory inspections and bed checks were required. Duty masters were to report all infractions to the headmaster, but most Americans did not, knowing how much pressure the students were under. The author, as duty master, was armed with a cane to ward off *"critters"* (snakes and scorpions) and a torch (flashlight) to make sure the students were in the dorms. Often, they would be in darkened classrooms and, upon seeing the duty master, turned down their lanterns or flashlights so as not to be seen. The author, in a stage whisper, would say something like, *"I hope there isn't anyone in the classroom when I come back to check in five minutes."* The warning was usually effective.

The school year went from January to December and had three breaks, with students spending approximately the same amount of time in school as American students (Gold, 2004, p. 83). The school day began at dawn, and since this author's assignment was a boarding school, it was organized on a paramilitary basis. Students would line up, in their school uniforms, the duty master would inspect the dormitories to make sure all was in order, and then the students would march off to breakfast. Lessons were about 45 minutes with a short break after each of the first two morning classes, and of course tea at 10:30 or 11 am. There was a leisurely lunch at 12:30 and then afternoon classes. Unless there were scheduled sports or trips, students performed chores on Saturday mornings. Sunday was set aside for church services and domestic needs, such as laundry (Gold, 2004, p. 84).

Accommodations were also made for the small Muslim population, especially during the fast of Ramadan. Teachers were encouraged not to give exams during this period, as students went without food during the day. It was assumed that would negatively impact their grades. Because of the tropical heat and lack of food, some students fainted. Since exams and grades were so important, most faculties refrained from giving exams during this period.

Part of the process of adaptation was the use of servants, something alien to most Americans but a custom institutionalized by the British. At Makerere, for example, there was an orientation session entitled *"Servants and How to Manage Them"*. It was believed their use was important for several reasons: it provided employment for local Africans; it would facilitate the payment of school fees; and it was considered essential to maintain the teacher's status. But most Americans regarded it as a vestige of the colonial past (Young, 2014, p. 260). However, it did have certain

advantages. For many teachers, this was a relief, as few of us had experience (or the desire) of cooking on a wood-burning stove. Staff were encouraged to keep a notebook with a record of hours worked and wages paid, signed by the "houseboy". In some cases, there was a theft of personal property, but this was rare (Hines, 2005, pp. 56-59). Since many servants had limited English proficiency, it encouraged TEA personnel to learn the language. If a teacher passed the Swahili language exam, the teacher received a salary increase (Hines, 2005, p. 136). This allowed Americans to have greater interaction with their students, despite being discouraged to do so by their British colleagues (Gold, 2004, p. 99).

## The Program: Assessment

Recruited primarily to alleviate a teacher shortage, many TEA faculties, given their TCCU training, saw themselves as *"change agents"* (Gold, 2004, p. 129). However, they brought with them their own cultural baggage—assumptions based on their American experience:

- that students were receptive to change;
- that students were hungry to learn;
- that students would be of high quality;
- that there would be technological and professional support, such as librarians, AV equipment; and
- they were troubled by the emphasis on teaching facts which was at odds with the progressive aim of education of Learner Centered Pedagogy.

Learner Centered Pedagogy would be officially espoused in East Africa in the 1990s albeit with limited success (Vavrus, 2013). The idealistic young American teachers soon found themselves at odds with the system. Students were reluctant to digress from the syllabus, even when such a major event as the assassination of President Kennedy occurred. One student rose respectfully and asked, "Please sir, will it be on the exam"? Most Americans regarded "teaching to the test" as "patent nonsense."

Americans judged Africans by American standards and found them "wanting". Often, the Africans felt closer to British teachers who were more used to the demands of the Cambridge Exam (Gold, 2004, p. 139).

The students were courteous and highly motivated, rising from their desks whenever the teachers entered, a practice many American teachers resisted. American teachers were told to maintain social distance with the students since their mission was to teach them and not become their *"buddies"* (Hines, 2005, p. 31). In urban areas, the few African-American teachers in the program were not allowed to enter *"European"* clubs, reflecting both colonial mores and contemporary United States values (Hines, 2005, p. 64). African students were committed to passing the Cambridge Exam. Hence, they were not interested in independent thinking. Often, memorization served as compensation for lack of understanding. *"Students rarely asked questions and were reluctant to discuss topics for fear of offending teachers and exposing their limited mastery of English. The teacher's word, even if wrong, was never questioned"* (Hines, 2005, p. 176).

*"Je, unaelewa?"* (Do you understand?) was a question seldom asked, as it was seldom responded to. Teachers were encouraged to write material in complete sentences on the blackboard to facilitate mastery of English and to make memorization easier. Despite their best efforts, exam results were often mediocre (Gold, pp. 123 and 272).

Occasionally, American teachers faced the shock of a student strike. Students would refuse to participate in class or boycott classes. Often this was the result of their being angry or upset with a teacher who had poor test results, or due to the poor quality of the food or desire to have more time to study for their exams. In some instances, authorities resorted to calling the police who used batons and tear gas to break the strike (Young, 2014, p. 326). The strikes were short-lived, as the students had little leverage and they knew how much obtaining a diploma meant to their future success. But it did provide a voice for their grievances and expectations. It was assumed that the British system of education, with its liberal arts and science emphasis, and with English as the medium of expression, "brought the Africans more quickly into the Western world, with its concomitant skills to run their own country and reform its society" (Hunter, 1963, p. 8).

Most TEA staff were assigned to two streams (O=ordinary, A=advanced) fourth form schools, although a few went to university-bound fifth and sixth form schools, where, if students earned a good pass, they went on to the university and after three years, if again passing a stringent exam, obtained a BA in their field of study.

The standard curriculum in most schools included English, (British) history, mathematics; science (physics, chemistry, biology) with religion, art, and music; and a foreign language (French) was taught where there were qualified teachers (Gold, 2004, p. 71; Hunter, 1965, pp. 9-10).

The physical plants varied, often depending on whether they were government or mission schools, urban or rural or independent. Hunter described them in 1963 with both living conditions and classrooms improving as you moved up the educational hierarchy from primary to secondary to fifth and sixth forms. Most were rectangular buildings of concrete blocks, with either thatched or galvanized roofs. Electric service was limited from 7 to 11 pm. Some had a meager library. A kitchen was filled with smoke-blackened pots on wood-burning stoves where maize porridge, beans and occasionally meat was funded at the rate of 14 cents per pupil per day. Furniture was minimal, limited to tables, chairs or benches, with a blackboard consisting of black paint on a whitewashed wall.

## Assessment of the TEA Program

During its brief life the program was *a work in progress* while adjusting to meet challenges as they became apparent. TEA itself evolved as modifications to training recruits was made to ensure better results. For example, the pragmatics of organization and training were improved, such as working out details as to costs and payments of airfreight, establishing courses in the peoples and cultures of Africa, and the impact of colonization. Recruits were told to adhere to the channels of communication if they had complaints. Often, they would go over the head of the local headmaster, appealing directly to the Ministry of Education. The author was told if he had any issues, he was to direct them to his immediate supervisor, a veteran British expatriate,

who was assisting the African headmaster. Training expanded to expose teachers to the realities of living in an *exotic location*. Having come from a culture where luxuries were taken for granted, they were taught about the necessity of boiling water and siphoning it for purity before drinking to avoid the problem of dysentery. Members were also reminded to take their malaria pill each week without fail. New hires were taught the realities of the school culture, so as not to be shocked by the need of teaching to the test.

They were encouraged to become stable and reliable members of any teaching staff. *"People, who by western standards, are ordinary and normal, would not do well in schools in East Africa. For here, the standards themselves are a combination of seemingly antithetical rules, norms, procedures and objectives which are emerging as East African countries emerge out of a colonial era"* (Vavrus, 2017, p. 6). Recruits were chosen, no longer as reformist zealots, but mature, self-reliant, accommodating and flexible. In essence, they would adapt to the prevailing school culture. TEA personnel were chosen to fill a vacuum created by the transition from colony to independent state.

The new countries increased their expenditures to education which expanded educational opportunities and teacher education programs. For example, during the decade of TEA involvement, the government of Kenya augmented funding from 8.4 million Kenya shillings in 1961 to 28.4 million Kenya shillings in 1971. The KANU Manifesto endorsed increased education and Africanization of the curriculum and staff "to allow the African culture and personality to flourish" (Eshiwani, 1990) The number of primary schools increased from about 6,000 to about 7,000 in the same period. There was also a slight increase in the number of women in school (Weidman and Ogot, 1993).

Tanzania also increased the number of students in primary schools from about 500,000 to over 900,000 a decade later. The population in secondary schools increased from about 17,000 to 43,000 in the same period (Vavrus, 2003, p. 62).

These developments, while encouraging, were not an unmixed blessing. They led to overcrowding in schools and worsened an already bad teacher shortage which furthered the use of untrained teachers. It created an even greater bottleneck in the transition from primary to secondary education. In addition, the larger number of women in schools exposed them to the dangers of sexual exploitation. Bus drivers abused female students. To prevent this, some villages built dormitories, but they were unguarded, poorly-built and unsecured. Girls often stayed awake at night to guard against sexual predation. That made them prone to fall asleep in class which was a rationale for their being beaten. Girls have been harassed by bus drivers, teachers, and villagers, and, if they become pregnant, are expelled from school with little chance of resuming their education. Even if they successfully negotiate the hurdles to completing their secondary education, opportunities for university placement are limited. Some women find a "sponsor" to fund their education in exchange for sex, which exposes them to HIV/AIDS, a major epidemic in East Africa (Pearson, 2011; Vavrus, 2013, p. 106; Ximena, 2012).

