MONMOUTH UNIVERSITY

GLOBAL matters

Spring 2014 EDITION

The mission of the Institute for Global Understanding (IGU)

is to promote awareness of issues and challenges of our dynamic, interdependent world.

Through academic programs, field experiences, service learning, and engagement in local and global communities, IGU fulfills Monmouth University's broad mission of promoting global understanding, diversity, and leadership.

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GLOBAL UNDERSTANDING CONVENTION 2014— A GREAT SUCCESS!

Monmouth University and its Institute for Global Understanding (IGU) held the 13th annual Global Understanding Convention (GUC) during April 7-11, and it was a great success. The University also celebrated the inauguration of President Paul R. Brown on April 10. Congratulations!

April 7-11 was truly a Global week, with learning, sharing, and celebrating. As the GUC basic facts indicate (see page 8), the GUC was inclusive and interdisciplinary. Faculty, students, administrators, and staff, as well as members from the larger community, did a terrific job showcasing global issues. They contributed and are contributing in a meaningful way toward understanding and planning action in support of global equality through education, dignity, and prosperity.

Speakers included Dr. Azza Karem, senior advisor at the United Nations Population Fund, who gave the United Nations Academic Impact keynote address (see address starting on page 2); Dr. John Werner, co-founder of Citizen Schools; and Mr. David Zirin, sports correspondent for *The Nation*.

For coverage, see https://www.youtube.com/watch?v=4vCF-rGQMvA; and

http://www.njjewishnews.com/article/22568/panel-at-peace-confab-to-focus-on-poverty#.U1ApjifD-70;

Heartfelt thanks are extended to the Global Understanding Convention Planning Committee (Prof. Jennifer Shamrock, GUC 2014 Chair; Prof. George Gonzalez, GUC 2014 Co-Chair; Prof. Marina Vujnovic; Mr. Joe Ritacco; Ms. Susan Shumard; Ms. Jeanette Villanueva; Prof. Susan Bucks; Prof. Manuel Chavez; Ms. Amanda Gruber '14; Ms. Alexis Trujillo '14; Ms. Nicole Frame; Mr. James Coon '15, and Prof. Saliba Sarsar '78), to all other individuals and departments that assisted, and to those who participated and attended. We extend our hands to you as we plan GUC 2015. Please join us.

Mark the Date!

A Global Retreat (with reports by the IGU, Study Abroad, International Student and Faculty Services, and others) will be held on Wednesday, June 3, 2014, 9am-2 pm, in the Turrell Boardroom, Bey Hall. RSVP to sshmard @monmouth.edu by May 27.

Education, Gender, Equality, and Development Cultures

UNAI Keynote Address

Dr. Azza Karam
Senior Advisor on Culture and Social Development, United Nations Population Fund

Amartya Sen, often referred to as the father of the concept of 'human development' and a Nobel Prize winner, reminds us of a quote by H.G. Wells, where he said that "human history becomes more and more a race between education and catastrophe." Sen maintains that "if we continue to leave vast sections of the people of the world outside the orbit of education, we make the world not only less just, but also less secure". To Sen, the gender aspect of education is a direct link between illiteracy and women's security.

"Not being able to read or write is a significant barrier for underprivileged women..."

Not being able to read or write is a significant barrier for underprivileged women, since this can lead to their failure to make use even of the rather limited rights they may legally have (say, to own land, or other property, or to appeal against unfair judgment and unjust treatment). There are often legal rights in rulebooks that are not used because the aggrieved parties cannot read those rulebooks. Gaps in schooling can, thus, directly lead to insecurity by distancing the deprived from the ways and means of fighting against that deprivation.1

For Sen, illiteracy and innumeracy are forms of insecurity in themselves... "not to be able to read or write or count or communicate is a tremendous deprivation. The extreme case of insecurity is the certainty of deprivation, and the absence of any chance of avoiding that fate".2

The link between education and security underlines the importance of education as akin to a basic need in the 21st century of human development.

Gendered Education Gaps: Some Critical Facts

While both moral and political arguments are made for the education of girls and women, some facts speak powerfully to the issue at hand.

Girls account for 53 per cent of the 61 million children of primary school age who were out of school in 2010. In 2013, they account for 49 per cent of the 57 million children out of school. In surveys of 30 countries with more than 100,000 out-of-school children, 28 per cent of girls were out of school on average, compared to 25 per cent of boys. Completion of primary school is a particular problem for girls in sub-Saharan Africa and Western Asia.3

Surveys in 55 developing countries reveal that girls are more likely to be out of school at a lower secondary age than boys, regardless of the wealth or location of the household. Almost two thirds of the world's 775 million illiterate adults are women. In developing regions, there are 98 women per 100 men in tertiary education. There are significant inequalities in tertiary education in general, as well as in relation to areas of study, with women being over-represented in the humanities and social sciences and significantly under- represented in engineering, science and technology.

There are important links between health and education as well

Gender-based violence in schools undermines the right to education and presents a major challenge to achieving gender equality in education because it negatively impacts girls' participation and their retention in school. In addition, ineffective sexual and reproductive health education inhibits adolescents' access to information and contributes to school dropouts, especially among girls who have reached puberty.

