

## **Peace Education**

### **Project Development Report**

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### **Peace and stability in Bangladesh through Peace, Charity Sustainable Development Education**

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#### **ABSTRACT**

“Every human being in the world is entitled to many fundamental rights. It does not matter who they are: rich or poor, big or small, young or old, white, black, or brown, Muslim, Christian or Buddhist, president, Senator, soldiers or ordinary citizen. All human beings are entitled to all human rights” (Cawagas & Toh, 2004).

Today the world is beset with enormous problems, though modern amenities prevail everywhere. Humankind has reached the highest peak of success, but humans are passing their days with anxiety because of the tumultuous situation of the world. These problems include hunger, poverty, illiteracy, unemployment, discrimination against women, moral degradation, lack of health care and so on. Bangladesh as a developing country is not immune to these problems. Poverty, illiteracy and unemployment are the burning questions in the county that contribute to peacelessness in the family, in society, as well as in the country. The government and different local and international NGOs and agencies are working to remove these problems from the country but they are having trouble reaching their expectations. In the constitution of the People’s Republic of Bangladesh, Article 15 describes the provision of basic necessities for all citizens: “It shall be a fundamental responsibility of the State to attain, ..... the provision of the basic necessities of life, including food, clothing, shelter, education and medical care” (Prime Minister’s Office, 2004). The Universal Declaration of Human Rights Article 25 mentions basic human rights such as: “Everyone has the rights to a standard of living.....including food, clothing, housing and medical care.....other lack of livelihood in the circumstances beyond his control”(Fiftieth anniversary of UDHR,1998). As a Muslim majority country, one of the important ways to reduce poverty, eradicate illiteracy and create more job opportunities is by collecting and using Zakah (obligatory religious charity of Muslims) money properly in the country. Education for peace, charity and Sustainable Development can help bring peace and stability to Bangladesh.

This thesis is submitted in partial fulfilment of the requirements for the degree of  
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## **Background**

Today the world is beset with enormous problems, though modern amenities prevail everywhere. Humankind has reached the highest peak of success, but humans are passing their days with anxiety because of the tumultuous situation of the world. These problems include hunger, poverty, illiteracy, unemployment, discrimination against women, moral degradation, lack of health care and so on. Bangladesh as a developing country is not immune to these problems. Poverty, illiteracy and unemployment are the burning questions in our country that contribute to peacelessness in the family, in society, as well as in the country. The government and different NGOs are working to remove these problems from the country but they are having trouble reaching their expectations. Bangladesh has a population of over 140 million people, of which 83.5 percent are Muslim, making it the 4<sup>th</sup> largest Muslim country in the world (CIA World Fact book, 2004).

There are many problems in Bangladesh like poverty, unemployment, illiteracy, child labour and so on. A report from a conference in April 2003 at the University of Manchester says that approximately 30 percent of people in Bangladesh live in 'extreme poverty' (University of Manchester, 2003). 85 percent of the poor live in the countryside (World Bank, 2002). There are a huge number of people in Bangladesh who are unemployed, about 40 percent, and it is increasing day by day (CIA World Fact Book, 2004). The literacy rate is increasing gradually in Bangladesh but still a large portion of the population is illiterate. There is significant development in the adult literacy rate from 37 percent in 1990 to 62% in 2001 (Ministry of Education, 2004).

One of the important ways to reduce poverty, eradicate illiteracy and create more job opportunities is by collecting and using Zakah money properly in the country. Every year, rich Muslim people of the country pay Zakah, the obligatory religious charity, which is a very important financial source for the country but is not collected and distributed properly. This money, estimated at about three billion taka (US\$50 million),

goes to the poor of the country. Zakah is given mainly during Eid ul Fitr<sup>1</sup> though it can be distributed any time of year. They also give other charity like Zakatul fitr, Sadaquah, the skin price of the sacrifice animal. Followers of other religions like Buddhism, Christianity and Hinduism are also involved in charity, sharing fruits, vegetables, poultry or cattle products in Bangladesh (The Asia Pacific Philanthropy, 2006)

Zakah is one of the economic system in the form of charity that is obligatory for the wealthy people. It is basically should be shaped in the Qur'anic point of view which is known as a divine law. But in Bangladesh is shaped by the tribal values of a people who are dominated by the rural values of personal contact. The majority of Zakah is given on a person to person (individual) basis because of rural cultural values. This means that charity is frequently misplaced and wasted; the result is that poverty is sustained rather than alleviated or eliminated. There is nothing wrong with giving charity on an individual level, but to further the development of the country and in the context of the Quran, charity should alleviate the sufferings of others and empower them (Asem, Gigi, 2005). However, individual charity is in great danger of becoming token charity rather than real charity. If Zakah can be collected and distributed in a systematic way then it can effectively remove poverty and unemployment, extending throughout the country and contributing to peace and stability on every level, including the family, the society and the country as a whole.

The purpose of my research is to see how Zakah money is used presently in our country and how through proper collection and distribution, it can be used in an effective way for alleviating poverty, eradicating illiteracy, and reducing corruption to a great extent. I also want to see how Zakah can be used in an organized way for sustainable human development. Presently Peace Education is a very important issue all over the world for sustainable development and successful democracy. I also want to incorporate in the education sector, Peace Education and Charity Education, Sustainable Development Education components for every level form of education in the country.

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<sup>1</sup> A festival, after one months fasting of Muslim

There will be five chapters of my thesis. The first will be the research component that will include definition of Zakah, normative frameworks, problematique analysis and the education system in Bangladesh. The second chapter will be on situational analysis that included several important challenges in the country related to poverty, unemployment, illiteracy, child labour, corruption as well as violence and also cause behind those challenges. The third chapter will be implementation strategy that will include discussion of peace oriented education reform strategy, dialogue with different government agencies, scholars, and political leaders. The fourth chapter will be different charity/Zakah related programs and the fifth chapter will be an evaluation of the project.

## **Chapter 1: Research Components**

In this chapter I discuss about the definition of Zakah, Peace Education and Sustainable Development. I will mention different normative framework of my thesis, that have foundations for like Islamic Point of View, The Constitution of the People's Republic of Bangladesh, Fundamental principal of State Policy of Bangladesh, International Treaty on Education, Universal Declarations of Human Rights, Earth Charter, Peace Education, The United Nations Millennium Development Goals. I will also discuss about the education streams and policy in Bangladesh in different level from primary, secondary, higher secondary and university level.

### **1.1 Definition of Zakah**

Literally Zakah means blessing, purification, increase and goodness. It is one of the most important of the five pillars of Islam. Zakah is a determined portion taken from wealth and allocated to those deserving it, by a Qur'anic injunction. Every year wealthy adult Muslims of sound mind and body give 2.5% of their wealth in money, gold, silver, business goods give to the poor and needy people as to perform the religious rules and regulations (Answers.com, Zakah, 2006). There are many verses of the holy Quran that mention Zakah, such as "Of their goods take alms, that so thou mightiest purify and sanctify them" (Ali, 2004, Surah Al-Taubah, No.9, and Verse: 103).

### **1.2 Definition of Sustainable Development**

Sustainable Development is another important issue in the present world. Growing large number of population and wastage of limited resources in the planet makes it burning problems for the world community. Bangladesh as a small country having a large number of population, makes this an important issue that requires proper action to be taken. To make it more effective it should be include in the formal, informal and non formal education system in the country. I am giving a very common definition of Sustainable Development by Bruntland Commission: "Sustainable development is development that

meets the needs of the present without compromising the ability of future generations to meet their needs.” (UNESCO, 2004)

It is mentionable that in 2002, the United Nations General Assembly, recognizing that sustainable development is an urgent social and ecological need. Education is an indispensable element for achieving it, declared the 10-year period beginning 2005 as the Decade of Education for Sustainable Development. UNESCO has been designated as the lead agency for the promotion of this Decade. The Decade of Education for Sustainable Development (DESD), from January 2005 to December 2014, providing a significant opportunity for educators of all types to collaborate in creating a sustainable future (UN Resolution on DESD, 2005-2015). Sustainable Development is part of my education project, because it is also a part of Peace Education. At the same time charity helps to Human Sustainable Development.

#### **1.4 Mission and Vision of the Project**

As a citizen of a developing country like Bangladesh, I saw tremendous poverty, unemployment, and illiteracy which are contributing to crime, violence and instability in the country. However, this country has lot of potential to be developed into an economically solvent country in a short period of time in the world. As a Muslim-majority country, Zakah is one of the biggest internal financial sources that can help in sustainable human development as well as bring social equality and justice to the country. Zakah can help to alleviate poverty, make more job opportunities and remove illiteracy from society, also reducing corruption and discrimination against women. But we need to implement Zakah education in every level of the education system, from primary school to university; it should also be in non formal and informal education systems. This education will make all people aware of how to implement Zakah resources to develop the country. It will also motivate people who are not giving Zakah or who are giving partial Zakah to contribute to a more peaceful society.

## **1.5 Normative Frameworks**

Normative frameworks bridge the gap between ideals and reality. It is the attempt to arrive at practical moral standards that tell us right from wrong. This may involve articulating the good thing that we should acquire and follow (Wikipedia, 2006).

To support of my proposal and make it more important I mention two different kinds of laws. One is hard laws that include The Constitution of the People's Republic of Bangladesh, Islamic point of view in the light of the holy Qur'an and Hadith , Fundamental Principal of State Policy, International Treaty on education that Bangladesh ratified, Universal Declaration of Human Rights. Soft laws include United Nation Millennium Development Goals, Earth Charter, and Peace Education.

In the Constitution I noticed that it ensure basic rights food, clothing, housing, education and healthcare of the citizens. But after 36 years of independence, many of the country's people are still struggling for these fundamental rights (Hossain, 2006). Government is trying its best with its limited resources but government has rarely paid attention to the big financial resources "Zakah" they have in their country. This Zakah money that can help to fulfill the basic human rights to a great extends. It will also help the country to be self dependent rather than depend on foreign loan or aid. I also discuss the Islamic point of views in the light of Qur'an and Hadith that remind the Muslim that Zakah is a obligatory that should be paid properly to its owner (poor, needy and so on). Charity money, in the form of Zakah, helps to provide basic human rights like food, clothing, shelter, education, and medical care. There are a large number of people living in poverty but there are many wealthy and rich people as well in the country. There is a large gap between the rich and poor in the society. Every year the rich-poor gap is widening, posing a threat to social coherence (Haque, 2006). Muslims believe that if all wealthy and rich Muslims start paying their obligatory charity properly (not partially, not individually) then poverty, illiteracy and unemployment will be reduced to a great extent from the country. The Minister for Industries in Bangladesh said that considering the present economic condition of the country, Zakah based socio-economic program should be implemented on the basis of Islamic framework to ensure uplift of distressed and

have-not people (The Bangladesh Observer, 2003). Side by side with other religious communities like Hindus, Christians, and Buddhists, who are also contributing religious charity it will be easier to overcome the problems of the country. I mentioned Fundamental State Policy that also includes absolute trust and faith Almighty Allah (God) as the basis of all action and He ordered the Muslim to pay Zakah. So I want to say, if Muslims do not pay Zakah it goes against the Muslim Law. I will say, Muslims are not one hundred percent responsible for not properly paying Zakah, because they were not taught about Zakah properly in their education system in formal, non formal and informal settings.

The fundamental state policy of Bangladesh includes high priority on the poverty alleviation, primary education, girls' education but it accomplish this policy need finance and Zakah can be financial resources. It can help to implement those program successfully.

Bangladesh government has ratified different treaties on education to ensure the educational rights but their efforts many times failed for the lack of enough financial resources (Ministry of Education, 2004). Education budget is higher but still not enough for the large number of population. Many teachers are still coming in the street and do demonstrations for their salary and rights (The Daily Inqulab, 2006). I also mentioned Universal Declaration of Human Rights that ensures the human basic human rights and being a UN member, the county should fulfill those rights.

The soft laws normative frameworks I mention including Earth Charter, Peace Education, Millennium Development Goals which is very important in the present world for the development. These declarations help to promote the sustainable development in the world. Especially Peace Education helps bring personal peace, social as well as global peace. It teaches the culture of peace in the every aspect of human life which is very important for the country. The educational program I intend to introduce as a contribution to build peace and stability in Bangladesh is inspired by the existing efforts to implement

that idea in new a way. Hence the following normative frameworks have set the foundations for the program I intend to apply.

### **1.5.1 Islamic Point of View**

In the holy Qur'an Allah (the Arabic name for God) the Almighty says, "And in their wealth there is acknowledged right for the needy and the destitute" (Ali, 2004, Surah Al-Taubah, No.51, and Verse: 19). In this verse, the holy Quran has not only conferred a right on every women/man who asks for assistance from the wealth of the Muslims, but has also laid down that if a Muslim comes to know that a certain man is without the basic necessities of life, then irrespective of the fact whether he asks for assistance or not, it is his duty to reach him and give all the help that he can extend. For this purpose, Islam has not depended only on the help and charity that is given voluntarily, but has made compulsory charity, Zakah, as fifth pillar of Islam. The Prophet Mohammad (SW)<sup>2</sup> has clearly instructed in this respect that: "It will be taken from their rich and given to those in the community in need" (Mawdudi, 2002, Al-Bukhari and Muslim). In addition to this, it has also been declared that the state should support those who have nobody to support them. The Prophet (SW) said: "The Head of state is the guardian of him, who has nobody to support him" (Mawdudi, 2002, Abu Dawud, al-Tirmidhi).