During TEA, some limited experiments to traditional practices occurred. For example, class projects were encouraged. As libraries expanded, they began to be used for independent reading. Extra-curricular clubs were established. Students were taught skills such as note-taking. Some TEA staff, upset with dated Eurocentric texts, rewrote social science syllabi to make them more relevant to African students. In turn, this contributed to a stream of education

later called *Indigenous Knowledge* (IK), encouraging Africans to find their own voices (Shizha, 2013; Marah, 2006; Mosweunyane, 2013). Possibly the best examples of this were Education for Self-Reliance (ESR) in Tanzania and similar efforts in Kenya, both initiated during the life of the TEA program.

President Julius Nyerere of Tanzania began to shift away from British education policy almost as soon as the TEA project began. His Ujamaa Declaration of 1961 proclaimed *"African socialism,"* focusing on cooperation, consensus and Christian brotherhood. The program encouraged education to reflect national priorities, espoused in the Arusha Declaration of 1967, later called Education for Self-Reliance (ESR). According to Shizha (2013), "it was anti-capitalist and anti-elitist" (p. 10). The goal was to transmit traditional culture and prepare youth for participation in rural, agricultural societies by encouraging *"a practical education"* (Weaver, 2014, p. 6). Echoing the call to action by teachers in the United States decades earlier made by Social Reconstructionist George Counts' *"Dare the Schools Build a New Social Order,"* Nyerere said, *"The role of teachers is revolution."* In turn this was to foster active learning (à la John Dewey) and critical thinking. The first came through participatory productive work in agriculture and crafts to focus on the collective good, rather than personal gain. The number of years of primary formal education was increased, as was the rate of literacy.

The experiment in ESR was a failure. Parents opposed what they perceived as an educational system that limited the career options of their children. The forced immigration of thousands of people into Ujamaa villages was unpopular, inefficient and economically disastrous. Nyerere's successors were quick to reverse his policies (Weaver, 2011, p. 6).

Kenya also experimented with curricular reforms beginning with the Ominde Report of 1964. The 160 recommendations were winnowed down to nine objectives, one of which was to reflect Kenya's history and geography. The structure of education changed from a 7-4-2-3 system, typical of East Africa, to an 8-4-4 system, similar to that of the United States–eight years primary, four years secondary and four years university. Despite changes, the tyranny of exams continued, even though they eliminated up to eighty (80) per cent of students. *"Facts and drills came first… and the curriculum was neglected for the front-loaded examinations"* (Cunningham, 2006, p. 40).

Uganda experimented little with education, largely due to the violence of Obote's and Amin's rule. The British syllabus and Cambridge Exam were maintained through the mid-1970s. The turbulence had a negative impact on education, limiting the number of students attending classes and aggravating an already serious teacher shortage. For example, the number of untrained teachers in primary schools soared from fourteen (14) percent in 1971, to over thirty-five (35) percent, a decade later. Girls represented only twenty (20) percent of total enrollments (Ssenkaaba, 2007).

Adult literacy improved, especially for women. Kenya claimed fifty-one (51) percent of women were literate in 1985; Uganda claimed fifty-five (55) percent (Ogote and Weidman, 1993). This, unfortunately, was a low bar. As with claims of literacy in many developing countries, the definition may not be a valid measure of educational success. In East Africa, it was defined as the percent of people 15-24 who can read and write with understanding a short simple statement about their everyday life. Of the 52 countries in Africa, Kenya ranked fourth at eighty-five (85.10) percent. Tanzania was number 19 with sixty-nine percent (69.40) percent, and Uganda came in

at number 26 with a rate of sixty-seven (66.80) percent (Ranking of Countries by Literacy Rate, 2015). Progress, yes, but still a long way to go.

## The Progressive Education Fallacy

It could be argued that Progressive Education with an emphasis on a learner-centered pedagogy was ineffective in the East African context. The see-saw educational policies of East Africa, and the political turbulence, retarded both economic and educational progress. Many African leaders may have perceived of education as a panacea. Unfortunately, education does not exist in isolation, but is an integral part of society. Australian educator Gerard Guthrie cautions that radical departures in education as practiced in developing countries may be ineffective because they are culturally inappropriate. Formalism persists because it is part of traditional practice, pre-dating the colonial period and then reinforced by it (Guthrie, 2012, p. 253). John Marah wrote, *"… some European writers on African education tended to be blinded by their own cultural paradigms and viewed traditional African education as informal"* (Marah, 2006, p. 15). This begs the question: are western English language progressive educational values and techniques pertinent in a different cultural context? Traditional societies are based on the idea that truth is passed down to students. Incremental, as opposed to radical, change can occur only where they consider local contexts that include:

- national education policies;
- evaluation mechanisms;
- stakeholders' support and expectations;
- school context; and
- local culture.

(Guthrie, 2012, pp. 246-253)

As shown by Vavrus (2013; 2016) teachers reported being in favor of the process. Application was the problem, due to lack of materials, school support and language issues. Teachers were ill trained and, hence, felt uncomfortable using the concepts. They lacked the time, energy and expertise to use these strategies, falling back on tried and true methods (Guthrie, 2012, p. 246). Hence formalism remains embedded in the school systems of developing countries. This was especially so in East Africa, according to research by Foster (1969) and Cooksey (1986).

In a more recent assessment, Weaver (2011) stated: *"It is a sad reflection on the current state of education planning in Africa, that so few lessons have been learned from the record of past experiments"* (p. 132). Such lessons are crucial to overcome challenges and insure future success. Guthrie's suggestion is to encourage more incremental improvements in formal education so long as they accommodate local contexts (2011, pp. 241-243).

# The Gift That Kept on Giving—TEAA

The Peace Corps absorbed the TEA program, for which TEA served as a prototype. The Peace Corps was formally established in 1961 after a government study attested to its feasibility. It began organizing in June 1960 under the leadership of Sargent Shriver and a year later sent its first volunteers to Ghana and Nigeria. Within two years, over 7300 recruits were working in 44 countries. TCCU began training Peace Corps volunteers in 1965. The last contingent of TEA had been sent the year before.

With the death of JFK and subsequent administrations concerned with global issues in the Far East (Vietnam and China), South America and the Mid-East; and domestic reform and scandals (Pentagon Papers, Watergate, Great Society), TEA may have been perceived as completing its mission. Nonetheless, it continued until 1971.

R. Freeman Butts, one of the founders of TEA, wrote the article, *"First Impressions for Teachers for East Africa"* in 1961. Based on interviews with 47 teachers sent in the first wave, the goals of the program were stated as follows: *The TEA is making possible the expansion of secondary education and teacher training as well. Our job is not to run the schools in East African countries, but to train their own teachers to run their own schools*. Jim Shields, Project Director at Teachers College Center for Educational Outreach and Innovation, noted that one of the reasons for its success was due to the fact that it tapped into the desire of American youth to help emerging nations (Teachers for East Africa, 2002).

> *TEA was exemplary and innovative in many respects,*
> *a breakthrough in foreign aid and international education.*
>
> ~Gold, 1963, p. 283~

Despite the glowing rhetoric of its stakeholders, TEA was at best a modest success. How could 631 teachers, spread out in three different countries over a single decade, serving limited tours on two-year contracts have a profound impact? Yet, inroads were made, and TEA worked under extreme conditions of political unrest, turmoil, lack of institutional and logistical support, all of which highlighted education problems that continue to plague its host countries. But the TEA story was not yet over.

One of the interesting legacies of the TEA program, which incorporated both the ideals of the Camelot generation and the educational demands of contemporary East African societies, was the formation of the TEAA – alumni of the TEA program. It was initiated in 1999 and ended in 2017. The interregnum of service was undoubtedly the result of the following:

- many teachers returned home to pursue careers;
- they established families or continued their education; and
- the Peace Corps eclipsed the TEA program.

Following a period of relative peace and stability, at the urging of Henry Hamburger, the TEAA became actively involved in the former British East African countries in 1999. It sponsored annual reunions in various parts of the United States beginning in 2001. At the first meeting, TEAA made several recommendations:

- create a website to foster communications;
- host a reunion in East Africa in 2003, in cooperation with Makerere University;
- establish a working group for future activities;
- compile a history of TEA/TEEA;
- continue to contribute to East African education and development;
- engage in activities to promote education; and
- renew ties between TEA/TEEA and African countries.

(Teachers for East Africa, 2002)

In 2003, members visited schools in Africa. Many TEAA members had remained active in education, with several writing books on a variety of subjects, including memoirs of their time in East Africa.