The education of girls and women can lead to a wide range of benefits – from improved maternal health, reduced infant mortality and fertility rates to increased prevention against HIV and AIDS.4

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Global Understanding Convention 2014

Basic Facts

-Organized by the Institute for Global Understanding

-1 chair and 1 co-chair

-GUC Planning Committee (13 members: 5 faculty, 3 students, 2 administrators, 2 staff members, 1 community leader)

-50 events (6 Monday, 14 Tuesday, 8 Wednesday, 13 Thursday, 6 Friday, 3 before or after 7-11)

-17 academic departments/schools presenting (Art & Design, Communication, Criminal Justice, English, Foreign Language Studies, History & Anthropology, Music & Theatre Arts, Philosophy Religion & Interdisciplinary Studies, Political Science & Sociology, Social Work, Accounting, Economics Finance & Real Estate, Management & Decision Sciences, Marketing & International Business, Health & Physical Education, Computer Science & Software Engineering)

-Monmouth University Library

-40 faculty members

-68 GUC student Global Ambassadors

-~212 students presenting or being part of sessions (SW616, SW276, SO261, SO101, CO250, BE574, FS301, EN598, PS376, CO215)

-14 community presenters

-4 international scholars/presenters

-3 associated events

-4 weeklong events

-General attendance: over 2040

"This convention is inclusive and interdisciplinary, and presents important ideas on advancing equality in our interdependent world."

President Brown

Education, Gender, Equality …
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More educated mothers are more likely to know that HIV can be transmitted by breastfeeding, and that the risk of mother-to-child transmission can be reduced by taking drugs during pregnancy.

In Malawi, 60% of mothers with secondary education or higher were aware that treatment could reduce HIV transmission risks, compared with 27% of women with no education.

An extra year of female schooling reduces fertility rates by 10%, according to the World Bank.

In Mali, women with secondary or higher level of education have an average of 3 children, while those with no education have an average of 7 children.

In Burkina Faso, mothers with secondary education are twice as likely to give birth in health facilities as those with no education.

Each extra year of a mother's schooling reduces the probability of infant mortality by 5% to 10%.

Children of mothers with secondary education or higher are twice as likely to survive beyond age 5 compared to those whose mothers have no education. Improvements in women's education explained half of the reduction in child deaths between 1990 and 2009.

A child born to a mother who can read is 50% more likely to survive past age 5.

In sub-Saharan Africa, an estimated 1.8 million children's lives could have been saved in 2008 if their mothers had at least a secondary education. In Indonesia, 68% of children with mothers who have attended secondary school are immunized, compared with 19% of children whose mothers have no primary schooling.

In Latin America, children whose mothers have some secondary schooling remain in school for two to three more years than children of mothers with less schooling, according to the Inter-American Development Bank.

Most related studies maintain that women with formal education are much more likely to use reliable family planning methods, delay marriage and childbearing, and have fewer and healthier babies than women with no formal education.

In fact, because women with some formal education are more likely to seek medical care and be better informed about health care practices for themselves and their children, their offspring have higher survival rates and are better nourished. Not only that, but these women themselves are less likely to undergo early pregnancy. Being better informed increases the chances of women knowing how to space their pregnancies better, how to access pre and post-natal care, including prevention of HIV/AIDS, sexually transmitted diseases and family planning in general.

In fact, the World Bank estimates that an additional year of schooling for 1,000 women helps prevent two maternal deaths.

So, is education a matter of survival? Yes, it is.

The World Bank, together with UNICEF and UNFPA, highlight in several of their reports, the intergenerational benefits of women's education. An educated mother is more likely, it is maintained, to attempt to ensure educational opportunities for her children. Indeed, the WB specifically notes that "in many countries each additional year of formal education completed by a mother translates into her children remaining in school for an additional one -third to one-half year".5

Wages, agricultural income and productivity – all critical for reducing poverty – are higher where women involved in agriculture receive a better education.

Each additional year of schooling beyond primary offers greater payoffs for improved opportunities, options and outcomes for girls and women.

In the varied discussions relating to the post-2015 education related agendas, there was strong consensus that gender equality in education should remain a priority. Various inputs noted that inequalities in general,

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"Each additional year of schooling beyond primary offers greater payoffs for improved opportunities, options and outcomes for girls and women."

INTERNATIONAL SCHOLARS: AN IMPORTANT ASSET AT MONMOUTH UNIVERSITY

A Conversation with Dr. Jiacun Wang, Chair Department of Computer Science and Software Engineering

By Alexis Trujillo '14

The International Scholars Program at Monmouth University has had an impact and reach far lengthier than its existence. Through memoranda of understanding with institutions in various countries, international scholars come to Monmouth University to conduct or assist with research, guest lecture, and be a resource to students and faculty.

The School of Science, particularly the Department of Computer Science and Software Engineering, can boast of some impressive accomplishments achieved with the research collaboration of Chinese scholars from Xi'an University of Science and Technology, Xi'an University of Posts and Telecommunications, and Nanjing University of Science and Technology. Amongst the accomplishments: our own cutting edge Robotics Lab.

Dr. Wang, who has been a member of the International Scholar Committee since 2009, appreciates his experience with international scholars. According to him, six scholars have worked as researchers, making significant contributions to the areas of emergency management, real time system design and implementation, and embedded software systems.

Moreover, through interaction with faculty, students and others, international scholars bring elements of their home culture that influence the study of a discipline. Dr. Wang explains, "Aside from their knowledge and expertise in the field, teamwork with international scholars enhances the experience for our students. Students and scholars alike share ideas and opinions with one another. These leave lasting impressions and influence the students in ways that otherwise would not be possible and the same goes for the scholars when they return to China." "When the scholars return to China," he added, they become our messengers, sharing their stories and experiences. In a cross-cultural exchange such as the International Scholars program it is not just the exchange of ideas but the exchange of values and thought processes that benefit those who partake and interact with one another as a result of the program."