In another verse of the Holy Quran which has been mentioned in connection with the right to life, God has said: "And if anyone saved a life, it would be as if he saved the life of the whole people" (Ali, 2004, Surah Al Ma'idah, No.5, and Verse: 32). There could be different ways of saving human life like helping a person who may be ill or wounded, irrespective of his or her nationality, race or color. If you know that he or she is in need of your help, then it is your duty that you should arrange for treatment. If he/she is dying of starvation, then it is your duty to feed him so that he can save his/her life. If he/she is drowning or his life is at stake, then it is your duty to save him/her. The holy Quran has ordered in many places to pay Zakah: "And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship)" (Surah Al

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<sup>2</sup> Sallillahu Alihe Wa-Sallam (Peace be upon him)

Ma'idah, No.5, and Verse: 32). The Qur'an also says, "And those in whose wealth are a recognized right for the (needy) who asks and him who is prevented (for some reason from asking)" (Ali, 2004, Surah Al-Ma`arij, No. 70, Verse: 24-25).

This charity is for the needy and poor to lift them from poverty and to give them opportunities to move all together in society and this way development can be accomplished. Sometimes money sits idle in the bank which is not beneficial for the country. In fact, Zakah money is given to show sympathy to the poor though it is their legal right to receive money from the rich, according to the Islamic point of view.

Education is a sacred duty and obligatory for every Muslim, male and female. The first word revealed of the Qur'an was "Iqra"(Ali, 2004, Surah Al-Alaq, No. 96, Verse: 1): "Read! Seek knowledge! Educate yourselves! Be educated". Another verse of the holy Qur'an emphasized on education and said, "Are those equal, those who know and those who do not know?" (Ali, 2004, Surah Al-Zumr, No.39 Verse: 9). There are many places in the holy Quran and Hadith on education and that is also a goal in our country to educate people and to empower them. So we need to incorporate different knowledge on peace education, sustainable development education and charity education in all levels of education, so people can acquire knowledge on these important topics and implement in their personal, family and social life.

### **1.5.2 The Constitution of the People's Republic of Bangladesh**

In the constitution of the People's Republic of Bangladesh, Article 15<sup>t</sup> describes the provision of basic necessities for all citizens:

It shall be a fundamental responsibility of the State to attain, through planned economic growth, a constant increase of productive forces and a steady improvement in the material and cultural standard of living of the people, with a view to securing to its citizens- the provision of the basic necessities of life, including food, clothing, shelter, education and medical care" (Prime Minister's Office, 2004).

Article 17 describes free and compulsory education:

(a)The State shall adopt effective measures for the purpose of - establishing a uniform, mass-oriented and universal system of education and extending free and compulsory education to all children to such stage as may be determined by law; (b) relating education to the needs of society and producing properly trained and motivated citizens to serve those needs;(c) removing illiteracy within such time as may be determined by law (Prime Minister’s Office, 2004).

In 1988, the eighth amendment of the constitution in Article 2A, mentions that “The state religion of the Republic is Islam, but other religions may be practiced in peace and harmony in the Republic” (Prime Minister’s Office, 2004). This indicates that an Islamic charity system can be implemented that will help to fulfill basic need as well as bring peace and stability to the country because of the recognition as a state religion by the constitution.

### **1.5.3 Fundamental Principal of State Policy of Bangladesh**

In the education report of 2004 motions that “the corner stone of the state policies and programs are:

- Absolute trust and faith Almighty Allah as the basis of all actions
- Democracy and human rights and an exploitation free society
- Priority on poverty alleviation
- Mainstreaming of women in all aspect of national life
- Free and compulsory primary education
- Free education for girls up to higher secondary levels in all rural areas” (Ministry of education, 2004).

These all the principal of state policy indicate that Islamic obligatory charity can give a big financial support to carry on the policy. Peace Education and Sustainable Development Education will bring more peace and sustainability in this mission.

### **1.5.4 International Treaty on Education**

Bangladesh has signed different international treaties on education to make their educational movement successful. In March 1990, it signed the declaration on Education

for All (EFA) held at the world conference in Jomtain, Thailand. In September 1990, the government reiterated its commitments in the World Summit for Children in New York and in December 1993, in Delhi at the summit of the Nine High Population Countries. In September 1995, in Indonesia, in September 1997 in Pakistan and in August 2001 in China the same commitment was reiterated in the EFA ministerial review meeting. In April, 2000, at Dakar in Senegal, the government of Bangladesh has made commitments in the World Education Forum towards achievement of Education for All goals by the year 2015 (Ministry of Education, 2004). To implement this treaty Charity, Peace and Sustainable Development Education can help in great extend.

### **1.5.5 Universal Declarations of Human Rights**

The Universal Declaration of Human Rights Article 25 mentions basic human rights such as:

Everyone has the rights to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in the circumstances beyond his control (United Nations, 1998).

Article 26 of the UDHR describes basic educational rights for everyone such as: “Every one has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit” (United Nations, 1998).

### **1.5.6 Earth Charter**

The Earth Charter is a great guideline for poverty alleviation and sustainable development in the world. Bangladesh has accepted this charter as a guideline and translated it into Bangla language in March 2000. The National Forum in Bangladesh agreed that “Adoption and integration of Earth Charter principles through the media and education both at the formal and the non-formal level” (The Earth Charter Initiative,

1999). I will use a few of its main principles as a normative framework of my thesis. Principle nine of the Earth Charter, under Social and Economic Justice, proposes to “Eradicate poverty as an ethical, social, and environmental imperative”. Under Democracy, Non violence and Peace, the 14<sup>th</sup> principal says to: “Integrate into formal education and life-long learning the knowledge, values, and skills needed for a sustainable way of life” (The Earth Charter Initiative, 2000).

### **1.5.7 Peace Education**

Although Peace Education is not a normative framework but its principals are used to support my project as demand of the situation of our country as well in the present world. Peace Education is very important for bringing peace and stability to my country as well as to the world. It is really difficult to define as universal definition of Peace Education. Peace is not just a society without weapons or just an absence of war, peace is something far beyond that; an environment in which all humans can enjoy the highest level of inner peace. Peace Education “...is not only rooted in building peace with one self, but it also inter connects and interrelates with every issue of life” (Bull, 2000, p 17). Peace Education teaches a culture of peace that includes six important components. These components are: “1. Educating for human rights and responsibilities 2. Educating for personal peace 3. Educating for environmental care 4. Educating for inter-cultural solidarity 5. Educating for living with justice and compassion 6. Educating for dismantling a cultural of war” (Toh, 2004). Peace Education is not only concern with the content of teaching but also the form and structure within which teaching takes.

This approach of education is known as “Peace Education”, which will address all existing concerns of positive and negative peace in society. Peace Education is defined as education for transforming consciousness and worldviews towards a culture of peace and nonviolence. It rests on developing a critical understanding of root causes of conflicts and violence, and empowering learners to dismantle a culture of violence and to build a peaceful self and world; takes place across all modes (formal, non-formal, informal) and levels, relying on participatory, creative, and critical pedagogies (Groff & Smoker, 1996).

Peace Education acknowledges its purpose as "... education to facilitate the achievement of peace and related set of social values, largely through learning to recognize, confront and practice alternatives multiple form of violence" (Brenes, 2004. Peace Education talks about poverty, malnutrition, street children and the causes of these on local, national and global levels. It also discusses how to empower people through cooperation and collaboration.

It discusses that the gap between rich and poor is increasing day by day all over the world. The United Nations Development Program's Human Report of 1992 reported that in 1970 the richest fifth of the world's people received 30 times more income than the bottom fifth; by 1989 they received nearly 60 times more. As result, the richest fifth now receive more than 80 percent of the world's income, while the poorest fifth receive 1.4 percent. From 1982 through 1990, debtor countries in the south have paid their creditors in the North six-and-a-half billion dollars in interest and another six billion dollars in principal payments per month, as much as the entire Third World spends on education and health (Brecher and Tim, 1994, p 29). So Zakah/Charity is a financial system that can reduce the differences between poor and rich and can also help the country become financially self dependent.

Peace Education one of the important pedagogy is that it is participatory way to acquire knowledge. It is more learners centered where students and teacher both are learners. This education system helps students to empower themselves as well as they can learn critical analyze any thing. "Students have unique knowledge and perspectives that can make reform efforts more successful and improve their implementation" (Levin, 2000, p.156). Peace Education does not follow the banking system of education where teacher students always think teacher is the only source of knowledge. "Students are producers of school outcomes, so their involvement is fundamental to all improvement" (p.157)

### **1.5.8 The United Nations Millennium Development Goals**

The first two of the United Nations eight millennium development goals from 2005 to 2015 are directly related to my project goals and objectives, the first one being to eradicate extreme poverty and hunger and the second one being to ensure universal primary education. The first goal is “(a) Reduce by half the proportion of people living on less than a dollar a day, (b) Reduce by half the proportion of people who suffer from hunger” (United Nations, 2005). The second goal proposes to, “Ensure that all boys and girls complete a full course of primary schooling” (United Nations, 2005). All the member countries of the United Nations, including Bangladesh, have agreed to work for fulfillment of the eight UN Millennium Development Goals. They are also working to achieve the goals though they are facing problems and I think my project will help to a great extent in this purpose.

### **1.4 Education policy in Bangladesh**

Bangladesh emerged as an independent state on 16th December 1971, after a nine month long liberation war. After independence, in order to maintain a modern, scientific and effective education system, the Bangladesh Government attached the highest priority to the improvement of the education sector. However, the literacy rate today is still quite low at 62.66 percent (Ministry of Education, 2005-2006). Human resource development is at the core of Bangladesh’s development efforts and access to quality education is critical to poverty reeducation and economic growth. Bangladesh’s commitment to education has been clearly declared in its constitution and development plans with education being given the highest priority in the public sector investment. In present education systems primary education from first grade to fifth grade is compulsory and free in government and semi-government schools. In rural areas girls’ education is free until twelfth grade in government and semi-government schools and madrasahs.

The government and NGOs have emphasized Early Childhood Care and Education (ECCE). ECCE is very important because of the well-being and holistic development of a

child that includes emotional development, intellectual development, moral development, social development, physical development and spiritual development. Emphasizing on child education one of the famous pioneer of non violent theory of peace, Gandhi mentions:

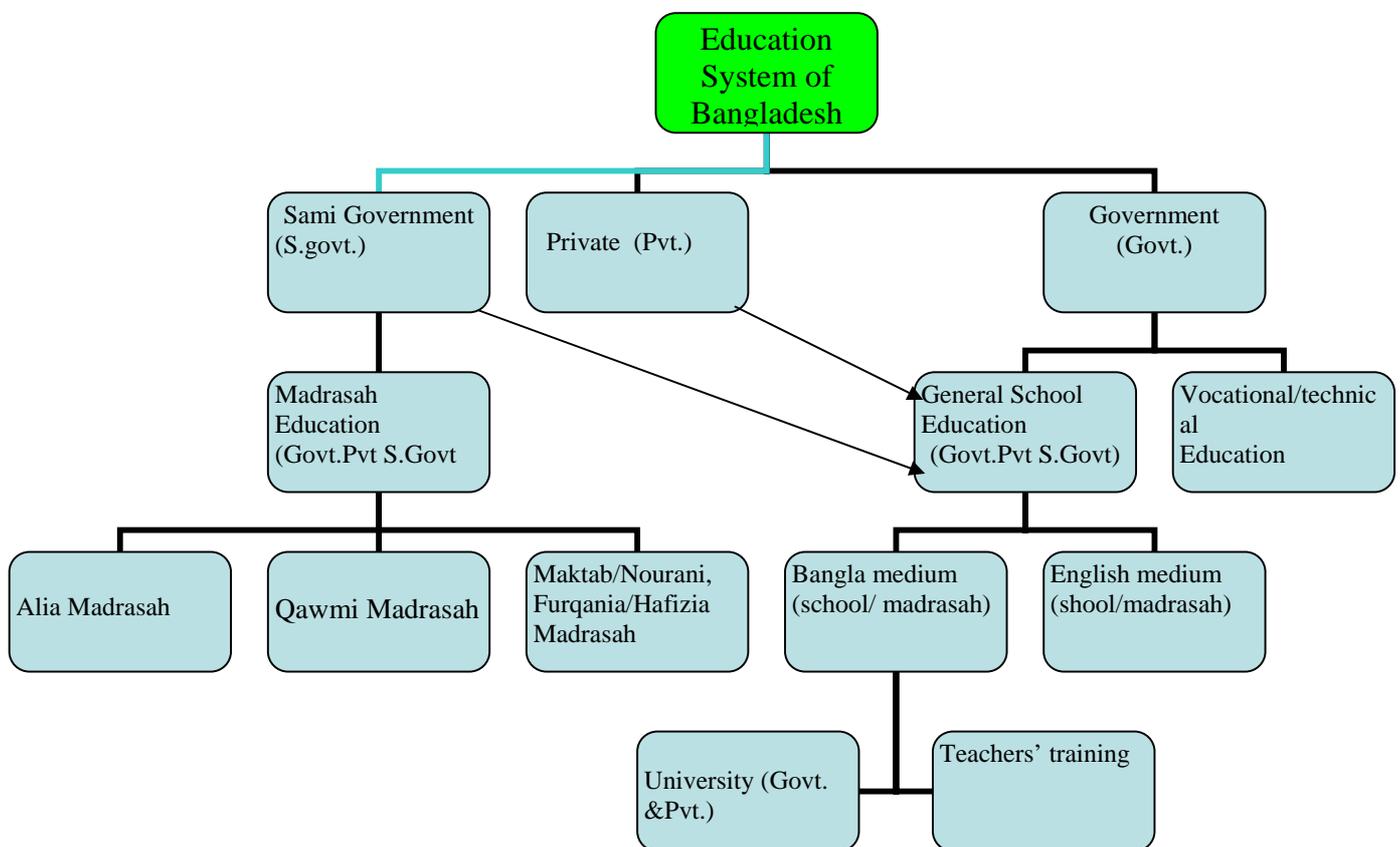
If we are to teach real peace in the world, we shall have to begin with children, and if they will grow up in their natural innocence, we won't have to pass fruitless ideal resolutions, but we shall go from love to love and peace to peace, until at last all corners of the world are covered with that peace and love for which consciously or unconsciously the whole world is hungering (Gandhi, 2005, p.92)

The quality of pre-primary education in Bangladesh has been too low to achieve the purposes of ECCE. There are a number of reasons attributing to this low quality. In reality, most pre-primary teachers are neither knowledgeable about early childhood development education nor skilled in interactively teaching and communicating with children in Bangladesh. They are only focused on promoting literacy proficiency or the contents of primary school syllabus while ignoring other developmental needs like self empowerment. The governmental policy on Early Childhood Education is UNESCO's Education for All (EFA) (UNESCO Dhaka, 2003). Training of the pre-primary teachers with Peace Education pedagogy can help in a great extent to empower the children who are the future generation of the country. UNESCO's Education for All programs is excellent but it should be quality educations that include self empowerment, morality, values education, otherwise education will create problems in the society. My project Peace, Charity and Sustainable Development Education is very important for ECCE, if in the early life children practice Peace, Charity and Sustainable Development Education in their life it will be effective for their rest of the life.