The organization initiated a Newsletter beginning in 2001, containing reports of visits to schools, letters from alumni, solicitations of support for specific schools and scholarships. TEAA raised funds for modern technology, including computers and laboratory equipment, obtaining assistance for over 8,000 students, 600 teachers and 25 schools. TEAA established guidelines for visitations and applications for assistance and follow-up reports assessing their impact (see Guidelines to Schools…, 2002). To facilitate its efforts, in 2004, TEAA became a charitable NGO to assist schools in East Africa obtaining over 176 grants totaling $245,000. Five other projects brought in an additional $60,000 from individual TEAA members. About twenty-five (25) percent of the schools aided were for young women (Hamburger, 2014, p. 1).

Thus, individuals of TEA contributed a substantial amount of support to schools and their students almost a half century after their contracts expired and helped address some of the issues they first confronted as youthful recruits.

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# *A Space for Social Justice: An Exploration of Global Competence in Social Work Education*

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### Abstract

*As globalization diminishes the boundaries of the world, social workers must be prepared to engage in social justice efforts at all levels. The Social Work profession is guided by values that promote social justice, and social work education programs are now expected to prepare students to engage in competent social work. Faculty knowledge and attitudes towards global competence can have a strong influence on the inclusion of global content in social work curricula. This study is a result of a pilot project conducted at a private religiously affiliated predominantly white university in the southeast United States to explore faculty attitudes towards the inclusion of global content in social work and the status of such inclusion in existing curricula. The results from this study provide insight for explicit and implicit infusion of global content social work curricula.*

**Keywords:** *Social Work Education, Social Work, Social Work Administration, Global Competencies, Globalization, Educator Attitudes, Curriculum, Survey Research.*

## Introduction

As globalization continues to diminish the boundaries of the world, shifting demographics and political agendas reveal issues regarding civil liberties, human rights, forced migration, discrimination, and structural oppression. This shifting has exposed global challenges that need a global response. The Social Work profession is guided by a set of values that promote the well-being of individuals and communities, and it is the expectation that social workers have the knowledge and skills to *"promote social justice and social change with and on behalf of clients"* (NASW, 2008, p. 2). With an increase in internationalization and interconnectedness, it is essential that social workers are prepared to address these needs on a local, national, and global level. Practitioners have also recognized the need to have a better understanding of the influence of global issues on client functioning. One way to develop this understanding has been through continuing education courses after graduation (Smith & Cheung, 2015); however, this approach does not include academic preparation for global practice. In addition, the European Union (EU) engaged in international recruitment in response to a shortage of social workers.

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Wellbourne, Harrison, and Ford (2007) note that the foreign labor market for social workers in the UK accounted for approximately twenty-five (25) percent of all new recruits in 2001-2002.

In addition to equipping social work professionals with the knowledge, skills and understanding to engage on a global level, social work education programs are also recognizing the need to prepare students to compete in an international job market. In the academic setting, there has been an upsurge of interest in the field marked by the development of study abroad programs for social work students (Bell & Anscombe, 2013), increase in global content for programs (Barner & Okech, 2013), and advancement of literature in international social work documenting schools' experiences with international field placements (Caragata & Sanchez, 2002; Greenfield, Davis, & Fedor, 2012; Lough, 2009; Lyons, 2006).

For the present study, *"attitudes"* were defined as positive or negative evaluations of objects or thought (Ponterroto, Potere, & Johansen, 2002; Schuman, Steeh, Bobo, & Krysan, 1997). Furthermore, cognitive attitudes involve the evaluation of one's beliefs about objects (Schuman, Steeh, Bobo, & Krysan, 1997). The purpose of the study is twofold: 1) to examine Social Work educators' cognitive attitudes towards the inclusion of global content in social work curricula, and, 2) to examine Social Work educators' cognitive attitudes towards the status of global content in existing curricula.

## Globalization and Social Work

A set of eight goals and targets titled *The Millennium Development Goals (MGDs)* were adopted by the United Nations in 2000 as one of its initiatives to improve human well-being. These goals were part of the larger Millennium Declaration and have been used as the standard for overall global development, particularly in developing countries. These eight goals replaced the 1995 Copenhagen Declaration on Social Development with specific, measurable goals to be reached by 2015. MGDs have produced mixed results. There continues to be growing inequality and extreme poverty within and between countries. The United Nations Development Programme [UNDP] (2014) reported significant improvements in measures of well-being, but over a billion people continue to live in extreme poverty. One in ten people survive on less than two dollars per day according to the most recent Oxfam report (Oxfam International, 2017).

On March 26, 2012, the International Federation of Social Workers (IFSW), the International Association of Schools of Social Work (IASSW), and the International Council on Social Welfare (ICSW) presented officials of the United Nations with the Global Agenda for Social Work and Social Development. The goals of the post-2015 agenda included a focus on the promotion of social and economic equality, ensuring the dignity and worth of every person, promoting sustainable communities and environmentally sensitive development, and furthering well-being through sustainable human relationships. Together, the agencies set the post-2015 agenda in part to address the concern of social workers being relegated to the political and policy making sidelines in most countries. This elaborate agenda works to strengthen the role of social workers internationally, as well as enable them to make a stronger impact on policy development.

These initiatives and others have required social work practitioners and educators to embrace the mission of the post-2015 agenda to increase their knowledge and understanding of global issues related to social work practice and education. Many social workers in both developed and developing countries are unaware of the MGDs, their promise, or the pertinence to the profession (Healy, 2017). Kahn & Sussman (2015) support this assertion in their research, as they discovered upon graduation that MSW level practitioners lack knowledge and skills in key areas which affect their competitiveness in the global labor market as well as professional identity over time.

## Social Work and Global Education

In the United States, the *Council on Social Work Education (CSWE)* is the national accrediting body that regulates social work education programs. In 2008, social work education shifted focus from what students are taught, including the format and structure of educational components to one focused on student learning outcomes. This outcome-oriented approach to curriculum design promotes a holistic educational experience for students to ensure they are proficient in the integration and application of competencies in practice. A social worker's ability to manage cognitive and affective processes is critical to the overall professional identity and effectiveness of the individual. CSWE (2015) notes that professional competence should be viewed as multi-dimensional, developmental, and dynamically shifting over time. Specifically, CSWE advises *"using a curriculum design that begins with the outcomes, expressed as the expected competencies, programs develop the substantive content, pedagogical approach, and educational activities that provide learning opportunities for students to demonstrate the competencies"* (Council on Social Work Education, 2015, p. 6).

The most recent CSWE review of the *Educational Policy and Accreditation Standards (EPAS)* resulted in recognizing the relationship between a holistic educational experience and student development. As a result, the EPAS were revised to examine both the implicit and explicit curriculum of social work education programs. According to CSWE, implicit curriculum is demonstrated through an array of policies that include the program's commitment to diversity, qualifications of faculty, spirit of inquiry, culture of human interchange, support for difference and diversity, and values and priorities in students' educational environment (Council on Social Work Education, 2015). Ultimately, there is now equitable focus on both the implicit and explicit curriculum of social work programs to contribute to the professional character and competence of social work students.

Although CSWE EPAS identify nine overall competencies, for this study we focused on three which relate to globalization and concur with the post-2015 agenda: *Competency two*—Engage Diversity and Difference in Practice; *Competency three*—Advance Human Rights and Social, Economic, and Environmental Justice; and *Competency six*—Engage with Individuals, Families, Groups, Organizations, and Communities (Council on Social Work Education, 2015). These specific competencies and the focus of the post-2015 agenda converge on the idea that social work education programs should prepare students to engage in diverse practice while advancing social justice among all people. As a result, social workers are expected to understand human needs on a global level in order to effectively serve clients and be prepared for a competitive global job market. As key stakeholders, the cognitive attitudes of faculty

regarding global competence may play a substantial role in the inclusion of global issues within social work curricula.

## Current Practices and Challenges

Although there has been an increase in global content within social work education programs, there are several challenges. These include distinguishing the difference between international social work practice and improving international content in social work education programs (Edwards, 2011), improving faculty perspectives and knowledge of global issues, a lack of consensus on the definition of global competence (Jones & Truell, 2012), and managing the fluidity of globalization (Crisp, 2017). In addition, it is only within the past three decades that CSWE has identified specific educational standards to address diversity and global learning. Tye (1999) questioned the legitimacy of the inclusion of global content within the social work curriculum.

To address issues related to diversity and cultural competence, many universities currently utilize a *"cookbook model"* approach to cultural competence, with this approach often referring to individuals of non-white racial, ethnic, or cultural origins. Furthermore, diversity is frequently viewed in silos with little consideration for the intersectionality of race, class, ability, and country of origin. Also, the inclusion of global content in coursework is guided by a faculty member's knowledge of globalization and its impact on social work practice (Edwards, 2011). Several universities have developed elective courses related to international issues that provide students with some exposure to global content within their social work education. As the social work profession mobilizes to meet the goals of the global agenda, it is important to consider social work educators' attitudes towards globalization and existing curricula in the development of globally competent graduates.