Chinese scholars enjoy the small class sizes at Monmouth University and report they have learned how to better manage classes and students in China. They speak highly of the hospitality of the University—faculty, administrators, and staff. "Scholars especially enjoy the freedom of the Internet!" said Dr. Wang, as he chuckled happily. Internet in China is censored, here it is not so they gain a whole different view/experience of the world-wide-web. They also enjoy their freedom to go places and do things in general as opposed to not being able to stray from campus.

The International Scholars Program is also, in some respects, an exchange program in the way that partner institutions expect that we will be sending them scholars as well. Although Monmouth has not yet sent scholars to China, Dr. Wang looks forward to having that happen in the future. This will further develop and strengthen the relationship between Monmouth and its partner institutions.

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... "international scholars come to Monmouth University to conduct or assist with research, guest lecture, and be a resource to students and faculty."

Education, Gender, Equality …
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and particularly gender equality, need to be simultaneously addressed on multiple levels – economic, social, political and cultural. A response on behalf of the International Women's Health Coalition maintained that "all girls, no matter how poor, isolated or disadvantaged, should be able to attend school regularly and without the interruption of early pregnancy, forced marriage, maternal injuries and death, and unequal domestic and child-care burdens."

"Indeed, overcoming structural barriers to accessing good-quality education is vital for realizing education rights for all."

Other inputs highlighted the importance of ensuring access to post-basic and post-secondary education for girls and women. Referring to secondary education, the DSW (Deutsche Stiftung Weltbevoelkerung, or the German Foundation for World Population) noted that the "completion of secondary education has a strong correlation with girls marrying later and delaying first pregnancy." While access to good-quality education is key for girls and women, preventing gender-based violence and equality through education clearly also remains a priority.

Increasing access to secondary education for marginalized and vulnerable groups, and the quality of education delivered – are also important considerations for reducing inequity. During recent global consultations around education, there were calls for a "new development agenda [which] should ensure sustained action and accountability for universal access to quality, comprehensive, integrated sexual and reproductive health education and services, counselling and information, with respect for human rights and emphasizing equality, equity and respect for diversity."

In fact, gender-based discrimination in education is, in effect, both a cause and a consequence of deep-rooted differences in society. Disparities, whether in terms of poverty, ethnic background, disability, or traditional attitudes about their status and role, all undermine the ability of women and girls to exercise their rights. Moreover, harmful practices such as early marriage, gender-based violence, as well as discriminatory education laws and policies, still prevent millions of girls form enrolling and completing their respective education.6

Additionally, given the extensive and growing participation of women in income-generating activities, education for girls and women is particularly important, especially in attempting to reverse gendered patterns of discrimination. Not only is it impossible to achieve gender equality without education, but expanding education opportunities for all can help stimulate productivity, and thereby also reduce the economic vulnerability of poor households.

So, is education a matter of economic and social development intimately connected to quality of life for all? Yes, it is.

Gender Equality, Equity, and Human Rights in the Post-2015 Agenda/Discussions

Equity is the strongest framing principle of a post-2015 rights-based agenda, and underlines the need to redress historical and structural inequalities in order to provide access to quality education at all levels. This heralds what was effectively one of the strongest themes that emerged in the post-2015 education consultations – i.e., a rights-based approach in which rights are indivisible. This implies that all aspects of education should be considered from a rights perspective, including structural features of education systems, methods of education, as well as the contents of the education curricula. Indeed, overcoming structural barriers to accessing good-quality education is vital for realizing education rights for all.

The consultations noted that the current global education agenda has effectively neglected the right to education of marginalized and vulnerable groups, and has failed to address overall issues of inequality in education that compromise this right. The inequalities

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DR. DAVID N. JONES INTERNATIONAL SCHOLAR AT MONMOUTH UNIVERSITY IN SPRING 2014

By James T. Coon '15

"Social workers aren't thanked enough. People don't take enough time to say thank you. That's one of the privileges with my role… We all need a little bit of recognition," remarks visiting international scholar Dr. David N. Jones candidly.

During the first couple of months of the spring semester, Monmouth University has had the pleasure of hosting Dr. David N. Jones, an international scholar in social work and social development, who is currently hard at work on the next phase of local reports that he is entrusted to complete for the World Conference for Social Workers and Social Development in July. Dr. Jones has also taught a few classes at Monmouth University on the child welfare system in the UK, in which he discussed the work he is doing on creating a viable global agenda for social work.

Dr. David N. Jones enjoys a distinguished career and has compiled an impressive list of accomplishments in the field of social work in his home country of England, where he has served as a social worker since 1974 and has chaired several committees and advisory boards, working intimately with parliament and government officials. He has also served as honorary president of the International Federation of Social Workers, and has been instrumental in establishing, influencing and reviewing policy on social work, children's services, and child protection in England.

Dr. Jones's passion for his field stems from a Christian background and a staunch commitment to the well-being of people, along with a "strong sense of caring for people." Dr. Jones deems it necessary to create a "robustness" of social work research, whereupon alliances and connections could be forged for the field internationally, as well as a greater support system for individual social workers from the upper-echelons of management.

Finally, characteristic of his philosophical style, Dr. Jones leaves us with some thought-provoking words to ruminate over: "we have nothing to fear but a sense of impotence…that we can't change…but it is possible to change. If not, the world is on a collision course."