There are three types of institutions in the education system of Bangladesh: government institution, semi-government institution, private institution,. Under the three types of education there are three kinds of institution; general school education, madrasah education and vocational education till university level. Under the three kinds of education there are two medium of education one is Bangla medium and another is English medium education. Most of the schools follow Bangla Medium Education System though there are a few public schools that follow English Medium, mainly in the

big cities. Most English Medium schools are private. In the madrasah education there are mainly three streams like Alia madrasah, Qawmi madrasah, and Maktab/Nourani, Furqania/Hafizia madrasahs that I will discuss in the later on. In the school education system where students follow the Bangladesh Secondary and Higher Secondary School Education Board curriculum except English medium schools. On the other side, in the madrasah education system, students follow the Bangladesh Madrasah Education Board curriculum. I have given a chart to show the education system in Bangladesh at a glance.

#### 1.4.1 Government, Private and Semi-government Institutions



There are about 78,363 primary schools of which 37,671 are run by the government sector and rest of run in private, NGO & community level. There are around 16,562 secondary level schools of which 317 are run in the government sector and the others are run by the private or semi-government sector. There are about 900 degree colleges, of which 241 are in the government sector and the rest, are in the semi-government and

private sector. There are about twenty one government universities and fifty three private universities and. (Kabir, F. 2004/2005). Private universities are not subsidized by the government but, they follow the University Grant Commission's (UGC) rules and regulations which is a government institution. There are only three madrasahs in the government sector. All the institutions either government or non government all are under the Ministry of Education.

#### **1.4.2 General school education system (Govt. Pvt. & S.Govt.)**

In general, school education in Bangladesh has three major stages, primary, secondary and higher secondary. Primary education has duration of five years and secondary education lasts a total of seven years with three sub-stages: three years of junior secondary, two years of secondary and two years of higher secondary level education. Higher Secondary Education is known as collage education. The entry level of primary age is six years; junior secondary is eleven to thirteen years, secondary is fourteen to fifteen years and higher secondary is sixteen to seventeen years (UNESCO Institute for Statistics ). There are two medium of education systems Bangla Medium and English Medium.

##### ***Bangla Medium schools***

The majority of government, semi-government, schools and madrasahs in Bangladesh are Bangla Medium who follows their respective education board curriculum. In the Bangla Medium, all the courses are offered in Bangla language, with the exception of English courses, and the tuition fee is lower as compared to English schools. There are four tiers in the Bangla Medium education system; Primary, Secondary, Higher Secondary, and University level (OurBangla.com, 2003,). The university education I will discuss later.

##### ***English Medium Schools***

The British colonial impact still influences Bangladesh, especially in the education sector. There are many English medium schools in Bangladesh who mostly follow the British system of education, though there are American schools also. These schools are mainly private, so only wealthy people can send their children for study there. Their O-Level and A-Level are evaluated as a Secondary School Certificate (S.S.C) and Higher Secondary School Certificate though they do not participate in the examination under the Bangladesh education board. They participate in their O-Level and A-Level examination at the British Council and their examination papers are evaluated in England. After completion of A-Level, students can attend university. Many of them go to a private university or abroad (OurBangla.com, 2003). They have very few interactions with people of the country and their contributions for the country are not as great as could be expected. They usually prefer to work outside of the country or private organization. Peace Education is very important that make them more patriotic, respectful to their own culture. From Peace Education they will understand the human rights and responsibilities, consumerism, poverty, unemployment etc. Charity Education is also very important for them, because they are mostly from the wealthy and rich family in the society. So they can contribute more in the charity for the country. There are a few English medium madrasahs open in Bangladesh that follow the Bangladesh Madrasah Education Board curriculum but they are not very effective because there are not enough books in English on madrasah education.

### **1.4.3 Madrasah Education**

Madrasah, the Arabic word for school, is known as an Islamic education system. There are mainly two types of madrasah education in Bangladesh: Alia madrasahs and Qawmi madrasah. In addition, there are two types of pre-primary educational institutions like Maktab/Nourani madrasahs and Furkania/Hafizia madrasahs.

#### ***Maktab/Nouran and Furqania/Hafizia Madrazas***

In the Maktab/Nourani Madrasahs students learn basic know knowledge of Islam and Quran recitation, and presently many of these Madrasahs also teach basic knowledge of Bangla language and simple arithmetic. In the Furqania Madrasah or Hafizia Madrasahs, beyond basic knowledge of Islam and Quran recitation, students then memorize the entire Qur'an. This type of education lasts from age three to five. Most these institutions, particularly Hafizia Madrasahs, are residential and attached to mosques. After completion of Quran memorizing many of the students then go to Qawmi or Alia Madrasahs, rather than the general school system for further study, though there are a few exceptions. (Abdalla, Raisuddin & Hussein, 2004)

### ***Qawmi Madrasahs***

Qawmi Madrasahs are non-governmental Islamic institutions mainly based on community support. Presently the government of Bangladesh is taking into consideration the recognition of this system in terms of its contribution towards producing Islamic scholars. There are about 4,000 Madrasahs of this type in Bangladesh. These madrasahs have a private education board called "Befaul Mudarressin of Bangladesh Qawmi Madrasah Education Board", which is situated in the capital city, Dhaka (Abdalla, Raisuddin & Hussein, 2004). Qawmi madrasah education more emphasizes on traditional Islamic education system and study mostly Islamic subjects. Presently many Qawmi Madrasah students learn basic general subjects but in very short range. Their class level is based on their subject, not on their age like in the general school or Alia Madrasah system

### ***Alia Madrasah***

Alia Madrasah follows the government educational curriculum which is operated by the Bangladesh Madrasah Education Board. There are more than 25,000 Alia Madrasahs in Bangladesh (Abdalla, Raisuddin & Hussein, 2004). The duration of Alia Madrasah study is a total of sixteen years from primary to master's degree. Primary education (Ebtidai) is five years, secondary level (Dakhil) is five years, higher secondary level (Alim) is two

years, graduation level (Fazial) is two years and masters level (Kamil) is also two years. In this system students study both Islamic education and modern general education though their general education curriculum is limited to general science (physics, chemistry, and biology), mathematics, English, Bangla, social science, geography, economics, and history. There is more emphasis on Arabic and Islamic subjects like Arabic literature , Nahu (syntax), Sharaf (morphology), Balagat (rhetoric), Mantik (logic), Kalam (divinity), Tasauf (mysticism), Fiqh (jurisprudence), Qur'an ( divine text ), and Hadith<sup>3</sup> ( Banglapedia, 2006 ).

***Curriculum in secondary school & alia madrasah (govt. & s.gvt.) in Bangladesh are as follows***

Primary, Secondary, Higher secondary and Ebtidai, Dakhil and Alim Curriculum Subjects	
General education ( subjects )	Madrasah Education (subjects)
1.Bengali two parts	1. Bengali one part
2.English two parts	2. English one part
3.Math	3.Math
4.Social Science ( civics, economics, geography, history )	4.Arabic Literature, Nahu (syntax), Sharaf (morphology)
5.General Science ( Physics, Chemistry, Biology)	5.Social Science ( civics, economic, geography, Islamic history in a short syllabus )
6.Accounting, Management ( commerce)	6.General Science
7.Fine Art	7.Quran
8.Religion	8.Hadith
	9.Aqaid and Fiqh <sup>4</sup>

Adapted from, (Abdalla, Raisuddin & Hussein, 2004)

<sup>3</sup> An Islamic subject related to the study of the life of the Prophet Mohammed (sw), his sayings, practices and examples

<sup>4</sup> These two subjects are related to Islamic foundational beliefs (Aqaid) and legal interpretations (Fiqh).

#### **1.4.4 Technical-Vocational Education**

After completing the junior secondary level students from school education or madrasah education may enter into a vocational training institute for two years, receiving a Secondary School Certificate (Vocational), after which they can attend a Vocational Training Institute (VTI) or a Polytechnic Institute for two years, receiving a Higher Secondary School Certificate (Vocational) or three years, receiving a Diploma-in-Engineering courses (Ministry of education, 2004)

#### **1.4.5 University Education**

After completion of higher secondary from school, madrasah and vocational education students can go to the graduate level education in general, technical, engineering, agricultural, business studies or medical streams, which require five to six years to complete a masters' degree. The undergraduate level is either two or four years. Those who complete two years need two more years to complete a master's degree and those who complete four years with honours need one year to complete a master's degree. Only for medical education a five year course of study is required for the first degree. (UNESCO Institute for Statistics)

There are about thirteen public universities and fifty-two private universities in Bangladesh (Editorial, 2004). Universities are self-governing entities with ninety five percent of the public universities' total expenditures paid by the government block grants. The University Grants Commission (UGC) was created in 1973 to coordinate the funding and activities of the universities in Bangladesh (U.S. Library of Congress, 2006). Public universities have programs related to science, arts, social science and business, while the private universities have more emphasis on business and science related programs. There is much political violence in the public universities, causing session jam<sup>5</sup> and suffering of the students. The UGC chairman said that most of the state-owned institutions are overwhelmed by the dirty politics, session jam and financial mismanagement. In terms of

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<sup>5</sup> Students can not complete their course in time

session jam and political violence private universities are much better, but in terms of quality education they are miles away (Editorial, 2004). Director of Earth Charter Center, Mirian Vilela suggests that more problems in the world are being created by our more educated people (Vilela, 2006). She also mentioned there is lack of values of education; ethics of education; greediness; and self interest supersede social interest. In the highest university education system in Bangladesh where teachers and students all are highly educated, many conflicts are arising. Many students and teachers are involved in dirty politics that pollute the institution, which affects the overall student population. The country is facing lack of educated people with good moral character. People are loosing their trust on the highly educated people. Many university students are known as a killers, kidnapers, and rapists in the country (Sayeed, 2005). But the country's students have had a glorious past including their contribution to the independence in 1971 and languages movements in 1952 was at its highest, but with passing of time the situation has changed. We know, there is a proverb that "pen is mightier then sword" but in the university life I saw many students believe that fire arms is mightier then pen. Many students carry fire arms in instate of pen. There is another proverb in Bangla "Chatra nong oddao nong Topo" that means, study is the main duty of students. But presently many students forget their main duties and responsibilities. Students and teachers are loosing their ethics of education, values of education. Greed of power, money and self interest are turning them towards the dirty politics in the country. So, Peace Education is needed for those more educated people in the country that will help to bring consciousness, responsibilities as well as moral values. Peace Education model will be like "Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, social or religious groups" (Symonides and Singh, 1996)

#### **1.4.6 Teachers' training**

There are 54 governments Primary Training Institutes (PTI) for primary school teachers who offer a one year Certificate in Education course. There are about 11 public and 54 private Teacher Training Colleges who offer one year Bachelor of Education courses and

one year Master's Education courses for the secondary level of education. Bangladesh Open University offers a Bachelor of Education course in a distance education program. The Institute of Education and Research in the University of Dhaka offers a four year bachelor degree with honours and a one years Masters Degree as well as M.Phil and Ph.D degrees in education. There is also a Higher Secondary Teachers Training Institute that carries out in-service training for Secondary and Higher Secondary level teachers. In addition, there is a Vocational Training Institute and Technical Teachers' Training Collage (Ministry of education, 2004).The National Academy for Educational Management is a peak institution under the Ministry of Education that arranges training for the heads of educational institutions and education functionaries. It also provides foundation training to the newly appointed in the Bangladesh Civil Service (general & technical) Education Cadre Officers. It offers several courses such as education management, planning and administration, conducts educational research and provides policy support to the Ministry of Education (Ministry of Education, 2005-2006). Teaching was most respectable job in our country but passing of time this is not any more that much respectable job in the country. The cause behind, I mentioned before that teachers are loosing their value of education, ethics of education. The teachers training institutions need to incorporate Peace Education, Charity Education and Sustainable Development Education in their curriculum. Many components of the Peace Education, Charity Education and Sustainable Development Education are present the existing education curriculum. For example, "democracy" is a component of Peace Education but it is not taught following the Peace Education pedagogy. That's why education of democracy is not reflected in the country's political field. "Peaceful teachers engage their learners in a constant dialogue, in order that basic assumptions underlying any world view are critically analyzed and not passively accepted as given truths" Toh, and etc1987).