# Overview of Research Design and Methodology

The study was conducted at a religiously affiliated, predominately white institution (PWI) located in the southeast United States. The purpose of this study was to explore faculty attitudes towards the inclusion of global content in social work and the status of such inclusion in existing curricula. As such, our research was guided by the following question: *How do social work educators describe their beliefs and attitudes towards the inclusion of global competency within social work education?*

## Participants

Study participants included 22 (N=22) social work educators with a minimum of a Master of Social Work (MSW) degree. There were 19 graduate (86.36%) and three undergraduate (13.64%) social work faculty members whose status comprised 13 adjuncts (59%) and nine full-time (41%) faculty. Nineteen (86.36%) of the respondents were female and fourteen (66.67%) were licensed clinical social workers (LCSW). Participants were chosen through purposeful (i.e., purposive) sampling. Patton (2015) cites the logic of purposive sampling, which results in the yielding of

information-rich cases. Both the undergraduate and graduate social work education programs are CSWE accredited programs. Inclusion criteria ensured respondents were similar in terms of their academic qualifications, subject matter expertise, and their experience as both a social work student and educator.

## Study Design and Methodology

A case study design was chosen to illustrate the relationship between social work educators' understanding of global competencies and the frequency of global content being included in curricula. Siggelkow (2007) notes case study design is a great way to address the shortcomings of purely conceptual arguments; namely how, or what people think in real life and speculative underlying mechanisms. This specific design is related to the research question, as this study intended to ascertain the relationship between a social work educators' beliefs and attitudes and global content within social work curricula.

In this study the researchers obtained the email addresses of all current adjunct and full time social work faculty cleared to teach in the university's social work program. The email outlined the purpose of the study and the approximate length of the survey. To reduce the potential social desirability response bias, the survey was conducted anonymously rather than by identification. The email specifically informed respondents of this anonymity. However, the researchers recognized that anonymity tends to decrease the likelihood of social desirable responses, and that it also precludes the use of follow-up techniques to facilitate deeper inquiry.

The researchers included a link to the survey within the email. If they took the survey, they provided their consent. Qualtrics was utilized to administer the 14-item survey questionnaire created by the researchers. Five (5) questions were developed to solicit demographic information which included *gender, faculty position, teaching level, years of experience teaching, and licensing credentials*. A Likert scale design ranging from *Strongly Disagree (1) to Strongly Agree (5)* was employed for eight of the remaining items. These questions were related to their understanding of the definition of global competence, importance of global citizenship to their university's mission, importance of global competence to social work at various levels, and their perception of global competence being included in their programs' existing mission and curricula. The last item was an open-ended statement to give respondents the opportunity to provide any additional feedback regarding global content within social work education. None of the respondents provided any additional feedback. The survey questions were reviewed by a social work colleague in addition to a professor who has a background in developing and administering national and international surveys for content validity. *(See Appendix A)*

## Data Analysis

The variables for study and analysis for this study were: *1) the social work educators' attitudes towards the inclusion of global content in curricula, and 2) their attitudes towards the current status of global content in existing curricula.* Data were analyzed using simple descriptive statistics, such as measures of central tendency and frequency distributions. Compilation of data were obtained for the 13 Likert scale questionnaire items. The researchers independently analyzed

the data and made inferences for each item. Data findings were compiled based on responses as compared to the research questions. Once completed, the researchers met and discussed their independent analysis as a form of peer review and for verisimilitude. Inferences were made based on the findings as a whole from the tabulated data.

# Research Findings

To enhance global content in social work education programs, it is first important to critically analyze teaching faculty's understanding and perception of the relevance of global content in social work education. The results of this pilot study provided insight as to social work educators' cognitive attitudes towards global content within social work curricula. While a majority, ninety-one (91) percent of participants, agreed that global competence is important in social work education, sixty (60) percent reported having a strong understanding and thirty-two (32) percent were neutral about their understanding of global competence. This indicates that social work educators' aptitude to include global content within their courses may be hindered by their lack of exposure to such content. This also coincides with researchers' position that MSW level social workers are ill prepared to consider global implications within practice upon graduation (Healy, 2017; Kahn and Sussman, 2015).

## Understanding and Importance of Global Competence

Described below is a discussion of the findings from select statements on the survey instrument as measured on the variable understanding the importance of global competence, global citizenship and social work instruction. A graphic display of findings follows the highlights.

**Research Statement: I have a solid understanding of the definition of global competence.** Figure 1 depicts survey data regarding the understanding and importance of global competence. Results revealed that fifty-nine (59) percent of participants agreed that they had a solid understanding of the definition of global competence ("Strongly Agree" n=2; "Agree" n=11). Of the remaining participants, thirty-two (32) percent were neutral about their understanding of global competence ("Neither Agree or "Disagree" n= 7) and two (2) percent disagreed that they had an understanding of global competence ("Strongly Disagree" n=0; "Disagree" n=2).

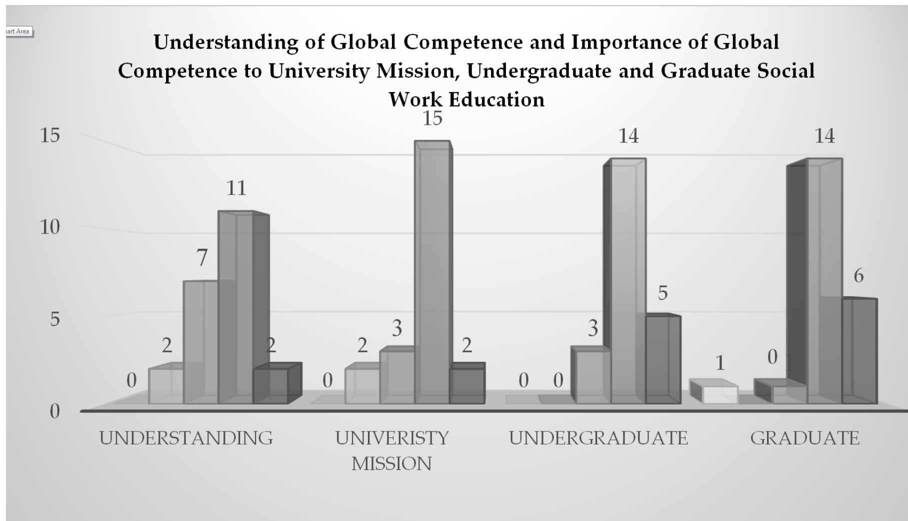
**Research Statement: Global Citizenship is a key aspect of my university's mission.** With regards to faculty members' view of the prevalence and importance of global content, Figure 1 shows seventy-seven (77) percent of participants agreed that global citizenship is a key aspect of their university's mission ("Strongly Agree" n=2; "Agree" n=15). Fourteen (14) percent felt neutral ("Neither Agree or Disagree" n=3) and nine (9) percent disagreed ("Strongly Disagree" n=0; "Disagree" n=2) that the university's mission included an emphasis on global citizenship.

**Research Statement: Global Competence should have a high priority in social work education at the foundation (undergraduate) level.** Eighty-six (86) percent of participants agreed that global competence should have a high priority in undergraduate social work education ("Strongly Agree" n=5; "Agree" n=14). Fourteen (14) percent were neutral about

global competence and undergraduate social work education ("Neither Agree or Disagree" n=3).

**Research Statement: Global Competence should have a high priority in social work education in graduate social work education.** Ninety-one (91) percent of participants agreed that global competence should have a high priority in social work education ("Strongly Agree" n=6; "Agree" n=14). One participant was neutral and one disagreed that global competence is important in graduate social work education.

**Figure 1.** Understanding and Importance of Global Competence




Note: Figure 1 reflects faculty's personal understanding of global competence and their belief that global competence is important to the university's mission, undergraduate and graduate social work education.

## Prevalence and Importance of Global Competence

Described below is a discussion of the findings from select statements on the survey instrument as measured on the variable understanding the prevalence of global competence. A graphic display of findings follows the highlights.

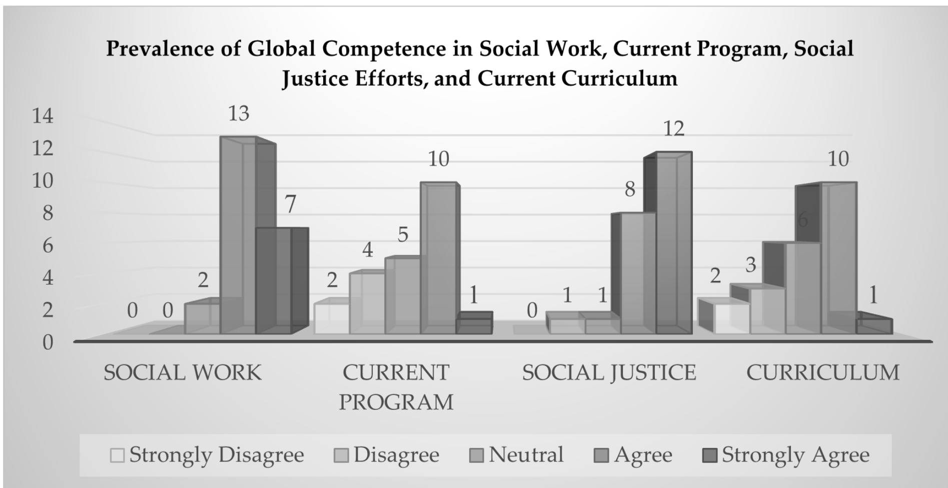
**Research Statement: The global perspective is relevant in all aspects of social work education.** With regards to faculty members' view of the prevalence and importance of global content, Figure 2 shows that ninety-one (91) percent of participants agreed that a global perspective should be included in all aspects of social work education ("Strongly Agree" n=7; "Agree" n=13), and nine (9) percent were neutral ("Neither Agree or Disagree" n=2).