"Social workers aren't thanked enough. People don't take enough time to say thank you. That's one of the privileges with my role… We all need a little bit of recognition."

INTERNATIONAL SCHOLARS:

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Ideally, Dr. Wang shares, "It would be great if international scholars could "team-teach" with faculty members at Monmouth, especially in the humanities or social sciences." For Dr. Wang, an interdisciplinary approach, along with the exchange of real-time cross-cultural influences, would enhance academia, expand the learning process, and strengthen social tolerance and understanding in the generations tasked with leading our society tomorrow.

Education, Gender, Equality …
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are not limited to particular countries, and the principle of equality is applicable to rich as well as poor ones. In turn this underlines the need to understand poverty as a consequence of the relationship between rich and poor both within and across countries, which further affirms that the post-2015 education agenda needs to be based on the principle of universality, applicable to all countries and underpinned by a strong commitment to education as a public good.

In related post-2015 consultations, equity is indeed affirmed as a fundamental value in education. Several inputs noted that inequality in education remains a persistent challenge. This is connected to a focus in the Millennium Development Goals on averages without an accompanying consideration of trends beneath the averages. Emerging from the multiple studies and evaluations of the MDG's education agenda, is a realization of a relative lack of attention to the specificities and needs of marginalized and vulnerable groups.

Equal access to good quality education was in fact, recognized as a priority by studies which focused on young people, on gender disparities as well as on indigenous peoples. This (equal access to good-quality education) requires addressing wide-ranging and persistent inequalities in society and should include a stronger focus on how different forms of inequality intersect to produce unequal outcomes for marginalized and vulnerable groups.

Post-2015 consultations suggest that overcoming inequality requires a goal that makes national governments accountable for providing minimum standards and implementing country-specific plans for basic services, including education. Equity in education also implies various proactive and targeted measures to offer progressive support to disadvantaged groups.

In the summer of 2009, the International Labor Organization (ILO) issued a report entitled *"Give Girls a Chance: Tackling child labor, a key to the future," which* makes a disturbing link between increasing child labor and the preference being given to boys when making decisions on education of children. The Report states that in cultures in which a higher value is placed on education of male children, girls risk being taken out of school, and are then likely to enter the workforce at an early age. The ILO report noted global estimates then where more than 100 million girls were noted as being involved in child labor, and many were being exposed to some of its worst forms.

Much of the research around women and education highlights the importance of investing in the education of girls as an effective way of tackling the gamut of poverty. This is in line with assertions made in numerous other references, which also point to a strong link between education, increased women's (as opposed to girls') labor force participation, the wages they earn, overall productivity, all of which ultimately yield higher benefits for communities and nations. That is, it pays to invest in girls' and women's education.

Gender Socialization

In the late 1970s and early 1980s, western feminist stalwarts, such as De Beauvoir, were elaborating the difference between biological 'sex' and social gender. Anne Oakley in particular, is known for coining the term gender socialization (1979), which indicates that gender is socially constructed. According to Oakley, parents are engaged in gender socialization but society holds the largest influence in constructing gender. She identified three social mechanisms of gender socialization: manipulation, canalization, and verbalization (Oakley, 1972). Oakley noted that gender is not a fixed concept but is determined by culture through the use of verbal and nonverbal signifiers and the creation of social norms and stereotypes, which identify proper and acceptable behavior. The signifiers are then perpetuated on a macro level, reinforced by the use of the media, as well as the micro

"[T]he 'competence cycle' proceeds from inside, i.e., from the teacher to the student, to the "discipline" outside to the 'system,' with each passage reinforcing the other."

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Global Student Ambassadors During GUC 2014

Thank you. Thank You.

You make a big difference!

Amanda C. Gruber, Ahmed Kamara, Alexa Derosa, Alexa Rose Burger, Alison Goerke, Alyssa Gray, Alyssa Maurice, Amanda Bowman, Amanda Kontor, Anchi Numfor, Ashley Brousell, Ashley Morrow, Ayanne Evans, Breonah Toon, Brian Martin, Brittany, Balzofiore, Caique Nascimento, Catherine Crespo, Carolina, Carvalho, Chaeli Marinelli, Courtney Carr, Daniel Lopez, Danielle Romanowski, Elizabeth Ulan, Emily Townsend, Erin Ally, Fabiana Buontempo, Frank Rubino, Forrest Taylor, Genesis Sanchez, Gina Jablonowski, Imari Patel, James Romano, Jamilah McMillan, Jasmine Ramos, Jasmine N. Walker, Jenna Hersh, Jillian Lacognata, Joe Schuld, Jose Rodriguez, Joshua Gruber, Kaila Lane, Kara Snyder, Laura Angelo, Lareun Mlinar, Lauren Pharaoh, Laurel Weber, Lisa Jacobs, Maham Ayub, Mahal Wilson, Maxwell Kenney, Michael Corsey, Mike Thorne, Momna Ayub, Monik Suit, Nicole Ravaschiere, Nina Mielcarz, Priyal Patel, Rachael Brady, Rachel Gramuglia, Rachel Hamm, Rachel Kenny, Roksana Hajduk, Samantha Kofsky, Sana Rashid, Susan Elwood, Tara Ackaway, Tom Beaufort, and Zareen Shueib.

GUC 2014 Panel Fights Poverty!

By Meaghan Hess '15

Poverty in the world is spreading every day. Poverty is everywhere, and steps need to be taken on a global scale to combat this issue. Interfaith dialog and cooperation provide an important answer.