There is rarely tolerance, respect, constructive criticisms among our highly educated politicians. Zakah/Charity Education is present in the curriculum but still people are not paying Zakah/Charity properly. That means to me that this education is not impacting their life. Environmental Education is a component of Sustainable Development

Education that exists in the curriculum but it does not reflect in the people action in the country. People are still polluting environment including water, air, destroying forest by cutting trees. In general, education is not impacting people's behaviors because a lack of proper teachers training. If all the teachers follow the pedagogy of Peace Education, it can contribute to overcoming the situation.

Teacher training for peace education aims to prepare teachers to cultivate the qualities of tolerance, compassion, sharing and caring in their learners. The wellbeing and inner peace of teachers in training is an important part of this process. In peace education, teachers are learners and learners are teachers. Thus, training should be designed to promote the development of peace within educators as well as in the broader society (Reardon & Cabezudo, 2002).

At the end of this chapter if we look at the overall education system of the country we notice that different structural violence. There are many institutions in madrasah education system where students study general education curriculum as well as religious education but in this education system there are only three government madrasah in Bangladesh. There ten cadet collages (a special type of school-cum-college operated by army) in the government level but there is no any government cadet collage in the madrasah education system. So to be a citizen of the same country students do not get same education system. Being a Muslim country religious education is not emphasized that much should be and it becomes different cause of conflict in the society. There are many general primary schools in the government level but there is no any government primary madrasah in the country. Founder of the Oslo Peace Research Institute (PRIO), Johan Galtung noticed that violent, conflict often result of injustice and inequality in the society. Galtung coined the term "structural violence" to designate systematic injustice which is reflected from education policy (Smith, D & Carson, T. 1998). The country's educational structure shows inequitable exchange of education opportunities in the government sectors of Bangladesh. All the citizen of the country are equal and they have equal rights of education but they are not get equal educational opportunities from the government. Certain group gets more privilege and certain groups are under privileged by the system which is structural violence. This structural violence contribute several direct

violence like teachers' movement, student's movement, teachers' and strikes, burning public and private properties.

The first chapter introduced the ideas of the research component like Zakah, Peace and Sustainable Development Education. There are also different normative frameworks or ideals to support the project I intend to implement. I also tried to describe the different formal education systems in Bangladesh, from early childhood education to the university education, as well as teachers training system where I intend to implement Charity, Peace and Sustainable Development Education. These educational components and pedagogy should be included in each and every level of formal education system to bring peace and stability in the country.

In the next chapter I will discuss different challenges prevailing in Bangladesh that need to be addressed as a part of, Peace, Charity and Sustainable Development Education in the education sector.

## **Chapter 2: Situational Analysis**

In this chapter I will discuss and analyze different important challenges in Bangladesh like the hindrance of successful democracy; poverty, unemployment, child labour, street children, corruption and political violence. These challenges contribute greatly to a negative impact in the education sectors in the country as well as make obstacles for peace and Sustainable Development in the country. Peace Education, Charity Education and Sustainable Development Education are offered to help overcome the root causes of the problems in the country.

### **2.1 Democracy in Bangladesh**

Bangladesh is a democratic country in the present world. When we start talking about democracy then a idea comes in our mind that includes human rights like freedom of expression, social security, and especially voting rights where the people can elect their chosen candidate as a representative of society who will work for the community, for the society and also so for the nation. A famous politician and former president of the United States, Abraham Lincoln (1809-1865), said that democracy is of the people, for the people and by the people, (Democracy Building, 2004). This can be interpreted in Bangladesh in a different way; democracy is off the people, far from the people and buys the people. Different election candidates buy the people's opinion with their money, so people cannot give their real opinion of the candidate in their election from the local level to the national level.

The modern definition of democracy says, "A form of government, where a constitution guarantees basic personal and political rights, fair and free elections, and independent courts of law" (Democracy Building, 2004). The first part of the definition ensures the basic rights in the constitution which is also written in the Constitution of the Peoples' Republic of Bangladesh, Article 15, but not reflected in the country. After thirty years of independence still many people live on the street and do not have enough food. If we can

ensure food and shelter then we can think about their education which is also basic human right and we will fulfill the UN Millennium Development Goals where describes about to remove extreme poverty and hunger as well as ensure the primary education for all boys and girls all over the world which target date is 2015 (United Nations, 2005)

Article 11 of the constitution describes democracy and human rights and says “The Republic shall be a democracy in which fundamental human rights and freedoms and respect for the dignity and worth of the human person shall be guaranteed.” (Prime Minister’s Office, 2004). This democracy is reflected like “Though Bangladesh has passed 34 years of its independence, it has failed to establish democracy as an institution” (Hossain, Democracy in Bangladesh: Problems & Prospects p.1). In my point of view democracy is a power where people have rights to do their necessary activities without facing any problems, and where the people have other common rights like freedom of speech, freedom of media and freedom to vote. Freedom of speech means he/she can express his/her constructive advice to the people but not whatever comes from his mouth such as a lie, blame or call someone a bad name. If anyone does these types of activities in the name of democracy then it would be anti-democratic or violence. Unfortunately situation prevails among the politicians in the country. “Mostly political parties are characterized by the politics of conspiracy, self-interest, greed and power-expectation” (Hossain, p.12).

In a democratic country freedom of media is very important. Freedom of media means that media can write or broadcast the real situation or real news or make a constructive criticism, not write and broadcast false news which can bring instability to the society Constructive criticism has an important place in a democracy (Hossain, p.6). Media is supposed to be the mirror of society but presently people have lost faith in the media. Sometimes news is made on the editor’s desk or media broadcasting center not in the real field. This is not democracy at all, it is media violence. “Since independence both radio and TV have been using as mouthpiece of the government” (Hossain, p.13).

Freedom to vote means that people will be able to cast a ballot on behalf their chosen candidate. Qualified candidates who could lead the society properly should have a quality

education, honesty, morality, dignity, and good decision making power. But in the country people take money from the candidate for their votes. It contribute too corruption in society. Many elected representatives try to recollect the money they spent buying the vote after the election. As a result social development work is interrupted. To make successful democracy, Peace Education can help in a great extend where people will learn the rights, responsibilities, tolerance and cooperation an in their life. Participatory approach of Peace Education will help to self empower them. Political education is essential in any democratic society that include different concepts like justice, power, freedom, participation and human welfare carrying several values such as tolerance, fairness, respect and truth (Crick and Potter, 1978)

## **2.2 Poverty**

Poverty is common scenario in Bangladesh though government and NGO's have taken different initiatives to remove poverty. About 55.2 million people live under the poverty line in both urban and rural areas (John, 1997). About 31 percent of the rural population suffer the indignity of chronic poverty—low consumption, hunger and under-nutrition, lack of access to basic health services, illiteracy and other deprivations for a long time (Binayak, & Hulme, 2004/2005). The majority of poor people live in rural areas and their economy is based on agriculture and still they use primitive agricultural methods for their production. For example, they use bulls or buffalos to plough their paddy field and sometimes those who do not have money to buy those animals use their family members in the place of animals to plough their land. So many people do not get three meals a day in both rural and urban areas and many people in the urban areas sleep in the street, bus stations, rail stations, launches and steamer stations. They suffer in the cold, sun, rain, and cyclones for lack of shelter. Thousands and thousands of children can not go to school. The rickshaw puller, day laborer, road sweeper, hotel boy, farmer, and other professions like this have a daily income of US\$.50 to US\$2. They are less educated and have many children in the family that make the problems to maintain the family properly with their poor income. It is mentionable that presently the birth rate has reduced significantly 1.5 percent for the government and NGOs initiatives that is less than our neighboring country India and Pakistan. In spite of that Bangladesh is currently the eighth

most populous country in the world with a population density of nearly 950 people per square kilometer (World Bank, 2002).

Different reports show that the poverty rate in Bangladesh is declining but there is still little change in the absolute number of poor people. This poverty scenario is not only in Bangladesh but also more or less all over the world. It is difficult to remove poverty in a short period of time, but it is possible to reduce in some extent through Charity, Sustainable Development Education, Peace Education, real practice of democracy, honesty, and good leadership. In order to make a good leadership, Peace Education can play a vital role. So we need moral education, tolerance, social awareness, and consciousness of human rights and responsibilities through Peace Education.

The poverty in Bangladesh has several causes such as lack of education, overpopulation, corruption, political violence, traditional ways of cultivation, unemployment, the gap between poor and rich, and natural disasters. There is also a great lack of education in Bangladesh. When measuring only those who are able to sign their name or have had primary education is literate. Very few people have had vocational or technical training. There are few specialists who have had graduate or professional level training, such as physicians, engineers, teachers or lawyers.

Overpopulation is another important issue in Bangladesh. According to the world fact book, there are about 147,365,352 people lives in Bangladesh although the area is only about 55,000 square miles or 144,000 sq km. The country's average population density is about 900 people per square kilometer, whereas in the capital city of Dhaka the average density is about 2000 people per every square kilometer. (The world fact book, 2006)

Corruption is very common in Bangladesh. It can be found in every level and sector of government and can contribute to poverty, due to the interruption it causes upon development work. In general, the government's budget for development work is nearly sufficient. However, those in charge of the projects often use the money for their personal welfare rather than for the general population. According to Transparency International, education is one of the most corrupt sectors. "40% students at the primary level had to

pay admission fees at an average rate of Tk. 209 whereas it is supposed to be free” (Transparency international Bangladesh, 2005). For example, some education projects can not fulfill their target due to the corrupt officers and employees. However, there have been recent and somewhat successful initiatives by the government to reduce corruption levels.

The financial gaps between poor and rich in Bangladesh makes other differences in the society like access to each other; access to different sources in society like food, health care and education. Currently it is a very common idea in society that only the children of rich people can achieve better results in the public examination because they get private tutors and other facilities that poor people’s children do not get. The rich have more money and sometimes do not use it for any development works; rather they keep it to themselves or keep it in a bank which is known as idle money, so it interrupts development in the country.

Political violence is a very important cause of poverty in Bangladesh. Because of political violence local entrepreneurs are not interested in investing their money to build new industry, and even foreign investors also not interested to invest their money in business. There is a lack of security in property and life in society. Strikes, killing, and burning of different public and private properties are very common occurrences in the country. According to the definition of Johan Galtung this is direct violence that includes physical, verbal and mental oppression (p.31). Traditional ways of cultivation cannot contribute to more production for the country. More than 80 percent people of Bangladesh live in villages and their main source of income is agriculture but in the present modern scientific world, they still use the primitive equipment for their cultivation. So they can not grow enough crops on their limited land.

Most of the year, this country faces different natural disasters like floods, cyclones, river erosion, drought etc. People are affected in their shelter, crops, and cattle, even their lives. Sometimes different diseases spread in an epidemic manner in the country, so it also becomes a cause of poverty in Bangladesh. So Charity Education can help to bring

financial resources for the country that can help for poverty alleviation. Peace Education can help to remove different direct and indirect violence from the society and Sustainable Development Education will make aware the people that will help to save the country from different natural disaster.

### **2.3 Unemployment**

Unemployment is an important issue in Bangladesh, since numerous educated youth are unemployed in the country. Youth make up almost one third of the total population in Bangladesh and 40 percent are unemployed (Muniruzzaman, 2004). So many educated people are unemployed. The unemployment rate of the population who have a secondary school certificate or above is drastically higher than the rate of those have a lower level of education. The unemployment rate for educated women is higher compared to that of the male population (Staff Correspondent, 2004). For a single post sometimes thousands of people apply to get the job. There is proverb in our society: to get a job worthy of their academic qualification is like getting a “Shonar Horin” meaning gold deer.

The recently released labour force report shows that of over two million people who are eligible to work are unemployed and over 15.1 million people are under-employed with limited working opportunities. In addition, the number of educated unemployed is 1.2 million or 5.2 percent of the 20.3 million ‘educated’ people. Of the educated unemployed, 9.5 per cent hold a graduate or post-graduate degree (Kabir, 2005). Because of desperation, many of the unemployed population are engaging in crime.

There are many causes behind the tremendous unemployment in Bangladesh such as overpopulation, low industry, lack of professionals, lack of awareness, lack of education, lack of capital, etc. The population is greater than the job opportunities in Bangladesh, so unemployment is very common there. There are enough big industries where they can deploy many people to earn their livelihood. Different industries and institutions need more skilled professionals but they do not get skilled professionals as per their requirements. There are so many opportunities to do business with little capital like

fishers, poultry, livestock, farming of different seasonal crops and fruits, etc but very few people are doing these businesses. So many people of the country do not have the minimum amount of capital needed to start a business or any other activity to survive. Different organizations like Grameen Bank, ASHA, and BRACK have started to give the microcredit system loan in recent years. However it is not reaching the entire population that needs it and also it takes more interest from the people. In the definition of John Galtung, this is a form of structural violence, because it is economic exploitation (p.31). So, in my project charities will great financial resources that might be used as a non profitable microcredit for poverty alleviation and unemployment problem from the country. So to get a successful result of charity, this education need to be incorporate in the education curricula of the country.