**Research Statement: Student global competence is a high priority in my current social work program.** With regard to the priority of global competence, fifty (50) percent agreed that global competence is a high priority ("Strongly Agree" n=1; "Agree" n=10), twenty-three (23) percent were neutral ("Neither Agree or Disagree" n=5), eighteen (18) percent disagreed, and nine (9) percent strongly disagreed that global competence is a high priority in their current program.

**Research Statement: Global competence skills are essential for social workers in the fight for social justice.** The majority ninety-one (91) percent believed that skills related to global competence are necessary to address issues related to social justice ("Strongly Agree" n=12; "Agree" n=8).

**Research Statement: Global competence is included within the curriculum of my program.** Fifty (50) percent of participants agreed that global competence is included in existing curriculum ("Strongly Agree n=1; "Agree" n=10) while twenty-seven (27) percent were neutral, and twenty-three (23) percent disagreed that global competence is included in program curriculum ("Strongly Disagree" n=2; "Disagree" n=3).

**Figure 2.** Prevalence of Global Competence in Social Work, Current Program, Social Justice Efforts, and Current Curriculum

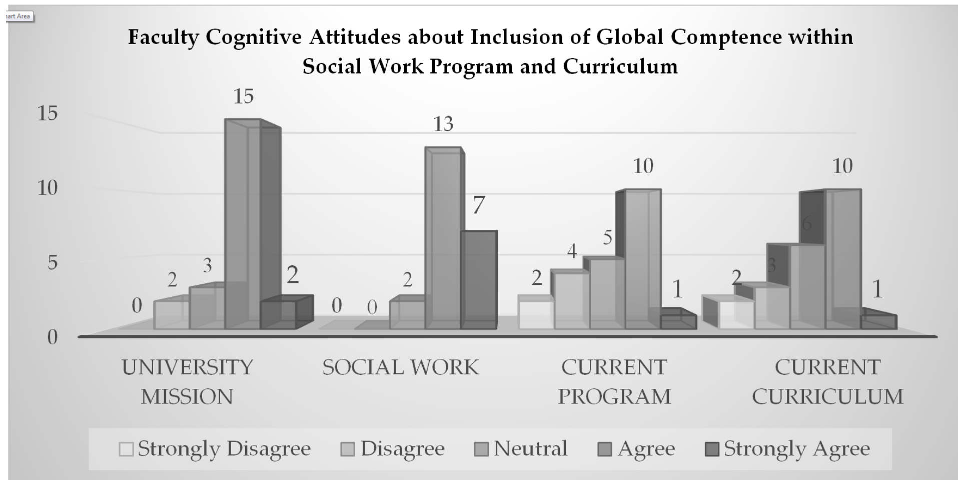



Note: Figure 2 reveals faculty's attitude about the importance of global competence in social work education and social justice efforts, and the prevalence of global competence in their current program and curriculum.

## Faculty Attitudes About Global Content

Social work faculty were asked to consider their cognitive attitudes about the inclusion of global content with their program's existing mission and social work curricula. Figure 3 shows that only half or fifty (50) percent agreed that their current social work program prioritizes student global competence through the curriculum. There were not any responses to question fourteen, which allowed for a narrative response.

**Figure 3.** Faculty Attitudes About Inclusion of Global Competence within Social Work Program and Curriculum.




Note: Figure 3 shows a comparison between faculty member's belief about the importance of global competence to the university mission and social work education and the actual inclusion of this competence in social work programs and curriculum.

Many of the responses show that faculty members recognize the importance of global competence in social work education and social work practice. However, their attitudes reveal a lack of confidence in their own understanding of global competence and uncertainty as to whether there is inclusion of global content in the current social work curriculum.

# Discussion

In Hong Kong on World Social Work Day in 2011, 3000 participants identified core themes to advance a global agenda for social work and social development. Jones and Truell (2012) assign the responses to four broad priority areas as: social and economic inequalities within countries and between regions; dignity and worth of the person; environmental sustainability; and importance of human relationships. From these heavily globally debated themes the three representative social work international organizations, the International Federation of Social Workers (IFSW), the International Association of Schools of Social Work (IASSW), and the International Council on Social Welfare (ICSW), jointly developed the Post-2015 Global Agenda (Healy, 2017). These organizations agreed that the full range of human rights is not available to everyone, current economic systems have aided in the widening gap of health, economic, and educational disparities (2012). These challenges are faced by social work practitioners, irrespective of location or level of social work practice.

Agbénygia and Huang's (2014) review does indicate American social work researchers are becoming more global-minded. Scholars note there has been an increased interest in international social work as evidenced by increased global content and international opportunities. Bell and

Anscombe (2013) and Barner and Okech (2013) identify recently improved global content, study abroad, and field placement opportunities for social work students. The inclusion of these programs indicate there is, in fact, interest among students that universities are capitalizing on. In a time where education funding has dwindled, attention given to such endeavors points to a realization of the demand by students, along with the importance of development of a global mindset. One can surmise that as social work researchers and educators become more global-minded, the curriculum will continue to grow. This discovery suggests social work has an opportunity to expose new areas of knowledge development, which could contribute to international collaborations leading to possible solutions to global issues.

Findings from our research suggest that while social work faculty recognize the importance of global competence at all levels, there is an opportunity to increase faculty awareness in relation to their roles as educators through professional development. This increased awareness will contribute to the implicit curricula of social work programs. In addition, while there seems to be a strong understanding of the need for global relevancy based upon faculty perception and program mission, there is a disconnect between the inclusion of this content in current education praxis within both explicit and implicit curricula. As a result, the study has identified several areas of opportunity to enhance faculty exposure and comfort with global content, which include faculty professional development and development of infused curriculum.

Moreover, findings from this study identify additional areas for growth, which include faculty and program development, development of global pedagogy, and the need for the identification and development of models for curriculum infusion of global content. In many countries social workers had minimal knowledge of MGDs, were not actively engaged with the goals, and did not participate in national efforts to implement them (Wairire, Zani, Muti, & Machera, 2014). Development of global pedagogy and the need for the identification and development of models for curriculum infusion of global content were identified as areas needing strengthening in the social work curriculum (Wairire, et al., 2014).

The demographic developments necessitate social work educators provide the requisite knowledge to future practitioners to meet the needs of the clientele as well as continue to promote the value of the profession on multiple levels. Existing pedagogy segments social work curricula into classroom and field learning. Educators need to be more inventive with dissolving the boundaries between policy development and practice. While social work programs must operate within the confines outlined by the Council on Social Work Education (CSWE), there is a globalization directive given within the accreditation standards (CSWE, 2015). The standards of CSWE (2015), indicate the need for social workers to understand the global interconnections of oppression and human rights violations, and become knowledgeable about theories of human need and social justice, as well as strategies to promote social and economic justice and human rights.

As globalization continues to restructure the world, there is unique space social workers can fill in policy formulation and implementation. Social work programs are mandated to equip professionals with applied understanding of social, economic, and environmental justice to advocate for human rights at the individual and system levels. Social workers are distinctive in the fact that, as practitioners, they are educated to explore the inner workings of social, environmental, and economic justice and the impact on micro, mezzo, and macro levels. This

provides an opportunity to develop curricula which will allow focus on the impact of policy development on practice.

Fundamentally, social work has been a profession connected to the individual, community, and societal changes that occur. The belief in the possibility of change is centrally connected to the social work profession. It is through this framework that social work educators can potentially influence the milieu and foster a sense of hope and growth. The concept of change provides a lens to further develop strategies to rise and meet the challenges posed by globalization. A holistic view of the barriers faced by individuals which impede the fundamental human rights of freedom, safety, privacy, an adequate standard of living, health care, and education may lead to more innovative teaching strategies. The implementation of innovative strategies will directly impact students' educational experiences and development. One approach is to infuse the curriculum with international content through classroom discussions, activities, and media to potentially increase the understanding of global issues. This approach can be implemented without increasing the cost of a program or making major revisions in curricula. These small, yet likely impactful, changes may be executed within the margins of a robust social work curriculum.

With the requirement of a field placement experience as part of a social work program for CSWE accreditation, another strategy might be to increase field placement opportunities with a specific global focus. In a government, community-based organization, or NGO, field placement students would be exposed to global issues which could enable social workers to forge alliances with a broader sector. These alliances may conceivably create opportunities to increase the awareness of the global impact on practice. In addition, such relationships have the capacity to help other professions understand how valuable the knowledge and skill set of social workers can be with regards to social policy making. Another strategy for assisting social work students to develop a deeper understanding of the impact global content has on practice, is the development of social work focused study abroad and service opportunities. Students could choose either a short- or long-term experience possibly for credit to immerse themselves in a culture or project which focuses on advancing the human condition. Possible opportunities include helping a community cultivate a sustainable garden or building wells for clean water. These opportunities could take place within a domestic or international setting.