During Monmouth University's GUC 2014, one panel was dedicated to helping promote this idea. On April 11, 2014, the discussion, titled "Interfaith Perspectives on Poverty," was sponsored by the Monmouth Center for World Religions and Ethical Thought (MCWRET) and chaired by Mr. Joseph Ritacco of MCWRET and the Monmouth Dialogue Group (MDG). It featured panelists representing four popular world religions, including Ms. Uma Swaminathan for Hinduism, Rabbi Laurence Malinger for Judaism, Reverend Ronald Cioffi for Christianity, and Mr. Yousef Abdallah for Islam. Each of these panelists discussed how their faith traditions viewed the issue of poverty and what steps believers take to relieve poverty.

The presentation went in order from the oldest religion to the newest religion. The first panelist that spoke was Uma representing Hinduism. She defined poverty as the lack of basic human needs like food, clothing, and shelter.

This definition would be repeated and accepted by the other presenters as well. Uma discussed how the Hindu book of the Vedas describes complicated

Mr. Ritacco of MCWRET and MDG

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level, through individual relationships.

The concept entered mainstream lexicon on gender relations and development dynamics, and through criticism and counter criticism, 'gender socialization' itself became an important signifier. As a tool to highlight discriminatory practices, laws and perceptions (including stereotypes), gender socialization is often identified as the 'root cause' which explains' carious aspects of gender identities, and what underlies many gender dynamics.

In 2007, the UN Children's Fund (UNICEF) defined gender socialization as

[T]he process by which people learn to behave in a certain way, as dictated by societal beliefs, values, attitudes and examples. Gender socialization begins as early as when a woman becomes pregnant and people start making judgments about the value of males over females. These stereotypes are perpetuated by family members, teachers and others by having different expectations for males and females.

There is, therefore, a clear interaction between socio-cultural values (and praxis) with gender socialization. This only partly explains why it is that in many developing societies, there is a persistent prioritization of women's 'domestic' roles and responsibilities over public ones. Most young girls are socialized into the 'biological inevitability' of their socially determined future roles as mothers. This is closely connected, in many relatively socially conservative contexts, with the need to ensure (the prerequisite of) marriage.

From the late 19th century onwards, economic and political realities intervened to mar this process of socialization, especially with the effects of the world wars, the industrial revolution, decolonization and independence processes, liberation struggles, and the like. As more and more women found themselves needing to work merely to sustain themselves and/or their families, a conflict emerged between what societies expected of girls and women (which continued to include the function of procreation), how they were accordingly 'judged', and the realities of survival which pushed more and more women into the labor markets. This push resulted in more women – and girls – being employed, but, as the facts and figures of contemporary dynamics highlight, these numbers did not necessarily automatically translate into equal opportunities nor access, in either the health or the educational spheres. In other words, employment and education alone are insufficient to reverse certain entrenched socialization trends, and by extension, the realities of gender inequality.

Political events and the endorsement of political leadership are often catalytic (if not necessary determinants) of policy change. In fact, most education reform programs are often linked to political dynamics. To date, such reforms are typically launched through a political or legal act. In most cases countries prioritize aspects such as forging a common heritage and understanding of citizenship, instruction in particular language (s), and other means of building capacities – and popular support for party programs. All developing country governments have, at one time or another, put special effort into including girls in the education system. While there is a continuous role for policy-makers and governments to play– by now beyond legislation and well into ensuring effective implementation in many countries – it is increasingly clear that the socio-cultural terrain is where the real battles need to be waged in a studied, deliberate and targeted fashion.

Influencing the way people think, believe and behave – i.e., the culture - is perhaps the single most complicated task of human development. Cultures can – and often are – resilient to legal and institutional presence. And yet, in policy and advocacy circles globally, this particular challenge still remains largely considered as 'soft',

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"Political events and the endorsement of political leadership are often catalytic … of policy change. In fact, most education reform programs are often linked to political dynamics."

Panel Fights Poverty!

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karma laws and that all Hindus had to perform the duties of karma. One main duty is to give charity without any expectation of repayment. Uma focused on India. She said that the original intent of the caste system was to prevent poverty but because of corruption and colonialism the system created much poverty. Poverty in India is addressed through Hindu initiatives. She is involved in one such project called "Southern India Non-Profit," which helps all those in need through education and ensuring everyone has food.

Rabbi Laurence Malinger discussed the obligation of parents to provide their children with basic needs. Judaism doesn't stop there; it also seeks to combat poverty by providing food, clothing, and shelter. But, Malinger stated that those who receive help must do a Zadaqa in return. Zadaqah is a righteous act, and Malinger indicated that this must be done in return so that the person being helped maintains a sense of dignity. Maligner's congregation created a project called "Backpack Buddies" where they pack about 45 school children's backpacks every Friday afternoon with food for weekends for those in need.

Reverend Ronald Cioffi spoke about ways Christianity seeks to help alleviate poverty. He explained that a key Catholic Social Teaching is to love one's neighbor as oneself and this love of neighbor binds a person in a relationship to help others in need. Cioffi shared that most churches educate and make their parishioners aware of poverty, which leads them to respond in a generous way. One such project in which many churches are active is St. Vincent De Paul Society that responds to local people in need.

Yousef Abdallah spoke about Islam's role in helping the poor. He related how the Qur'an includes the idea of *rizq*, which is the belief that God has already decreed what each person will have and wants each person to give back and share. Derived from it is the belief that when the needy receive charity it is their right because God has already decreed it. Therefore, those who receive help do not need to do a service in return. This is also done to maintain the dignity of the needy, just like Rabbi Malinger discussed earlier. Abdallah also told how *zakat*, almsgiving, requires Muslims to donate a percentage of their income to charity. A large project in which Abdallah is involved is Islamic Relief USA which helps fight poverty.