#### **2.4 Child Labor and Street Children**

Child labor and the phenomenon of street children increases illiteracy and deprive children of their rights. This contributes to the weakening of democracy, Sustainable development and peace building in Bangladesh. Child labor and street children are very common scenarios in Bangladesh. Many children start working when they are only 6 or 7 years old. They work in houses as servants or maids; in garment factories, engineering workshops, in the construction sector, as bus or tempo (three-wheeler transport) helpers, in the Beeri (a kind of hand-made cigarette) factories, as roadside restaurant workers and street vendors, in tea plantations, manufacturing, factory work, brick field, street sweeping, collecting garbage and other different types of risky work. (Priyangika, 1999)

The Bangladesh Bureau of Statistics (BBS) carried out the second National Child Labour Survey (NCLS) in 2002/03 which was designed in the context of the commitments made by the Government of Bangladesh, following the agreement Child Labour Convention (No. 182) 1999. The survey finds that there are about 4.9 million children working in the age group of five to fourteen years. (International Labour Organization, 2005)

The projected number of street children in Bangladesh is 445,226 (of which 75 percent are in Dhaka city); 53 percent are boys, 47 percent are girls. All categories of street children are called *Toki* ('rag pickers') by the general public, although they may be engaged in petty trading, employment, and criminal activities. The average daily income of street children is about USD\$0.55 (Consortium for Street Children, 2004). Another report from the BBC on 15 February, 2002, about street children states that

There has been an alarming increase of street children in the major cities of Bangladesh. Every morning as the sun rises a host of those street children walk vast amounts of rotting rubbish searching for used plastic bottles or similar rubbish. They use up their days with a sack over their shoulders, ceaselessly scouring through the rubbish (Lawson, A. 2002).

These child laborers and street children all are deprived of basic human rights in Bangladesh, even though it is described in the constitution as a provision of basic necessity. Every now and then child laborers or street children are involved in different crimes. Sometimes political leaders use them as their political weapons. These innocent, illiterate people are involved in different destructive activities for food and money. Some participate in political demonstrations, throwing bombs, burning public and private vehicles and properties, with no concern for their own lives. People use those vulnerable children for their political and economical advantages which are not expected in a democratic country. There are many factors that contribute to child labour or street children such as rapid population growth, adult unemployment, bad working conditions, low wages, exploitation of workers, low quality of education, lack of legal provisions and enforcement, low capacity of institutions, gender discrimination and so on.

Primary education is free in Bangladesh, but many indirect costs such as transportation, uniforms, pens, pencils, and paper/notebooks, and most importantly, food to survive is not provided without cost. Many guardians can not afford these additional costs. These children can become involved in different risky jobs and people take the advantage of their weakness by giving them low wages, even sometimes without wages just for food and shelter. (International Labour Organization, 2005). Many parents are illiterate in Bangladesh, so they send their children to work at a very early age. There is an additional cause behind the street children which is landlessness. Bangladesh is

surrounded by many rivers, so every year many people are affected by river erosion and become landless and homeless. The government is not able to rehabilitate large numbers of people, so they stay beside the street and their children become known as street children. They are deprived of their basic human rights. It is a very common and universal proverb that children are the future of the nation for every country. If any country fails to save their children, then the country will suffer in the long run. We can empower these deprived children by our cordial cooperation through obligatory religious charity and allow them to become self sustaining.

## **2.5 Corruption**

Corruption is a very important issue in Bangladesh that needs to be reduced for peace and sustainable development in the country. Corruption is a problem in areas of society including: academic circles; the media; civil service; members of parliament; politicians; government officials; businessman; students; foreign investors; and national and international non-governmental organizations. Police are for the safety and security of the nation but people always feel insecure, because the police can take bribe for any lame excuse or false from the public. Different survey reports like the Transparency International Bangladesh, the Bangladesh Unnayan Parishad say that almost all the sectors of Bangladesh are corrupt. These surveys show that about 92-95 percent of respondents believed that the police were the most corrupt department in the land, followed very closely by the customs, taxation, the bureaucracy, the judiciary including education. (Transparency International Bangladesh, 2005)

There are many causes behind corruption in Bangladesh. The root causes of corruption include lack of morality, political influences, social competition, large families, and low wages. Many officers and employees, especially in government sectors, do not think about other people's rights. They take bribes from different people to do their work though the government pays their regular salary. Many of the government officials have strong political influence in their job sector. They greatly benefit from political power. Often they give the privilege to those who are in the same political party. Sometimes their

appointment and promotion depends on their political activities, not their personal qualities, so when they recruit politically then they become biased and give privileges to a certain group. According to Johan Galtung definition of violence this is included in the cultural violence or it also include in the structural violence, because this has bad influences of politics. Many families are too large to support financially, so they become involved in corruption to help maintain their family. People are usually not satisfied in their position, social status, financial condition and they always want to get more, climb to the highest position, so do not think about right or wrong. So Peace Education will help to develop their ethical values that will save them from the temptation of corruption and bring inner peace.

## **2.6 Illiteracy**

After more than three decades of independence in Bangladesh still there are large numbers of people who are illiterate. According to a UNICEF report from 2000-2004, the literacy rate for adult males is 50 percent, and for females is 31 percent of the population. (UNICEF) Another report shows that the gap of literacy rate between urban and rural areas is very large; only 36.6 percent of people in rural areas are literate whereas 63.0 percent of people are literate in urban areas (Literacy day 2003). On International Literacy Day, 8 September, present Prime Minister Khaleda Zia said that literacy is the first step of education and the main strength of sustainable development. Secretary General of the United Nations, Kofi Annan has mentioned that literacy is a key lever of change and a practical tool of empowerment on each of the three main pillars of sustainable development: economic development, social development and environmental protection (Matsuura, Koïchiro, 2005).

So many people living in villages are still not aware of the importance of education of their children. Large numbers of parents are not educated, so they do not understand the importance of education though the government has taken many initiatives like free and obligatory primary education. Furthermore, girls are not required to pay their tuition fee

till 12th grade to remove the illiteracy and bring the awareness among the people but still it is not enough.

Many people are illiterate although they have the rights of education guaranteed to them in the constitution of Bangladesh: “free and compulsory education” in Article 17 that I mentioned in my normative frameworks. But the country’s elected leaders fail to a large extent to take care of the democratic rights of those large numbers of people and make a more effective democracy. Responsibility is not only on political leaders but also other stakeholders who are driving the government and different sectors of the country. In my point of view, peace education is a very important tool that will increase their people’s responsibility and consciousness for self empowerment and charity will help them to fulfill their necessities to a great extent.

## **2.7 Political Violence**

Violence is a very common phenomenon in different sectors of Bangladesh. It can be seen in different forms like family, social, institutional, religious and political violence etc. Political violence is the biggest problem in Bangladesh that affects the society and family as well as institutions, especially the educational institutions. Many of the killings, kidnappings, rape and torture are somehow related to politics. Students and the younger generation are influenced by the political leaders and they are involved in different crimes and forms of violence. Most of the major political parties have students’ wings and “In short, student wings constitute the parties’ private armies” (Sayeed, 2005) Educational institutions are being closed for a long time because of political violence. Large numbers of students lose their valuable time for the educational session jam<sup>6</sup>. Very few of the politicians and lawmakers’ children study in the public university, so they do not understand the real situation of the public university or they do not care about it for their personal benefits. Once university students were adored in society but presently they are recognized as terrorists or toll collectors, which is miserable for the nation and as a university graduate it makes me ashamed. As a student of public education system in

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<sup>1</sup> students cannot complete their course, exams within the time for violence

Bangladesh, it took me more than two years and half years extra time to complete my undergraduate and graduate levels in the University of Dhaka because of session jam. A letter which was published in the daily newspaper further explains the situation,

We, the students of DU seem to have become orphans hopelessly looking for the kind consideration of our honourable political leaders' kind consent to carry on our student life smoothly. The DU authority also seems to be in the same hopeless condition having virtually no power to materialise any decision against the student organisations or even against the irregularities of some of our respected teachers. As a result, we, the general students are suffering most as well as our guardians. Who really cares about all these stuff! (Sadeq, 2004).

Most of the students think they suffer in the same way. There is nothing wrong with involving students in politics but it should be more constructive and without violence. To teach constructive political action university education curriculum should be enriched with Peace Education.

Many of the political leaders are not cooperative with each other. Political leaders should be polite and tolerant, but tolerance is lacking in the political system where the major parties are often at violent loggerheads (Virtual Bangladesh: Politics, 2005). Many of the political leaders are greedy to capture power and morally degraded not to serve the country in any real sense. Many times they are involved in different types of antisocial activities like killing, black marketing, and corruption. Sometimes they are not afraid to kill their political colleagues for their personal gain or try to defeat them by trapping with different crimes. Political leaders and activists do not have proper patriotism; they express patriotism in their words but in reality it is not reflected. They burn and destroy the public and private property in the name of Hartal (strikes) or so called democratic rights. In one day's strike, billions of taka (local currency) is lost, production is interrupted, and local and foreign investors lose their interest in new investments. This is caused by the lack of real moral education from early age to the higher level of education. Often political leaders and activists try to use their power in negative ways.

Many politicians are involved in different kinds of corruption and violence through their political power, especially those who hold power in government. This political behavior occurs not only at the highest levels but also happens at the very grass roots levels. Many people are the victims of the bad exercises of political power.

Many of these problems are interrelated. For example, unemployment and poverty contribute to political violence in society because when people do not get a job then they become involved in different anti social activities and some are even used as political parties' weapons. Family violence is mostly related to poverty, illiteracy or lack of moral teaching. Religious violence sometimes occurs from a lack of proper religious knowledge and tolerance of others in society.

It is possible to remove those problems to some extent by taking some need-based initiatives. Taking charity money can fund non profit micro credit systems in every part of the country. Incorporating Peace Education in formal, non formal and informal systems will help to bring tolerance, cooperation and fairness in politics.

## **2.8 Assessment of the reality of Zakah/charity system**

Bangladesh is a Muslim majority country and people are traditionally religious. It is one of the poorest countries in South Asia. About 29 percent of the people have an income of less than US\$1 per day. “The Zakat ul mal distribute each year is estimated to be three billion taka ( US\$ 50million )” (The Asia Pacific Philanthropy, 2006. Zakah is given on the three levels in Bangladesh: personally, organizationally, and at the governmental level. The majority of people pay Zakah personally. They buy clothing (Sari, Lungi)<sup>7</sup> at a cheaper price and distribute among many people, so they get more fame among them. They also give small amounts of money just to buy some food, but it is not enough for long term poverty reduction. So every year they distribute among the same people, while the number of poor is gradually increasing day by day (The Daily Inqulab, 22nd October 2005). Zakah is mostly given as token charity which does not work for the poverty alleviation, because the small amount they give is not enough for the large number of the population that lives under poverty. There is a report on The Daily Star say, “the population is estimated for 2005 to be approximate a little over 144 million and where 45 percent of the population is estimated to be below the poverty line, there are at least 65

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<sup>7</sup> Sari is traditional clothing for women and Lungi is for men

million reasons for Zakah money to be spent carefully and judiciously” (The Daily Star, 12 October 2005 ).

There are several agencies and organizations who are working with Zakah projects such as the Ministry of Religious Affairs, Islamic foundation, and Islamic Bank Bangladesh Limited, Muslim Aid Bangladesh, Anjuman Mufidul Islam and so on. They give clothing, food and cash from the Zakah money (Muslim Aid Bangladesh, 2002). The government of Bangladesh has a Zakah board established in 1982 which is organized by famous Islamic scholars and prominent persons in the country under the Ministry of Religious Affairs. They have a scholarship program for poor students, rehabilitation and training for poor women, rehabilitation of widows, housing for the poor, and distribution of rickshaws for the unemployed young people in villages (Ministry of Religious Affairs). Islami Bank Bangladesh Limited has different programs such as a scholarship program for poor students, help for different educational institutions. They have also health services and training programs for rural men and women like poultry training and sewing training. They also have relief and rehabilitation programs for natural disasters (Islami Bank Foundation). The government and different organizational programs cannot fulfill their requirements because of lack of funding.

In the general school curriculum there is Zakah education as part of the Islamic religious book for the secondary level but it is not enough to know the Zakah system properly. Additionally, many teachers do not have formal religious training or even general education training.

Madrasah education is a combination of religious and general education in Bangladesh. In this education system, students study Zakah education from primary to graduate levels. This education is not effective for the Zakah implementation in Bangladesh because of the lack of teachers training, People can also learn about Zakah education from non formal education like different Islamic seminars, Mosque-based discussion and media. To implement this system more effectively teachers should be trained with Peace Education pedagogy. “Such a fundamental shift can come out only by education at all levels, from

small child to the post-graduate, the industrial manager, the civil servant and the statesman” (Burton, 1996, p.1). If wealthy people pay their Zakah money properly it will be helpful in removing poverty, illiteracy, and unemployment from society. As a result social and political violence will be reduced in a short time in Bangladesh. The country will improve development rapidly if Zakah is collected and distributed in a more organized way. Zakah money will help to ensure basic human rights like food, clothing, shelter, education and healthcare. It will reduce the great differences between poor and rich in society.