The engagement of any of these strategies requires endorsement from faculty, the university administration, and students. Faculty who are passionate about globalization may have a greater opportunity to inspire students to pick up the mantle through instructional leadership. Proficient educators and social workers alike possess the ability to inspire others to develop beyond their current status in life. This would validate the professional commitment to social justice by challenging and changing oppressive structures. Social work educators need to decide if they are educating future practitioners *for* the changing environment or *to* change the environment. Social workers must develop knowledge and skills needed to fill the gaps which have emerged from shifting demographics and shrinking boarders. Although in many ways the profession is reacting to the challenges caused by globalization and an increasingly conservative agenda, there is no reason social workers cannot lead the charge in policy reorganization.

There were several limitations of this study. First, this was a pilot project conducted at a private predominantly white Catholic university that provided a small sample size and should not be

generalized to other settings. However, findings can offer insight for future research. At the current university, these findings offer suggestions for program and curriculum development. An additional limitation is that the survey was made available for two weeks between the university's spring break and midterm examinations which may have impacted the response rate of faculty. Although the survey collected several demographics of participants, it did not include racial demographics, which may also influence attitudes and perceptions of global competence. The results also do not accurately reflect the perceptions of undergraduate faculty at this university, as there was a small response rate for this population (fourteen (14) percent). Additionally, while this study provides insight about faculty attitudes towards the inclusion of global content in social work curricula, faculty attitudes may differ based on university size, type, and location, which is an additional area for research.

# Conclusion

Globalization has resulted in major developments that have profoundly impacted social work practice. The phenomena have restructured both global economic and political systems, increased the amount of technology human beings interface with, and greatly augmented cross-cultural exchange across the globe. Thus, a new set of social issues has emerged, such as human trafficking and environmental sustainability. These shifting dynamics impact local, regional, and global challenges for the social work profession in terms of the myriad of trials clients may face who are seeking services. Social work educators should be primed to equip the new generation of practitioners with knowledge and skills to positively influence micro, mezzo, and macro levels of social work practice. As the International Federation of Social Workers (IFSW), International Association of Schools of Social Work (IASSW), and International Council on Social Welfare (ICSW) assist to center the global focus on analysis of the MGDs, there is clear indication that the social work profession should be more involved in the policymaking process. The post-2015 agenda was a resolute endeavor to provide a focus and reassertion of the need for the field of social work to become a part of the global conversation, while contributing to skills and knowledge.

Social workers are uniquely trained to explore an issue from a holistic vantage point. With a strong social justice foundation, the inclusion of global content within social work education can only further develop the profession to continue the tradition of social justice. The profession has struggled to remain centrally engaged in global issues; however, this leaves out key voices for policy making and research regarding the impact of policy. As the international social work partners continue to collaborate to identify key global issues requiring attention, educators must continue to help translate these issues into content and outcomes students can utilize to become more competent social work professionals. As the borders and boundaries between countries and people vanish, social workers must be prepared to occupy a space at the table to discuss the political agendas revealed. Confronting these challenges will require an educated social work professional who is intentional about social justice, globally.

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# *The Viability and Sustainability of Solar Power in Combating India's Energy Crisis*

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### *Abstract*

*Though India is moving forward to being on par with other developed countries, it is still very poor and considered to be a developing country. Their economy is just starting to grow. Regardless of this growth, there are many limitations impeding India's economic growth, and lack of technology is one of them. Renewable energy is the only technology that offers India the theoretical potential to service all its long-term power requirements. Solar energy is the best option. This paper details the challenges India faces, the direction the Indian government has begun and what needs to be completed as they work toward renewable energy.*

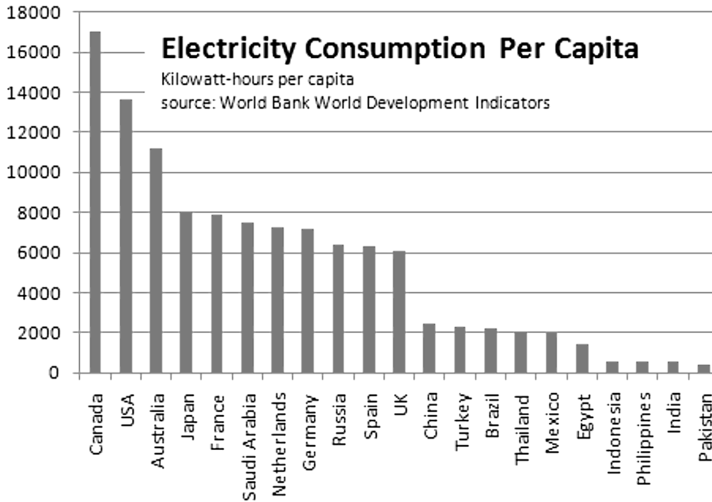
**Keywords:** *Solar Energy, Solar Power, Renewable Energy, Electricity, Developing Countries, Sustainability, Viability, India, Leadership Development, Developing Countries.*

## Introduction

As stated by Gupton, *"in a sense, leadership can be likened to a craft where knowledge, skills, and practices are of little use unless there is a functional purpose to one's work. However, one who aspires to craft or to lead is at a loss if he/she has a functional purpose but lacks the knowledge, skills, or practice to work toward or to achieve that end"* (Gupton, 2009, p. 1). In the 21st century, technology is playing a crucial role in the area of learning and leadership. Technology provides the whole world with one platform. While developed countries want to remain innovative, developing countries are trying to improve their technology platform. Where developed countries want to make strong roots in leadership and learning, developing countries are trying their best to achieve that same platform.

India's economy is the world's eleventh largest by Gross Domestic Product (GDP), and the fourth by purchasing power (Bollen, Hers, & van der Zwaan, 2010, p. 4022). Today, India is the fourth largest energy consumer in the world after the US, China and Russia. According to the International Energy Agency (2015), *"India has been responsible for almost 10% of the increase in global energy demand since 2000. Its energy demand in this period has almost doubled, pushing the country's share in global demand up to 5.7% in 2013 from 4.4% at the beginning of the century"* (p. 20). This path represents a completely untenable course for India, and could potentially spell catastrophe for India's economy, an economy that, should it too greatly suffer, would also simultaneously represent a serious blow to the world economy.

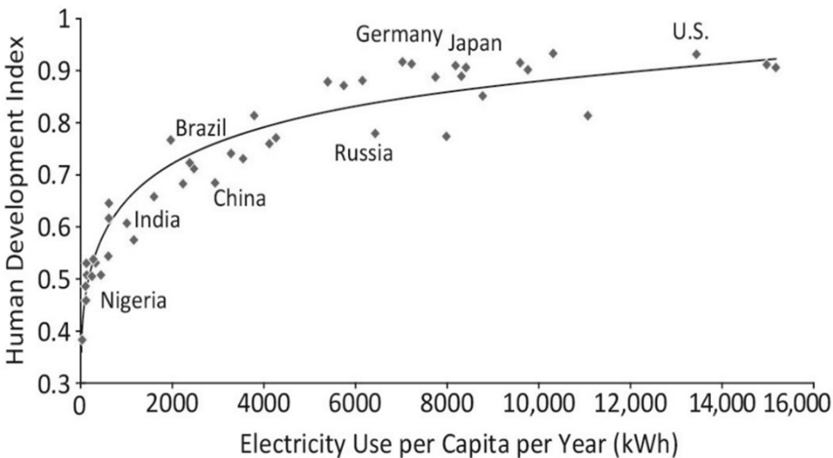
**Figure 1.** Low Per-capita Energy Consumption




Source: Electricity Consumption per Capita, (2011).

There is a direct correlation between the human development index and energy consumption. In general, a higher human development index means more energy consumption; however, this correlation does not hold for India. Along with Nigeria in the lower ranks, this curve shows the stark difference between developing countries and those in between economic standing like the United States (see Figure 2). At present, energy consumption per capita (represented in kilowatts per hour) is very low in India, especially compared to developed and many developing countries (see Figure 1). One such reason for this discrepancy is likely India's massive population coupled with its presently weak energy economy.

**Figure 2.** Human Development Index to per Capita Energy Consumption




Source: Human Development Index to Per Capita Energy Consumption, (2016).

The power supply in India is well distributed across the state between central and private sectors, with only a marginal difference shown in the private sector (see Table 1). As reflected in Table 2, most of India's power capacity is from fossil fuel sources such as coal, natural gas and oil. The contribution of renewable energy sources (RES), other than hydroelectricity, is about nineteen (19) percent and the contribution of hydro power is about fourteen (14) percent.

**Table 1.** Present Power Scenario in the Country

| Sector | MW | % |
|---|---|---|
| State Sector | 72,767.38 | 33 |
| Central Sector | 62,735.83 | 28 |
| Private Sector | 85,066.68 | 39 |
| Total | 220,569.88 | 100 |

Source: Government of India Ministry of Power, (2017).