Hearing about the different ways religions help combat poverty in the world was interesting and inspiring. Most interesting was similar the efforts are. Common themes are giving to the poor without expectations and maintaining their dignity. If world religions worked together to fight poverty, then the results would be exponential.

Panelists (r to l)

Ms. Swaminathan, Rev. Cioffi, Rabbi Malinger, and Mr. Abdallah

"If world religions worked together to fight poverty, then the results would be exponential."

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and at best, secondary in most considerations. What is maintained here is that within the current global geo-political climate, particularly where increasing number of young men - and now also young women - are reverting to extremes such as inflicting violence, and where this is often exacerbated by socialization processes which often enforce certain harmful practices (e.g. early marriage) and outdated forms of gender identity and roles, then culture needs to be a high priority.

Needed cultural shifts require several key conditions. One of these is the importance of bridging the activism around gender equality and doing so by involving both men and women. While this still remains anathema to some women's rights activists, it is nevertheless necessary: that men become more engaged in gender equality work, and that women realize that their rights are incumbent on the systematic partnership with men – and on appreciating the specific needs and challenges that young boys and men themselves are struggling with.

Another critical determinant of cultural change is that it has to be from within. Those who have worked with human rights issues more broadly, have had to learn the hard way that any change that appears to be induced 'from outside', even if responding to a dire need, and with perfectly sound reason, is destined for failure in many cases. Sustainable change has to be owned and operated locally. This points to the importance of identifying the 'cultural agents of change' in any given society, which include both its men and women activists, but also religious leaders, traditional and community leaders (in some cases these categories converge), media figures, charismatic community mobilisers, and especially youth themselves – who are the most critical agents of change.

At the same time, it is inaccurate to assume that there can be no linkages whatsoever between local ownership and transnational dynamics. International, especially multilateral, development partners have an important role to play in facilitating the bridge building between and among the cultural agents of change themselves on the one hand, and between them and their respective policy makers on the other.

"Why Should Development Cultures Change and what's Faith Got to Do With it?"

So Why Should Development Cultures Change and what's Faith Got to Do With it?

"Participatory development today stands accused of three interrelated failings: of emphasizing personal reform over political struggle, of obscuring local power differences by uncritically celebrating 'the community', and of using a language of emancipation to incorporate marginalized populations of the Global South within an unreconstructed project of capitalist modernization… But this 'de-politicization' critique has its own blind spots: … it is in danger of over-stating the control over development projects and programs participation affords vis-à-vis other forms of management. ***Participation may indeed be a form of 'subjection', but it can also provide its subjects with new opportunities for voice, and its consequences are far from pre-determined****."*
Glyn Williams, 2004. *"Evaluating participatory development: tyranny, power and (re) politicization"* Third World Quarterly*, (Vol. 25, No. 3, pp 557–559)* [emphasis added].

It could argued that over the last few decades, development praxis has gone from the colonial notion of "white man's burden", to slightly less empire-oriented but nevertheless resource and interest-based interventions, to – several decades later - a 'trade-not aid' attempt to level the still imbalanced playing field, where it is at least acknowledged that 'sustainability' and 'power' related specifically to financial capital were required to somehow face each other. I think it possibly safe to say, that we are now on the particular pier on which terms like "participation", "mutual interest", "collaboration", "partnership", and even business-laden terms such as "value-added", and "comparative advantage", are all themed wooden slats on this particular walk-way to the ocean.
Glyn Williams' quote above serves to remind us of some of the most noteworthy pitfalls encountered on this development journey, and to alert us to the fact that participation itself is a double-edged sword. But Williams and others also discussed another point of

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Project BAM (Big Brothers and Big Sisters, Asbury Park High School, and Monmouth University) is a dynamic mentorship program that is undertaken by the Institute of Global Understanding (IGU). It involves the community and promotes learning, understanding, and leadership. It is supported in part by Banco Santander.

Several people presented at Project BAM.: Prof. Joseph Patten, Mr. Kasey Sanders, Prof. Marina Vujnovic, Prof. Christopher Hirschler, Prof. John Comisky, Prof. Saliba Sarsar, Ms. Lou Bosmans, Mr. William Hill, Prof. Rekha Datta, Ms. Emma J. Cabán, Mr. Sam Ferry, Mr. Gonzalez Raymond. To all, our deep appreciation.

Below are photos of Monmouth University mentors and mentees from Asbury Park High School during the closing ceremony on April 28, 2014.

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direct relevance here which is the "uncritical celebration of the community". Too often in development discourse, we hear 'community' essentialized – i.e., almost always as an inviolable, overly homogenous and somehow clearly distinct set of constituency from 'the rest of' development actors. "Community-based approaches", "community-based organizations", "community leaders" are terms which are oft-used and yet remain ill-defined, to the point of being, frankly, problematic.

By bringing in the faith elements, in and of themselves heavy with complexities and contradictions, I believe we are providing a needed 'reality-check' for all things 'community'. This is not because FBOs for instance, will speak for communities and or be useful lexicon instead, rather, because in shining the spotlight on the faith elements, we may be better able to reflect the myriad nuances and interwoven elements of what some of these communities, in fact, may entail. Religious institutions, religious leaders (male and female), faith-affiliated and faith-inspired service delivery mechanisms, government-sponsored faith-based service partners, even government affiliated faith-based advocates, international FBOs with local offices, are all part of the faith-based infrastructures, which are tightly interlinked within the so-called 'communities'. At least by appreciating this kaleidoscope, we can better seek to focus the lenses we need on communities.