## **2.11 Spaces for inclusion of Peace, Charity and Sustainable Development Education in Bangladesh**

Peace Education in terms of human rights education, environmental education and charity education are very essential in every stage of an education system for removing poverty, illiteracy, and unemployment. In all of the previously-mentioned education systems of Bangladesh, Peace Education, Sustainable Development Education and Charity Education should be incorporated in their curricula. This should be done through participatory peace education pedagogy such as sustainable development activities in the classroom, charity giving in local poor communities, and increasing interaction between poor and rich children in society. If it can be instilled in children at the primary level then it will continue for the rest of their lives. This will remove social differences, bring people closer and help to remove crime and conflict in society. Children are not born knowing the difference between rich and poor, but our social circumstances like family, teachers and friends teach these differences. In junior secondary level in general school system, human rights education, charity education, moral education, and sustainable development education exist to some extent. In the social science classes there are topics on the environment, and in religion (Islam) classes there is discussion about Zakah. However, these issues are not practiced or taught in the classroom in a participatory way. In secondary and higher secondary level of Madrasah education there is charity, moral and human rights education but the problem is that there is a lack of trained teachers who can present this content in an effective way to the students. It is mentionable that 7.3

percent of Madrasah teachers are trained while at the same time 37.3 percent of general secondary school teachers are trained (Election 2001: National Policy Forum, 2001). Additionally, in the Madrasah education system, human rights and charity topics are mostly taught from the Islamic point of view, and they rarely present a world viewpoint, intercultural solidarity, sustainable development, or tolerance in effective ways. That is why their education is reflected to a very limited extent in society.

At the university level, there is more violence particularly in the public universities. After completing university education students go for jobs in high levels of government and non government institutions. Every program at the university level should incorporate peace education, sustainable development education, human rights education and charity education in their regular syllabus so it can reflect practical life.

There are many teacher training institutes at all levels of the education system in Bangladesh, but not a large number of teachers are trained. Our country's teaching systems follow the "banking system of education"<sup>8</sup> which does not help students in their self-empowerment and is not rooted peace education pedagogy. All teachers should be trained in the values and skills of Peace Education so they can use them in the classroom.

Non-formal education is also a very effective space in which to implement Peace, Charity and Sustainable Development Education. Every Friday large numbers of Muslims gather in the Mosque to say their Zummah<sup>9</sup> prayer where the Imam delivers a Khutbah (speech) in a traditional way, discussing very primitive issues and usually repeating the same topics and speeches. Currently, a few Mosques have started to discuss present issues in society. In rural areas many Imams/Khatibs<sup>10</sup> give their speeches in Arabic which is not understood by most people. If on Fridays the Imams can discuss different issues on human rights, education, environment, charity in the light of Islam and modern way of

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<sup>8</sup> Education system is more hierarchical and not participatory. Teachers giving knowledge and students receiving like we keep money in the bank and take it. Education system works like this.

<sup>9</sup> Weekly noontime prayer for Muslims

<sup>10</sup> Leader of the mosque who delivers the speech

thinking on these issues, it will begin to bring peace and stability to society, but Imams/Khatibs need to be trained.

In terms of implementing Peace Education and in order to make it effective, human rights, reflection of poverty, reflection of corruption, democracy, intercultural solidarity, sustainable development and charity need to be incorporated in all levels and all systems of education curricula in Bangladesh. We also need to conduct needs assessments on the basis of social crises and needs for developing educational curriculum. Paulo Freire recommends “Interviews and surveys of students, parents, and local residents, therefore, constituted the principal means of data collection during the education research phase of curriculum planning” (Torres, et al, 1998, p. 113). The Paulo Freire peace educational pedagogy structure is

divided into subdivisions such as: content –fragmentation, relevance to the daily life of the student, issues related to the application of knowledge, suggestion made by the students for the inclusion of other content, methodology, evaluation; teacher –student relations; students – students relations; student – technical team relations; student – school functionaries, school – community relations grouping together aspects related to financial participation, following the school performance; participation in school decision making; socialization of school resources; organization of the school; structuring of the school discipline (Freire, 1970, p.115).

This could be the peace education pedagogy in Bangladesh where every one should include in the curriculum development process to make in more effective and more democratic. In the next chapter I will discuss about Peace, Charity and Sustainable Development Education implementation strategy in Bangladesh.

### **Chapter 3: Implementation strategy**

In the previous chapters I have tried to illustrate that Peace Education, Charity Education and Sustainable Development Education are badly needed in Bangladesh. I have also showed that the education system is mostly controlled by the Ministry of Education and its subordinate institutions and agencies. The country's educational systems are top down processes. To bring change in the education system we need to dialogue with those institutions and agencies as well as students, teachers and parents to make it participatory following Peace Education pedagogy. It is also reflected to some extent in Paulo Freire's pedagogy that I discussed before.

I would like to use a participatory process for my implementation strategy. In the participatory process dialogue is very important. In this chapter, I will discuss the dialogical process within different agencies in order to include Peace, Charity and Sustainable Development Education in all levels and all streams of education curricula in Bangladesh. There are different governmental, non-governmental and autonomous agencies that are related to the education sectors and they are listed in a chart below. Additional field level study and research in the country is needed to make the dialogical process more successful. I will interview students, teachers, parents and local people to understand the real needs of Peace Education, Charity Education and Sustainable Development Education in the education system.

#### **3.1 Funding the years project**

Islami Bank Bangladesh Limited (IBBL) has Zakah project which also has funding. They want to implement Zakah in the state level that I mentioned. So they could potentially be the biggest possible financial resource for the project. The Bangladesh government could also be a financial resource for the project, because it is in their interest to invest in development. Other non-governmental banks will likely be interested in peace and sustainable development education in the country. This project will also seek to discover international donors who are working for Peace Education and Sustainable Development

Education in the world. Finally, there are many international organisations working in education sector of Bangladesh like USAID, NORAD, BRAC, SIDA, IDB, ADB, CIDA (Aid Harmonisation & Alignment). So they will be also potential donors for the project.

### **3.2 Project time line**

My dream is to see Bangladesh become a peaceful, educated, corruption-free and moving towards sustainable development within the next 20 years. The pilot project will be for five years where I will develop complete Peace, Charity and Sustainable Development Education curriculum for the formal education as well as non formal and informal education system to implement this education in all level. The first two years of the project will be to work on curriculum development and implementation through a dialogical process with different agencies that are related to the education system in the country. My hope is to then propose to incorporate the project in the formal education system through government. At the same time, the project will run a pilot project in the non governmental education institution in the third year. Our organization will also work with the government to monitor the curriculum implementation and its results. This project will be part of the government's regular educational activities. It will bring lot of financial support for poverty alleviation through charity as well as it will bring Peace and Sustainable Development to the country.

At the beginning I will seek out people who are interested in my project and also interested in working with me. I will select eleven people from different professions like professors, teachers, doctors, engineers, lawyers and so on. I will select a couple of professors from the University of Dhaka, because they have good links with different government and non-government leading people in the country. I will select two enthusiastic young people as project officers from the selected eleven who want to work with me. Then I will start an organization named Association for Peace in Bangladesh (APB). It is mentionable that my previous experience as president of several students' organizations during my university life will help me to operate this new organization successfully. Additionally my colleagues and friends will be my helping hand for my new

project. This organization will be registered from the Ministry of Social Welfare. It will take some time, but we will start working. It will not be very difficult to do registration because I have worked for various organizations in this capacity. After two months, we will work to arrange a curriculum development workshop on Peace, Charity and Sustainable Development Education in Bangladesh with local experts for week. We will draft curriculum that will guide us in doing field research for curriculum development. Next one month we will make questionnaires and plan for field level research. The next three months we will be engaged in data collection, interviews, and dialogues with the different levels of society - from rural to urban people. We will dialogue with different stakeholders who are related to the education field following the chart. After field research and dialogue, we will work to write a report on our field research. At the same time, we will work to arrange another curriculum development workshop within four months with local and international experts for 10 days. In that conference, we will come up with a final curriculum on Peace, Charity and Sustainable Development Education. After one year, our organization will continue the dialogical process with important agencies, give them the complete curriculum, and implement it in the formal education curriculum in the country. Over the next three years this project will operate pilot projects in private institutions where we will train teachers on Peace, Charity and Sustainable Development Education. To run the project we need rent an office, buy computers, higher expertise from different fields, office stuffs that we cost finance to get the project successful. I have mentioned a project budget in the **appendix 1**.

### **3.4 Peace orientated education reform strategy in Bangladesh**

To implement peace-oriented education, I will start different programs that will make my project successful. These will include Peace, Charity and Sustainable Development Education related activities and knowledge. The main objectives of the programs will be to remove poverty; bring peace and stability through religious teaching. They will also bring religious harmony to society. The main process of teaching and learning will be dialogue with different people from the every level of the society. This education will place emphasis on the formal education system though it will include non-formal and

informal education systems. I have provided a chart of my strategy for peace-orientated education reform in Bangladesh below. It will include brief ideas about the types of programs, key objectives, main topics, implementation strategies, key methods of learning and teaching:

*Peace orientated education reform strategy chart*

Type of Programs	<ol style="list-style-type: none"> <li>1. Peace Education &amp; Basic Human Rights” as a Universal Education in terms of religion</li> <li>2. Peace education in light of modern education as well as the Islamic point of view, Charity for peace</li> <li>3. Sustainable Development Education (Sustainable human development, environmental awareness, sustainable way to use the limited resources )</li> </ol>
Key objectives	<ol style="list-style-type: none"> <li>1. Understanding similarities and differences in approaches to human rights from the international community, Islam, and other religions</li> <li>2. Understanding the role of religion in promoting education, employment and peace</li> <li>3. Promoting peace and nonviolence through Human Rights Education based on religious values</li> <li>4. Non profitable microcredit program through charity</li> <li>5. Different poverty alleviation education programs through Charity</li> </ol>
Main topics	<ol style="list-style-type: none"> <li>1. Causes and effects of violence and corruption in society</li> <li>2. Democracy, individual and collective rights and responsibility in society</li> <li>3. Moral learning and practice through Peace Education. (Honesty, truthfulness, cooperation, responsibility, respect, tolerance)</li> <li>4. Multiculturalism</li> <li>5. Religion for peace</li> </ol>
Implementation strategies	<ol style="list-style-type: none"> <li>1. Dialogue, interviews with different government officials, political groups, religious groups, professionals, NGO representatives, students, teachers and parents</li> <li>2. Include Peace, Charity and Sustainable Development Education in all levels of education system in the country.</li> <li>3. Peace Education implementation through mosque, temple, church, pagoda, and club</li> <li>4. Incorporate the media in the education activities</li> <li>5. Teachers and Immams/Khatibs’ training</li> </ol>
Key methods of learning and teaching	<ol style="list-style-type: none"> <li>1. Participatory education in the regular classroom, formal education system</li> <li>2. In non-formal education system (seminars, dialogue, presentations, interviews)</li> <li>3. Participatory discussions in the regular religious settings</li> <li>4. Different publication in the print media, dialogue in the electronic media.</li> </ol>

### **3.5 Participatory approach for implementation**

The implementation process will be participatory from the top to bottom levels as well as bottom to top levels. I will include micro issues that concern students, parents and teachers and macro issues that concern different ministries, their subordinate agencies and political parties. “The micro-situations are caused by the conditions in larger sectors of human society (macro-conditions)” (Haavelsrud, Magnus.1996, p.60). “Macro process and structures influence micro process and structures and vice versa” (P.106). I prefer to first focus on changes in the macro level to make the education system more effective in all levels of the society in a short period of time. I will work with different agencies, scholars, and leaders to develop a complete curriculum of Peace, Charity and Sustainable Development Education and include it in the different education systems in Bangladesh. My plan shows that I have placed more emphasis on dialoguing with government agencies because the education sector is mainly control by them. “Public education is not only a state function in terms of legal order or financial support; the specific requirements for degrees, teachers requirements and qualifications, mandated textbook, and required courses for basis curriculum are controlled by state agencies and designed under specific public policies of the state” (Trees, 1985:4793). I will make contact with them through my organization and I will use my personal connections with different people as well as my professors in order to help me to reach all people I mention bellow. I will also engage students, teachers, parents and local people in this process by taking interviews and researching their needs. This dialogue will also raise awareness among people about the importance of this kind of education for the country.

My normative frameworks and situational analyses will be my supporting resources to convince high officials and policy makers. There should be relationships between education and government, education and economy, and education and citizenship building in every country (Torres, C.A, 1998). I believe this educational project has good potentials for government, economy and citizenship building. The country’s government is democratic and Peace Education helps to make the democracy successful that I mention before. This education also helps to empower and critically analyze situations,

which is very important citizenship building. “Peace Education, in seeking to facilitate the development of reflective and critical thinking, and the capacity to view the world as a whole in a global perspective” (Reardon, 2002). Zakah education will be a economically beneficial for the county if it is implemented in a successful manner. Considering the large number of people in the country as well as in the world, Sustainable Development Education is extremely important. To carry these educational values in mind, I will start dialogue process with my target groups. I have given a dialogue chart as well as a description to follow up but it might change based on different situations.