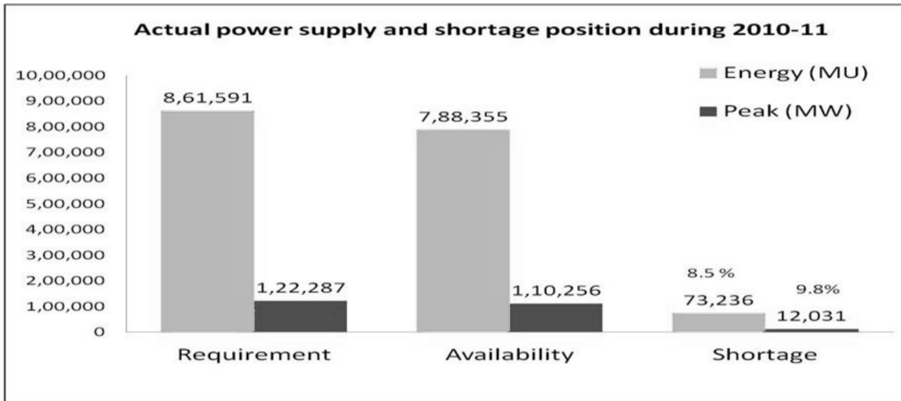
**Table 2.** Present Energy Use

| Fuel | MW | % |
|---|---|---|
| Total Thermal | 220,569.88 | 67 |
| Coal | 194,402.88 | 59 |
| Gas | 25,329.38 | 8 |
| Oil | 837.63 | 1 |
| Hydro (Renewable) | 44,594.42 | 14 |
| Nuclear | 6,780.00 | 2 |
| RES** (MNRE) | 57,260.23 | 19 |
| Total | 329,204.53 | 100 |

**Renewable Energy Sources (as reported by the Ministry of New and Renewable Energy).
Source: Government of India Ministry of Power, (2017).

The supply-demand gap is increasing rapidly over time in India (see Figure 3). What is most notable is the requirement of energy in comparison to the peak with an astounding shortfall. This first bar represents what is needed to sustain India's fast-paced and growing economy, while the second bar represents what they produce and consume, as well as what is available.

**Figure 3.** Supply-Demand Gap in India




Source: Acknowledging Power Supply And Demand, (2012).

## Case for Renewable Energy Solutions in India

Renewable energy is the only technology that offers India the theoretical potential to service all of its long-term power requirements. According to a report, *Solar Radiant Energy Over India*, by the India Meteorological Department, *"The solar energy received by Earth is more than 15,000 times the world's commercial energy consumption and over 100 times the world's known coal, gas and oil reserves. And this energy is readily available during the day for anyone to tap and that too free"* (Tyagi 2009, p. 7).

India's domestic coal supply is limited and in poor quality. Meanwhile, foreign supply of hydrocarbons has a serious impact on the country's energy security because, as the need for energy continues to grow, relying on the use of imported hydrocarbons will strain their economy and make it so innovations in other areas are not as attainable. While coal is limited and relying on foreign supplies is not a longstanding solution, using Renewable Energy will be in India's best interest. Renewable Energy (RE) sources are not depleted. RE is also non-polluting and reinvestment can be used for many decades without affecting the environment.

**Table 3.** India's Current Renewable Energy Capacity and 2022 Target

| Source | Total Installed Capacity (MW) as of 31 October 2017 | 2022 Target (MW) |
|---|---|---|
| Wind power | 32,715.37 | 60,000.00 |
| Waste-to-Power | 114.08 | 10,000.00 |
| Solar power - Rooftop | 823.64 | 100,000.00 |

| Source | Total Installed Capacity (MW) as of 31 October 2017 | 2022 Target (MW) |
|---|---|---|
| Solar power-Ground Mounted | 14,751.07 | 100,000.00 |
| Small hydropower | 4,399.35 | 5,000.00 |
| Biomass power | 8,181.70 | 10,000.00 |

Source: Ministry of New and Renewable Energy, (2017).

## Social Benefits of Renewable Energy

Of the biggest social benefits of using renewable energy is obviously the environmental impact it would have on the surrounding areas. The pollution produced by coal and natural gas plants is linked to breathing problems, neurological damage, heart attacks, and cancer. If the Indian government replaces fossil fuels with renewable energy, this has been found to reduce premature mortality and lost workdays, and it reduces overall healthcare costs (Cleetus, 2013). Another social benefit would be from the jobs that the development and implementation of renewable energy would create. Jobs should be one of the biggest motivations, especially in the eyes of the government. As according to Ghosh (2015),*"renewable energy projects typically create more jobs per unit of electricity than from fossil-fueled based power, and smaller-scale projects create more jobs than larger ones"* (p. 39). The opening up of a variety of jobs across several skill sets would be a welcome addition to any nation. Now more than ever the field of technology is a main focus in education and a major influx of dependable careers.

With the creation of jobs, there are other positives that would be included. Cleetus (2013) states, *"growth in renewable energy industry creates positive economic 'ripple' effects. For example, industries in the renewable energy supply chain will benefit, and unrelated local businesses will benefit from increased household and business incomes"* (online). With increased incomes for the people of India, that could reduce the need for many people to leave the country in search of jobs, especially those who have the appropriate skill sets to not only develop the systems to use renewable energy but to also develop and improve them.

## Challenges for Renewable Energy Development in India

Though there are many benefits to using renewable energy (RE) in India, there are just as many challenges. Some of these challenges include the optimal pricing of power generated from the renewable energy sources, maintaining the quality and consistency of renewable energy sources, the cost of technology development and production, availability of financing for production, slow pace of rural electrification, and the pace of reforms in the rural electricity sector.

One major obstacle of bringing RE to India lies with poverty. As discussed in *"The urbanization of poverty in India: Spatio-temporal disparities in consumption expenditures,"* India has a fairly massive problem with a growing urban poor population. From 1974 to 2005, India's urban poor grew from 60 million to 80.8 million (Yenneti, Wei, & Chen, 2017, p. 360). This rise represents growth of about 30 percent. While it is true that India's population above the poverty line has also

increased, India as a whole remains a country that often struggles with poverty. The difficulty with large amounts of people beneath the poverty line in a dense urban environment is that it will be difficult for private or government organizations to power a given urban area in a cost-effective manner. This problem is doubled when one accounts for the issue of power siphoning many poor areas in India have, where those who are poor or have substantial opportunity are often able to illegally steal power from private households and businesses that have legally purchased their power. The easiest way to mitigate this problem would be to ensure that RE, or any source of energy in general for that matter, can be provided as cheaply as possible to urban environments and in a way that is both easy to obtain and, ideally, difficult to steal.

## Development Opportunities for Renewable Energy

There are numerous development opportunities for renewable energy. Just a few of these opportunities include grid interactive renewable energy generation systems and renewable energy for urban, industrial and commercial applications. Possibilities also extend to rural applications such as irrigation, enterprises, cooking, lighting, etc. There would also be research, design, and development of new renewable energy generators and applications to further advance the areas where this can be applied.

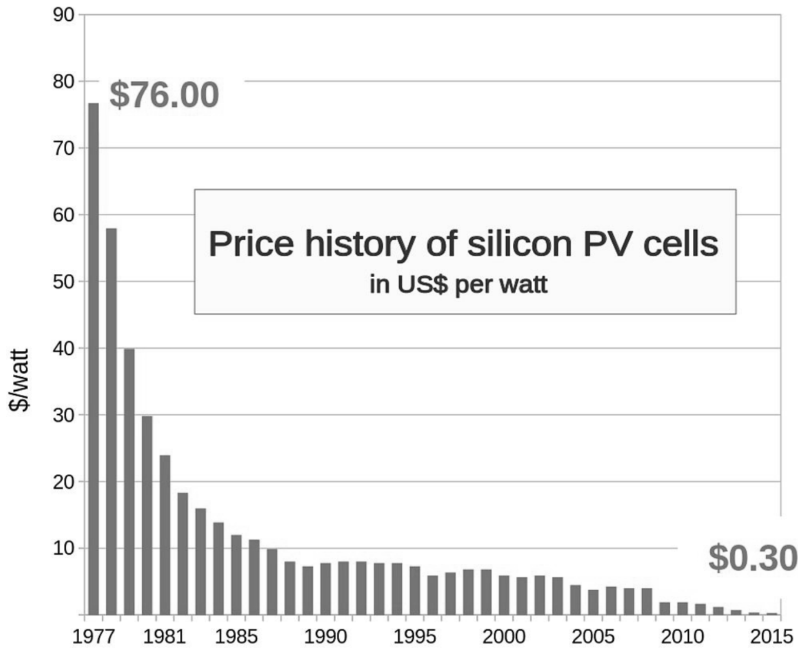
Given the multiple applicable areas and great development opportunities, the best renewable energy option is solar for reasons of environmental care as well as sustainability. Solar energy will be able to meet most future energy needs for India. Solar energy provides an equivalent of nearly 5,000 trillion kWh/year were it all to be effectively harnessed (Sharma, 2011, p. 1771). There is a solar radiation level of 4 to 7 watts/square meter in India (Sharma, 2011, p. 1768). Most parts of India have 300-330 sunny days in a year (Sharma, 2011, p. 1771). Power generation potential using solar PV technology is around 20 MW/sqkm and, using solar thermal generation, around 35 MW/sqkm (Yadav, 2013, p. 81). India could build 1,000 GW of solar generators on just 0.5% of its land (Yadav, 2013, p. 80). India's Present Total Generation Capacity is about 210 GW (Yadav, 2013, p. 81).

In working to develop the use of renewable energy, cost is a major factor, especially to power what is in demand. The manufacture and importation of the resources needed to carry out such projects can be quite costly. India needs to reduce imports to create local competitiveness as well as more investments in renewable energy research. The focus needs to be on innovation. With innovation will come the means to bring down costs for grid-connected plants or for more business models of decentralized energy (Ghosh, 2015, p. 38).