A study published by the World Health Organization in the early part of the Millennium, alerted development practitioners with one of many subsequent reality checks for many of those working in the health and development fields in particular. According to these studies, **faith-based organizations (FBOs)**7 provide an average of 30 to 40 percent of *basic health care* in the world. This figure is expected to be much higher in contexts where conflicts and/or humanitarian emergencies are active (e.g. Sierra Leone, the Democratic Republic of Congo, Syria) where organizations such as IMA World Health indeed inform us that almost 75 per cent of the basic health care can end up being provided by FBOs.

We also know that religious communities are capable of unparalleled **social mobilization,** not to mention some form **of moral standing**. I refer not only to the convening capacities inherent in raising and utilizing legions of **volunteers** (which no other institution can boast worldwide), but they are also owners of the longest standing and most enduring **mechanisms of raising financial resources**. In times where traditional 'secular' development is confronting its strongest set of resource challenges, these capabilities cannot be underestimated.
Given the realities of service provision, resource mobilization and political presence, it becomes clear that being knowledgeable of the work of FBOs is necessary, if we are to take seriously the fundamental dimension of social development and social capital, particularly as we consider the imperatives of future development agendas.

Thus, an informed and systematic outreach to key partners in the world of religion – which, it must be unequivocally stated, is bigger, wider and much more complicated than the world of secular international development put together - and where community service provision has already been a reality for centuries, is quintessential.
All this points to the fact that tackling education in the traditional sense of school enrolment, drop-out rates, curricula development, and structural dynamics thereof, is necessary, critical, but insufficient. What is also required, is a more determined stance on so-called "soft power" – and nowhere is this more apparent, perhaps, than in the realm of international development cooperation - within which education and its related dynamics, are often situated.

Envisioning New Paradigms of Development

*"I have long believed that when governments and civil society work toward a common goal, **transformational change** is possible. Faiths and religions are a central part of that equation."*

Ban Ki Moon, Secretary-General, United Nations [emphasis added].

The UN's positive history of working with governments and civil society helps it create a safe space for varied forms of faith-based service providers, and religious spokespersons, to engage one another in the interests of development.

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"I have long believed that when governments and civil society work toward a common goal, transformational change is possible. Faiths and religions are a central part of that equation."

Monmouth University

Signs Agreement

Monmouth University signed an agreement on April 7 with Catholic University of Applied Sciences, located in Koeln and Aachen, Germany.

The main goal of the agreement is to establish exchange programs, promote the development of joint studies, research and training activities, and other educational programs of mutual interest between the two universities.

The agreement is pertinent to the School of Social Work at Monmouth University, but faculty and students from other schools and departments can participate.

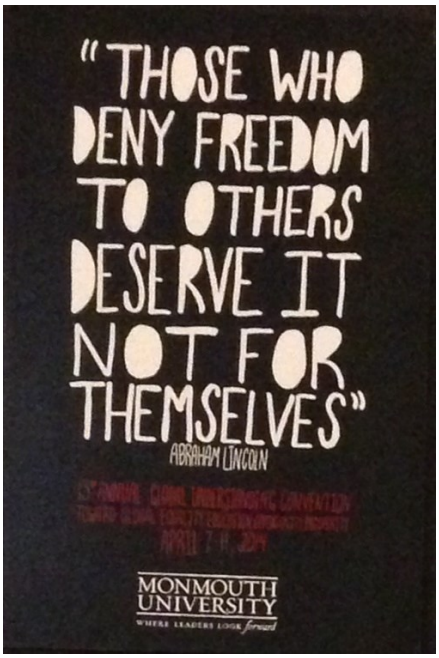
Special thanks are extended to those who prepared the agreement, including Dr. Robin Mama, Dean of the School of Social Work; Provost Thomas S. Pearson; Ms. Charlene Diana, Office of General Counsel; and Dr. Saliba Sarsar, Associate Vice President for Global Initiatives.

Photo from left: Provost Pearson and Dr. Ulrich Deller, professor and former provost of Catholic University of Applied Sciences, Germany

AWARDS GIVEN AT GUC 2014

STUDENT POSTER AWARD

Professor Michael Richison worked with his art and design students on developing posters related to the GUC 2014. A group of judges selecting the winners. Heartfelt thanks are extended to Prof. Richison, the students, and the judges.



1st Place: Kelly Thomas (The poster with quotation from Abraham Lincoln is to the right.)
2nd Place: Ashley McMahon
3rd Place: Barret Maly

Honorable Mention: Corey Debiasse
Honorable Mention: Brittany Russo
Honorable Mention: Kyle Lapinski

GUC AWARDS

IGU Outstanding Student Award to: Ms. Gabrielle Gunter
IGU Outstanding Community Leadership Award: Mr. Joseph Ritacco
Global Understanding Leadership Award: Prof. Jennifer Shamrock
Global Understanding Leadership Award: Prof. George Gonzalez

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Support for such forms of multi-religious cooperation could simultaneously enable the UN to play an instrumental role in gauging the legitimacy and credibility of those religious voices and endeavors which are calling for social cohesion and multi-religious coexistence.