### **3.5.1 Dialogue with Zakah related different agencies**

At the beginning of dialogue process our organization will discuss two agencies who are working in the Zakah sector. One is Islamic Foundation Bangladesh Zakah board who are under the public system and another is Islami Bank Foundation under Islami Bank Bangladesh as a private agency. Objectives of dialogue will be to know about their activities as well as how they can help us to bring this education in the education sector following Peace Education pedagogy. We will find out common ground to work together in different aspects. We will select a couple of participants for our curriculum development workshop. I will also discuss the importance of Peace Education in the present time and seek their cooperation to develop Peace Education in Islamic context. I will share my experience in Peace Education Curriculum Workshop in Islamic context at Toronto in Canada that will help them to understand contents and needs. It is mentionable that the Zakah Board of Islamic Foundation was on 5 January 1982 to collect Zakah and distribute the money among the poor in an organized way. The board comprises thirteen members of prominent Muslim scholars from the national level. They have different programs including training program for unemployed, educational assistant for the poor and so on (Islamic Foundation Bangladesh). Islami Bank Foundation established in 1991 has been working with several programs for the welfare of distressed humanity and to make poor, down-trodden, landless and asset-less people for self-reliant ( Islami Bank Foundation, n.d)

### **3.5.2 Dialogue with Parliament Members**

It is very much important to dialogue with the parliament members, because they are the policy maker of the state. First of all we will go those parliament members who want to implement the Zakah system at the national level to remove poverty from the country. We will discuss with them in detail about the education reform project for every stage of education in Bangladesh and include Peace, Charity and Sustainable Development Education in the education curricula in the country. They can discuss the issues in parliament for education reform for the betterment of the country.

### **3.5.3 Dialogue with different Ministry of the country**

I will dialogue with different ministries including the Ministry of Religious Affairs, the Ministry Education and the Ministry of Finance a minimum of a couple of times as per our requirements. At first I will dialogue with the Ministry of Religious Affairs, because they have already Zakah Board which established in 1982 (Ministry of Religious Affairs in Bangladesh). The objectives of this dialogue will be almost the same of Islamic Foundation and Islami Bank Foundation. Additionally we talk about how to include this education in the formal, non-formal and informal education system in the country. We will offer our draft curriculum and share our plans for subsequent curriculum development. We will also seek appointments with the Ministry of Education through the Ministry of Religious Affairs and also suggestions about how to make our next dialogues successful with the Ministry of Education.

Meeting with Ministry of Education is very important to implement this project successfully. In the first meeting we will discuss the importance of Peace, Charity and Sustainable Development Education for the country and also how to include them in the formal education system to bring peace and stability in the country. We will also discuss how this education is related to the development of the country. We will mention that Peace Educators discuss the social issues and problems. It also leads the learners to act

creatively and non-violently to humanize their social, cultural and political environments. It awakens the poor to the root of their poverty and the structural violence in their daily life. For the elite sector, it awakens them to the existence and inhuman consequences of injustice, militarization and other facts of peacelessness (Toh, S. H. et al 1987). We will also discuss the developed curriculum with local expertise and future plans for the curriculum that we developed and the need for more research. It is mentionable that the Ministry of Education is concerned with policy formulation, planning, monitoring, evaluation and the execution of plans and programs related to post primary secondary and higher education including technical & madrasah education in Bangladesh (Ministry of Education in Bangladesh).

After dialogues with Ministry of Education we will dialogue with the Ministry of Finance, which will also play a vital role in the implementation of the project. We will discuss the long term of benefits of the educational project the country, especially in the financial sector. Bangladesh has substantial dependency on foreign loan and aid. We will also discuss how they can help this project, especially in the financial sector for the future development of the country. It important to mention that from the non-development and development budget for 2005-2006, Bangladesh has a high dependency on foreign loans and foreign grants. It shows that 10.6 percent of foreign loans and 5.1 percent of foreign grants (Ministry of finance and planning). It is clear to all that most of the time foreign loans are given with a high rate of interest as well as different terms and conditions which makes problems for the country in the long run. The government of Bangladesh has given more emphasis to domestic resources for the country to be self dependent (Ministry of Finance and Planning, Bangladesh). So Zakah is a very important financial resource for Bangladesh, because here the majority of people are Muslim. The Zakah system can help to remove poverty, unemployment, illiteracy as well as remove the differences between poor and rich in society. It helps to use the idle money for more production and development

#### **3.5.4 Dialogue with National Academy for Educational Management (NAEM)**

This Academy (NAEM) is in charge of research training and evaluation of the educational sector in Bangladesh. It also provides in-service training for senior educational administrators and teachers of the secondary and higher secondary levels (Ministry of Education, 2005-2006). So it is very important to dialogue with the authority of NAEM to let them know the importance of Peace, Charity and Sustainable Development Education in Bangladesh. We will also discuss with them how we can make a training program for teachers that include Peace, Charity and Sustainable Development curriculum in their training system.

#### **3.5.5 Dialogue with National Curriculum and Textbook Board (NCTB)**

This Board is an autonomous organization under the Ministry of Education (MOE). It performs the responsibility of renewal/modification and development of curriculum, production and distribution of textbooks at primary, secondary and higher secondary levels (Ministry of Education, 2005-2006). The objectives of the discussion will be to include Peace, Charity and Sustainable Development Education in the curricula of all levels of education, especially from primary to higher secondary levels and it is a very important part of student life that education affects the rest of life. I will have a couple of meetings with National Curriculum and Textbook Board of the county. At the first meeting I will give the module I prepared for Sustainable Development Education for my research that I mention in the **appendix 2**. At the last meeting I will give them the complete curriculum that we will develop through workshops and research for a year.

#### **3.5.6 Dialogue with different government authority related to education**

I will dialogue with different government authorities who are working in the government that will include the Directorate of Inspection and Audit (DIA) who are responsible for inspection and auditing aimed at improving the standard of education of the institutions at the secondary level. The Directorate of Secondary and Higher Education (DSHE) is

responsible for the administration, management and control of post primary secondary and higher education including madrasah and other special types of education. The Directorate of Technical Education (DTE) is responsible for the management and administration of technical & vocational institutions like polytechnics and other similar types of institutes. The Council of Bangladesh Institute of Technology (CBIT) is meant for academic control of four Bangladesh Institutes of Technology (BITs) in the country and also for conducting examinations. The Education Boards authority includes three education boards: the Secondary and Higher Secondary Education Board, the Madrasah Education Board and the Technical Education Board (Ministry of Education, 2005-2006). The objective of my discussion with them is to let them know about the importance of Peace, Charity and Sustainable Development Education in Bangladesh and take suggestions from them as to how this educational process can be successful because they are working in the education sector.

#### **4.5.7 Dialogue with different University Authority**

We will dialogue with different university authorities including the National University. National University is responsible for academic control of all the affiliated colleges offering courses in Degree Pass, Honours and Masters and for conducting Bachelor Degree and Master's examinations (Ministry of Education, 2005-2006). The objectives will be same as before, discuss about the importance of Peace, Charity and Sustainable Development Education and incorporate this education in the all colleges under the National University considering its great future in part in the country.

#### **3.5.8 Dialogue with Political Leaders**

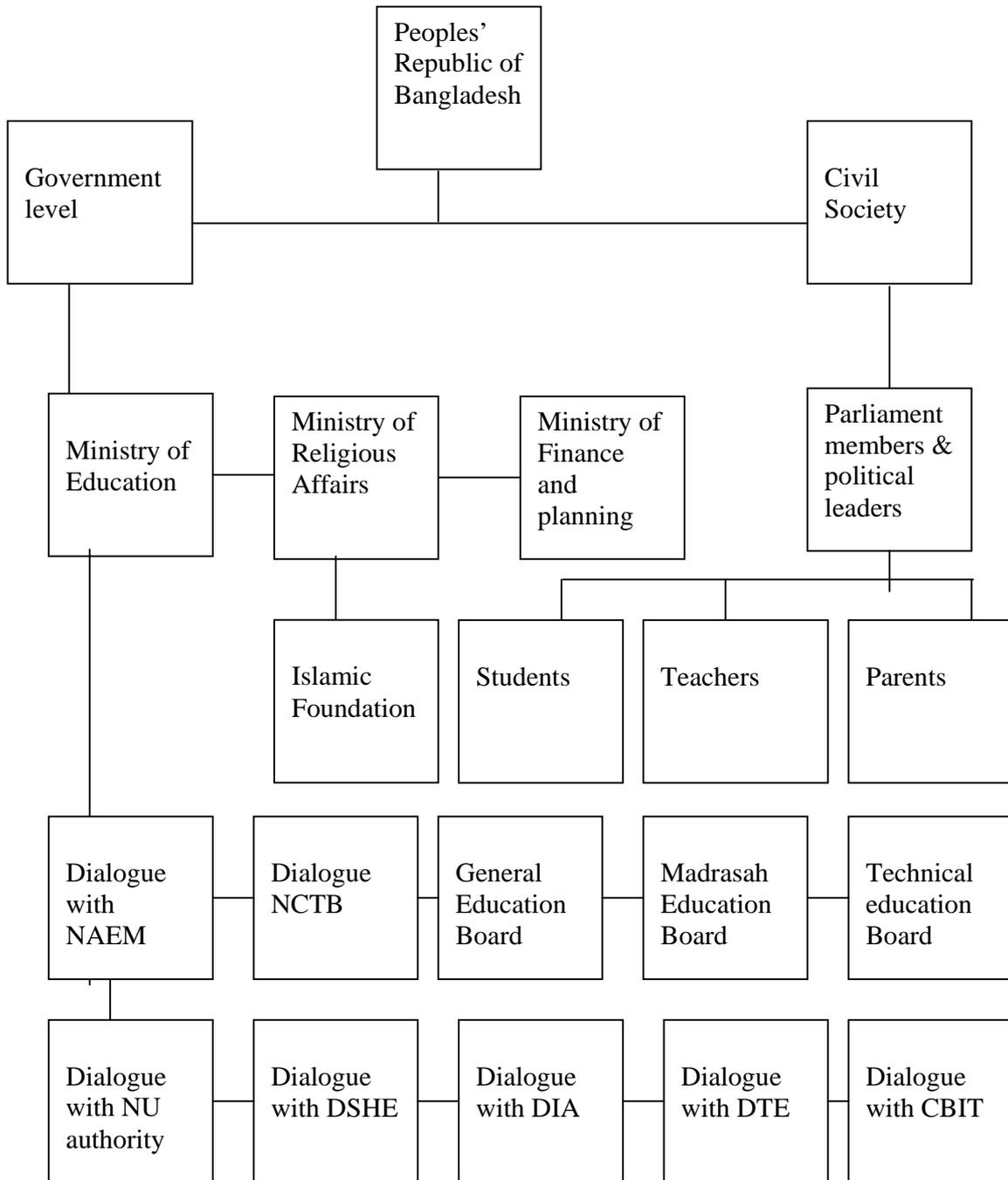
There are many political parties in Bangladesh and in the last election in 2001, about 96 political parties participated. It will be difficult to talk with all political parties. So I will talk with the major political parties that are Bangladesh Awami League (AL), Bangladesh Nationalist Party (BNP), Jatiya Party (JP - Ershad), Jamaat-e-Islami (JI), Islami Oikka Jote (IOJ), and Jatiyo Samajtrantik Dal (JSD) (Bangladesh: Law, Advocacy

and Politics). Dialogue with different political parties will pave the way to implement the project in a democratic way though a few political parties might not be in agreement with the concept; a few political parties might even be against this policy. And it is better to dialogue with most of the big political parties in the country so that my project will be more democratic. We will try to get some feed back that will help us to develop our curriculum and make our project successful.

### **3.5.9 Students, Teachers and Parents participation**

It will be difficult to have interviews with all the students, teachers and parents from all over the country. But I will take interviews from the different students, teachers and parents from different schools and Madrasahs from the very level of formal education system like primary to the university level. I will include from rural and urban both areas students, teachers and parents in the interview process. I will try to learn what they think about Peace Education, Charity Education and Sustainable Development Education in Bangladesh. What are their suggestions in terms of the development of education sector of the country? What do they think about the Charity Education in terms of poverty alleviation in the county? What are they thinking about Peace Education in terms of peace in theirs institution, societies, as well as in the country? What do they think about the importance of Sustainable Development Education for the development of a country like Bangladesh? What do they think about saving their limited resources for the future generations? I will try to ensure more students participate in different level and different areas, because students are important for any kind of education reform. “Education reform can not succeed and should not proceed without much more direct involvement of students in all its aspects” (Levin, 2000, p.155).

### 3.2.10 Chart of participatory approach



In the chart above, the first target in terms of effective action is to change the rules in the macro structure regulating the micro- interactions. If it is possible to bring change at the education policy level which is operated by the government, then it will be easier to

implement Peace Education, Charity Education and Sustainable Development Education in the education system of the country. There are two main sectors, one is from government level and another is from civil society but it includes most of the sectors related to the education sector. I have selected these potential people to dialogue with and interview to start the implementation of my project, but I need to do more research in the field to identify other important groups that I might have missed. I would need to be in Bangladesh to take information from the different agencies in person to make it a successful project.

I have discussed participatory approach of implementation of Peace Education, Charity Education and Sustainable Development Education in the formal education system. In the next chapter I will try to discuss different possible programs through the charity/Zakah finance in Bangladesh.

## **Chapter 4: Peace, Zakah/Charity and Sustainable Development Education related different programs**

In this chapter, I will discuss ways to collect Zakah money collectively and how to use it properly for developmental purposes. To make this project successful within 20 years, there needs to be different programs like the teaching of Zakah, moral teaching, mosque-based programs, and interest-free microcredit program.