There are many benefits in utilizing solar energy. Solar energy is a decentralized source of energy, meaning it can be harnessed close to where energy is demanded. This type of power source specifically has had a reliable and predictable performance for over 25 years (Yadav, 2013, p. 79). Solar energy also requires low operational maintenance. It is also a domestic and freely available energy source with zero human displacement. Most state tariffs are already established for this type of energy. Also, the average time to build locations to produce solar energy is about one year versus 13 years for nuclear plants (Sasikumar & Jayasubramaniam, 2013, p. 63). Potentially one of the biggest positives in using solar energy is that it does not have

a negative environmental impact, unlike nuclear plants which, even when run without error, produce nuclear waste.

**Figure 4.** Cost of Solar Power




Source: Wescoff E. and Lacey, S. Markets and Policy, (2017).

## Bypassing India's Resource Poverty

In an article discussing India and the energy poverty index, scholars Anver C. Sadatha and Rajesh H. Acharya point out that while India makes up eighteen (18) percent of the world population, for one reason or another, it uses only six (6) percent of the world's primary energy resources (Sadatha & Acharya, 2017, p. 541). This low resource use is due to a myriad of factors both within and beyond India's control, including the economic strength of the private and public sectors, what resources are simply available within India's borders or its neighbors versus what resources must be shipped, as well as many more. The reality remains, however, that India will never be able to develop in such a way that it requires the lion's share of the world's resources, a method that the United States, Russia, and China have been able to rely on since their rise to economic and military power. While the resource use of these countries is likely unsustainable, this only doubles the point that India cannot mimic their resource use and must find alternative and readily available resources instead. RE provides a valuable answer in this regard. While the plants do indeed cost money and resources to construct, the nonrenewable resources required to maintain their flow of energy is far below, as one would expect, a nonrenewable energy plant such as coal or oil, with such materials only being required occasionally for maintenance rather

than as the power plant's method of energy generation. The cost of solar power generation has decreased over several orders of magnitude in the past decades (see Figure 4).

Several measures have been undertaken by the Indian government to promote renewable energy development. One of them is the Jawaharlal Nehru National Solar Mission (JNNSM). Another is the REC or Renewable Energy Certificate. The Indian government has also created a renewable purchase obligation (RPO) mandating "State Electricity Regulatory Commissions (SERCs)… to purchase a certain percentage of power from renewable energy sources" (Council on Energy, Environment and Water, p. 1). By implemented state policies to encourage renewable growth, India's government has provided encouragement of foreign direct investment in this platform. Foreign investors can enter into a financial/technical joint venture with an Indian partner. Foreign investors can also set up renewable energy-based power generation projects through a Build, Own and Operate (BOO) basis. Governments have also offered preferential tax treatment, accelerated depreciation, tax holidays and excise duty exemptions. They have stimulated demand by bundling renewable energy with thermal power, which introduced a trading scheme for renewable energy certificates (Ghosh, 2015, p. 35).

There are other future growth drivers for renewable energy in India, besides the support from the Indian government. One is that, in regard to the supply and demand gap, supply will regularly be outstripped by demand. There is also high renewable energy potential in the abundance of sites for tapping natural and renewable sources of energy. The availability of new forms of capital, such as Clean Development Mechanism (CDM), a protocol to promote clean energy development, and an increase in the presence of private equity (PE) funds in clean energy, is another aspect of the positive growth of renewable energy. India is also emerging as a dominant player in CDM projects. The government is increasing state level initiatives with states such as Punjab, Haryana, and Andhra Pradesh taking the lead in the development of a renewable energy project.

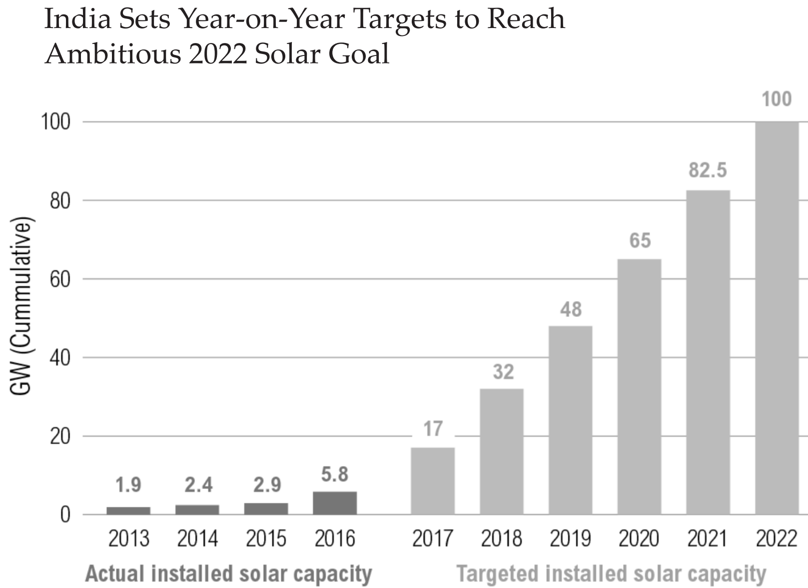
During 2014, the Indian government implemented a scheme for the development of solar cities for a period of five years. The goals of the program are as follows: to enable/empower urban local governments to address energy challenges in cities, to prepare a master plan including an assessment of current energy situation, future demand and action plans, to build capacity in the urban local bodies and create awareness among all sections of civil society, to involve various stakeholders in the planning process, and to oversee the implementation of sustainable energy options through public-private partnerships (Government of India, 2014, p. 1). The Indian state wants to increase the use of renewable energy, especially in the urban areas.

## Proposed Action Plan

The Indian government has taken steps toward switching to renewable energy; however, the projected capacity for solar installation still greatly surpasses what has been implemented thus far. (See Figure 5.) The following is a proposed action plan to boost renewable energy. First, India should invest more in renewable energy and energy efficiency. They also need to enact a National Renewable Energy Standard of twenty (20) percent by 2020 to create demand, new industries, encourage innovation, and bring a new wave of millions of green jobs (Yadav, 2013, p. 79). Additionally, the government needs to boost the development of and implement nation-

wide user-friendly comprehensive renewable energy policies. Other aspects that need to be considered include depreciation, tax credits for venture capitalists and innovators, financing funds for renewable and energy efficiency projects, encouraging international partnerships/ collaboration, creating incentives for new technology, having zero import and excise duty on materials, and ensuring low interest rate loans are available for relevant projects. By employing such measures, it makes the prospects of installation and widespread usage of renewable energy much more feasible and less restricted.

**Figure 5.** India Sets Ambitious 2022 Solar Goal



Source: India's 2022 Solar Energy Goals, (2016).

There is also an urgent need to develop a nationwide comprehensive user-friendly rooftop solar policy to promote small-scale and decentralized solar power generation solving the energy crises by bridging the demand-supply gap. The government also needs to aggressively expand large utility-scale solar generation, using Photovoltaic (PV), Concentrated Solar Power (CSP) and Concentrator Photovoltaic (CPV) technologies. Lastly, they need to develop, promote and establish utility-scale solar farm co-operatives wind farm co-operatives, as well as offshore wind farms. Rapidly depleting fuel sources, such as fossil fuels and coal, only add to ongoing problems of pollution and continue to lack in quality. Sources of energy such as solar power are persisting and have no detrimental environmental effect. That being said, expanding solar

generation and creating solar farm co-operatives is the best direction to go, especially in regards to environmental issues and sustainability.

# Conclusion

India is a fast-growing economy. However, its infrastructure and fundamental groundwork of this system has not kept up quite as well. With its currently underdeveloped infrastructure, large urban poor population, and its fairly severe lack of resources to meet its demands, these challenges will impact the ability of the economy to stay at its level of functioning. India will require serious government intervention to help propel its energy economy into a place that meets its 21st century needs. Such a push, while expensive, is undeniably necessary to keep India competitive and growing at a healthy rate.

To excel with the phenomenal growth of the Indian economy, attention must be drawn to the current energy crisis and make sure it is taken care of properly and efficiently. Implementing a system of renewable energy plants, especially solar energy, could be an answer for India's increasingly high energy demand. There are many benefits and promising outcomes that are seen in using renewable energy as a source of power. Utilization of such a system will not only improve the energy state of India, but prove advantageous in protecting the environment.

The Indian government and private sectors should take strong measures to promote renewable energy. They should also consider the major points of the action plan, which include investing in renewable energy and efficiency, enacting a standard to create demand in this area. With technology as a major dependence, there should be a shift in focus to forming these industries and encouraging innovation in the field of green jobs. There are so many benefits that should not be ignored. India can be on the path of successful development by taking into consideration everything that has been discussed.

Technology has a powerful impact on every aspect of our lives. It is the driving force behind the new style of leadership—a leadership which embraces change, learning, communication and diversity. Technical advancement is key for a country to sustain growth and maintain leadership. It is very crucial for developing countries where resources are limited. Energy is a major barrier in the development of developing countries. These countries can use advancement in renewable energy to sustain their growth. Use of technology to increase productivity and improve their leadership by technology is a theme of this century. The potential for new instructional strategies, learning, leadership and research are ripe for growth and expansion as India embarks on considering transformational opportunities for future development, growth and sustainability.

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