An important lesson learned over the years of seeking partnerships within the United Nations around issues of faith, religion, and faith-based outreach, is that there can be no one way for 'the UN' to see the world of religion, and thus no one model, or method, of engagement. In fact, attempts to 'systematize the engagement' across the entire UN system, may well be unrealistic. Instead, I maintain the importance of working together, across agencies and bodies, and with the advice and participation of key FBO partners, to exchange knowledge, document the partnerships, assess the range and outcomes of such partnerships, as well as monitor, evaluate and build on successes. These are critical to an informed approach to mitigate against, and deal with the real and potential challenges. Put differently, this is about reenacting the power aspects of human engagement.

"... where and when faith both forms and informs values and praxis ... then faith becomes part of any social capital."

It is also important to realize that the most significant strengths of these forms of partnership lie in the ability to impact on the culture of development itself, i.e. the way development is done, as well as the attitudes and behaviors of development practitioners – whether secular or faith-based or a mix of the two. Indeed, the strength is the power of these actors and inherent within each of them. And the - largely rhetorical - question here is whether such change can be monitored and evaluated as per the traditional development indicators. Where the partnerships are around delivering humanitarian needs, then the traditional quantitative indicators used by most service providers, would be feasible.

But what of partnerships which are targeted towards attitudinal and behavioral change? Clearly, these call for more qualitative assessment strategies, which will have implications on how programs are designed and implemented from the get-go. What we are therefore advocating for, and potentially foreseeing, is that the engagement between these two actors will fundamentally alter the human development paradigms themselves, because they will need to take into account a dynamic of engagement not based on force, exclusive interest and an attitude of ends justifying the means, but rather on a powerful engagement which insists that the means in and of themselves are equally significant, because they call for "maturity, discipline and patience" – all characteristics of powerful partnerships.

In reflecting on the secular UN culture of development itself, in which the tendency is too frequently to view religion as a challenge – we now know that there is another way to see things. A way which involves 'appreciation', 'celebration', 'acknowledgement', 'recognition', and 'affirmation'. In other words, a powerful way to 'do development work' which most faith traditions employ, and when called upon in a powerful way, can contribute to.

Amartya Sen, winner of the 1998 Nobel Prize for Economics, set in motion a paradigmatic shift which moved development from being exclusively limited to hard core economics, to look at domains of identity and behavior, and thereby to speak of 'social capital'.

What I argue is that where and when faith both forms and informs values and praxis, ***especially towards facilitating and catalyzing the acquisition of human rights, including the right to education, and the right to health***, then faith becomes part of any social capital. When UN development processes therefore engage with religious representatives to enhance the advocacy and build national capacities which realize the range of human rights (whether social – including educational, economic, civil, cultural or political), this is a form of 'investment in' social capital.

Such investments have long term – and often difficult to quantify – returns, which can also be non-linear. Indeed, many a setback can be anticipated (the confluence of religion and politics as bedfellows, may occasion its own challenges for governments, societies and economies). Yet, whatever the outcomes, this form of investment in social capital, which is dependent on relationships and issues which touch the very core of our humanity, have often received

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PHOTOS FROM THE OPENING CEREMONY OF THE GUC 2014

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little systematic attention in international development praxis.

These relationships contribute to the evolution of human development paradigms generally, and the culture of development especially. And it is for these reasons that the shared reflection and deliberation fora, between those in the international development system, those in the world of faith-inspired development practice, and those studying religion and faith dynamics, those making education their life-long mission and seeking to influence relevant policies, is not a luxury, but a rationale for new partnerships.

This is also what a revolution of consciousness of those who would 'defend' human rights, entails. One of the first implications of this shift in consciousness requires a deliberate and studied search for some hitherto non-traditional and internally-rooted 'partners' in the dialogue around and about human rights, as well as in the implementation of joint action for rights. For too long, the global conversations around human rights have involved a global elite, many of whose names – whether from academia, governmental or non-governmental sectors – are well-known to many.

New faces, new names, and new language reflecting a common understanding of the interconnectedness of human rights with culture and thereby also with social change, are urgently needed. Some of the non-traditional partners need to include religious voices, and multi-faith narratives.

"New faces, new names, and new language reflecting a common understanding of the interconnectedness of human rights with culture and thereby also with social change, are urgently needed. "

And some of he unorthodox actions need to integrate some degree of self-reflexivity and humility, on all sides. Neither of these two attributes are particularly strong features of today's mainstream secular development cultures, yet, my own experience shows that, against all odds, they remain defining features of people of faith working in faith-inspired organizations.

Notes

1.UNICEF and UNESCO, 2013: The World We Want - Making Education a Priority in the Post-2015 Development Agenda: Report of the Global Thematic Consultation on Education in the Post-2015 Development Agenda

2. Ibid.

3. "Making Education a Priority in the Post-2015 Development Agenda: Report of the Global Thematic Consultation on Education in the Post-2015 Development Agenda"

4. All the figures and data herein presented from UNESCO. 2011b. *EFA Global Monitoring Report 2011. The Hidden Crisis: Armed Conflict and Education,* Paris and UNESCO. 2012. *World Atlas of Gender Equality in Education*. Paris.

5. Ibid.

6. UNESCO

7. There is a great deal of discussion and debate around the definition of an FBO. It is used herein to reference faith-based or faith-inspired non-governmental organizations (NGOs), with legal standing, which are working to advocate for and/or deliver development and humanitarian services whether nationally, regionally or internationally (or indeed at all those levels). In this article, FBOs are distinguished from individual religious leaders (RL) or local faith communities, which operate in diverse contexts without being legally registered or established as a non-governmental entity.

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