### **4.1 Moral teaching**

Moral teaching is very important in the education system particularly at the present time. Without morality, people are involved in different crimes in society. The teaching of honesty, truthfulness, sincerity, punctuality, and responsibility will be considered within context of moral teaching. It will teach the negative impacts of corruption, dishonesty and lying as well as good effects of truthfulness, honesty, sincerity, and justice in society. Moral degradation impacts everything from the personal level to the national level in the country. Religion, history, social phenomenon, and Peace Education will be resources for this teaching in the curriculum. "Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance, and friendship among the all nations, social or religious groups" (Symonides & Singh, p.21). This moral teaching will be taught in all levels and all systems of education including formal, non-formal and informal education. It will follow the Peace education pedagogy in the teaching systems. For this moral teaching, educators will use religious texts. For instance, Muslims students will be taught with special references to the holy Qur'an and Hadith; Christian students will be taught with the guidelines of the Bible; Buddhist students will have the special teachings of great soul Goutom Buddha; and Hindu students will be taught with special references to the Mahabharata, Bhagavat Gita, and Ramayana. Also students and teachers will find common ground in their learning process which discusses moral teaching in every religion. "There is the type of peace that inner, spiritual and

transcendental which exist in all religions – Judaism, Christianity and Islam. There is also the type of peace that seeks to eradicate power relationships, aiming at redressing the economic, social and political gap that exists between peoples and states” (The Editorial Centre for Research and Development, 2000).

#### **4.2 Mosque-based education programs and social activities**

The Islamic Foundation of Bangladesh is a public institution that has different on-going projects related to education. It has a large project called Child and Mass Education under its mosque-based programs. The project was launched in 1992 with the following objectives:

(a) organizing mosque-based pre-primary schooling for children aged between four and five years and through it, increasing the rate of enrollment in primary schools; (b) imparting preparatory education to children aged between six and ten years who do not go to school and prepare them for enrolment in primary schools; (c) offering non-formal education to young boys and girls aged between 11 and 14 years who have dropped out or have never taken schooling; (d) strengthening and expanding the on-going mosque-based non-formal education and imparting literacy to the adult population aged between 15 and 35 years ; and (e) helping the literate or semi-literate keep up the reading habit and learning process throughout life.” There are about 980,000 people were made literate under the project by 2001 (Islamic Foundation Bangladesh, 2006).

Mosques are used mostly for prayer in the country, especially in the villages but it can be used as a centre for different social welfare activities like short training for men and women from small and cottage industries, tree plantation, farming, fisheries, sewing etc. It will also be important to implement awareness programs that address literacy, social rights for men and women, poverty, environment, corruption, sustainable development, AIDS, etc. Peace Education, Sustainable Development Education in the Islamic context can be part of this educational system. This educational project will be implemented in all the mosques all over the country and Zakah money can be used to meet their financial needs.

#### **4.3 Interest free microcredit through charity**

The Microcredit system is a very popular banking activity all over the world and its pioneer is the Bangladesh Grameen Bank. Bangladeshi innovator, Professor Muhammad

Yunus, founder of the Grameen Bank, has brought a new strategy for poverty alleviation in the country as well as in the world. Many countries replicated his model of microcredit projects for poverty alleviation and self-employment. He mentions that "these millions of small people with their millions of small pursuits can add up to create the biggest development wonder" (Grameen Bank, Bangladesh). So Grameen Bank has in many ways become the model for microcredit activities. But microcredit through charity will be an interest-free credit system for poor and needy people and these people will gain more benefits from the microcredit through the Zakah fund. With the Zakah money there will be a Zakah Bank/Zakah foundation which will not only give loans, but will arrange several training sessions for the poor and unemployed so they can use the loans properly. Zakah is obligatory each and every year for the wealthy people, so the Zakah fund will grow and Zakah Foundation/Bank will get a return on their investment from the interest free microcredit system. This fund will operate differently from social welfare businesses in order to enrich the Zakah fund.

Teacher training is very important in the education sector and this money will be spent to that end in Bangladesh. Islamic scholars as well other religious schools will help to develop teachers training programs. Imams (religious leaders) have an important role in society and they will be trained through the Zakah foundation. They will be trained to understand the mechanisms of the microcredit system, social system and also civic education so they can be more aware of the modern world. There is an imam training institution in Bangladesh but it is not sufficient for training large numbers of teachers. This training will be done at the local level because imams can get support from their local institutions. Therefore, they will not only work for religious purposes, but they can also play a great role for human resource development.

#### **4.4 Work with government and non-governmental organization**

To fulfill the constitutional basic rights of citizen in Bangladesh like food, clothing, shelter, education, health care etc., Zakah can be a great financial resource for the government. A Zakah project will work with the government to give support for different

poverty alleviation governmental projects in order to make it successful. The Zakah project will monitor all government activities to determine whether they are being implemented properly or not. There will be a Zakah foundation or Bank that will also help to build different industries and establish organizations where poor and unemployed people can get job opportunities. It will create sustainability of the Zakah project in the future.

As a non governmental organization, Islami Bank Bangladesh Limited (IBBL) has different activities through Zakah money which are known as a Sadaqua Tahbil that work on issues related to self-employment, education etc.

“The Bank has created a separate fund, which was earlier known as Sadaqua Tahbil. In 1991, the Sadaqua Tahbil was reorganized and enlarged under the new name of 'Islami Bank Foundation' with a fund of Taka 38.00 million in order to conduct social-welfare activities on a wider scale. As one of the leading non-government voluntary organizations of the country, the foundation has been working with unique and special Programs for the welfare of distressed humanity and to make poor, down-trodden, landless and asset-less people self-reliant” (Islami Bank Foundation).

In my point of view IBBL is one of the most reliable banks in terms of Zakah activities in the country. It is also one of the biggest and highest profitable banks in Bangladesh. Consequently, Peace, Charity and Sustainable Development projects can work with this Bank to make it a more successful program in Bangladesh.

#### **4.5 Zakah teaching, collection and distribution**

Zakah education will be included in the curriculum at every stage of the education system from the primary level to university level. Students will know the importance of Zakah from an early age on. Teacher will give them inspiration to collect Zakah money from their family and relatives and pay it to the school Zakah fund. All students will participate in the Zakah activities in the local area. They will help poor students and poor people in their local areas. Then they will be more interested to pay the Zakah when they are wealthy and they will also give inspiration to their parents and relatives. For social awareness, several seminars, symposiums, workshops will be arranged on the importance

of Zakah. Concerning the Zakah collection and distribution, there will be a separate central Zakah and charity board under the Ministry of Religious Affairs with the expertise of different religious groups from the country. Imams of different mosques from their locality will be in charge of collecting Zakah from the people with the help of local members, chairmen, commissioners, and even parliament members will also help to collect Zakah money properly. After collecting Zakah, they will deposit it in the government Zakah fund or certain non-governmental Zakah funds who are working with Zakah projects like Islami Bank Bangladesh Limited (IBBL). It might be possible to open a separate “Zakah Bank”. There will be an independent monitoring group with expertise who will observe the Zakah activities properly. Every year, a report of Zakah activities will be published in the daily news paper and broadcast on the radio and television to ensure a high degree of transparency for the Zakah money. I will discuss the monitoring process of my pilot project in the following.

## **Chapter 5: Monitoring and Evaluation**

Monitoring and evaluation is very important for any project to make it successful and sustainable. This project will be evaluated in different ways after implementation. The project will have an efficient monitoring and evaluation system and will help actors orient their work towards the objectives and goals to be achieved by the project. I will mention different indicators that will measure the success of the project in general. I will also mention several specific indicators for institutions, students, teachers, parents and people of the community.

General indicators of the success of my project are as follows:

- Increase in the local and national per capita income in the project area as well as in the country
- Increase in students, teachers, rich people's participation in peace, charity and sustainable development activities in society
- Increase in enrollment rate from primary to higher education levels and improvement of the quality of education in the project area
- Reduction of the drop out rate in the levels of education
- Reduction of the unemployment rate in the country
- Increase of employment opportunities
- Reduction of corruption and violence at every level of society
- More contribution and cooperation in every level of society
- Higher participation in national and regional sustainable development work
- More consciousness of and participation in local and national democratic activities

### **5.1 Education Interventions**

There will be changes in the attitudes, knowledge and behaviors among the students, teachers, and parents and overall community about Peace Education, Charity and

Sustainable Development Education which will be reflected in the society, institution as well as teachers, students and parents every aspect of life.

### **5.2 Institution-wide Change**

- Student enrollment will be increased in the different institutional levels
- Student results will be better in terms of success and students' self empowerment
- Drop-out will be reduced from primary to university level
- Rates of violence will be reduced and peace activities will be increased in the institutions
- Sustainable Development activities will be practiced more in institutions
- More innovative ways of introducing Sustainable Development and Peaceful activities in different institutions

### **5.3 Student Participation**

- More students will participate in sustainable development activities and peaceful activities in society and in the state
- More students will give charity in their school charity fund for human development
- Number of peaceful rather than violent activities performed by students from primary to university level will be increased
- More students will actively take care of the environment

### **5.4 Teachers Participation**

- More teachers will participate in peace activities in schools as well as in society
- Teacher and student relations will be improved in terms of formal and non formal setting

### **5.5 Community and Environmental Safety**

- People will feel more safe in terms their life, social security, social discrimination, and discrimination against women
- People will be less involved in activities that contribute to air pollution, water pollution, sound pollution, deforestation
- Unity among the community will be increased

### **5.6 Community Involvement**

- A greater number of people in the community will participate in peaceful activities in society
- Community consciousness will be increased in terms of sustainable development and importance of charity
- Reduction of social and political violence in the community as well as in the country
- Awareness of the responsibilities in the community will be improved
- Awareness of the importance of education in the community will be increased
- Cooperation among the rich and poor, poor and poor, rich and rich on different issues in society will be better.

### **5.7 Evaluation Method**

I will use quantitative and qualitative analytical methods to get a proper evaluation of the project. The indicators I mentioned will articulate the progress of the projects. To evaluate activities like student enrolment, student results, and student dropout, participation of different activities of students' and teachers', data will be collected from the school register. Other ways to collect data include taking interviews from students, teachers and staff. How are students and teachers giving charity to the school poverty fund? How many peaceful activities, Sustainable Development activities are students and teachers participating in? Teacher and student relations will be looked at in the same way by taking interviews from students and teachers. How many times do students and

teacher meet personally? How cooperative are students and teachers in terms of their study and other purposes? Observation methods will also be used. A monitoring division will observe different activities among students, teachers and staffs in the institution. This information will be used for evaluation.

Community activities, crimes, and peaceful activities will be measured by taking interviews from different people of the community. Data will also be collected from the local police stations, local community representatives like members, chairmen, and commissioners. Per capita income will be measured by taking interviews from the charity beneficiaries in the community. How much did they earn before? How much do they earn presently? Are they satisfied with their income? Are they benefited by charity money? Are they happy now? I will also try to collect different media information in terms of the activities in the community for a qualitative evaluation. The overall process of data collection and analysis will be another way of doing qualitative analysis.

## **5.8 Sustainability**

First five years project will be operated through donation from the local and international donors. After five years this program will be operated by the government and this program will be self-sustaining through yearly charity/Zakah money from the rich people of the country. Every year they will give 2.5% of their savings to help the poor people to perform the important obligatory financial prayer. With this finance government will operate non-profitable microcredit for the poor people. So micro loan will be back to government found and every yearly Zakah will be in the found that will make the project self sustain. In addition to making it more effective, this project will launch different businesses through micro loan borrowers, as well as the basis of local requirements. Profit from businesses, regular charity and original capital will help to sustain this project. It is mentionable that this finance will be spent mainly for poverty alleviation, because this Zakah is fixed for the people by the religion that is mentioned in the holy Qur'an.

## **5.9 The Obstacles**

Although it is very important to include this education in our systems, I believe there are some obstacles. First of all, people might think Peace Education is a Western idea so it will not be good for Bangladesh. Charity education is a religious ideology that might not be chosen by those people who do not follow religion. At the same time people also might think Zakah is Islamic ideology, so it might be the way of Islamization of the country. Sustainable Development Education is also a Western idea and it will be difficult for our country where large numbers of people are poor. Another main challenge is financing for the alternative education a program nowadays that is reflected in “Education that challenges the status quo and power structures that support only one model of economic development will always find funding hard to come by” (Goldstein & Selby, 2000). Regarding Peace Education, the pedagogy might be difficult in the beginning for participants and teachers. Teachers and participants can feel frustrated if they do not practice it before in their class room.

## **5.10 Solutions**

My normative frameworks and back ground of my project will support me showing the importance of Peace, Charity and Sustainable Development Education in Bangladesh. When people will realize the normative frameworks and the background I described, then they will be interested to implement these education system in the formal, non formal and informal education system. The Peace Education many components, charity education, environmental issues already exist in the present curriculum but it is not successful that I mentioned before. To make it successful we need to follow Peace Education pedagogy in the education systems. Charity will give us big financial support for the development, poverty alleviation and to bring social equality in the country. This is such a financial resource that make self dependent of the country instate foreign dependency. Malaysia is one the successful Zakah program that help the country to be self dependent in a great extend. This country has independent couple of year before of our country but this country’s economy is far way from our country’s economy. So Zakah system should be

obligatory in the state level and to make it successful program this education should be incorporate in the all education system, especially in the formal education system. Peace Education pedagogy will help to remove the differences between teachers and students, additionally it will help to empower the student which is hindrance in the formal banking model of education system in our country.

## **Conclusion**

In conclusion, I will say that Peace Education, Charity Education and Sustainable Development Education are very important for the country. Peace Education will help to bring intercultural solidarity, political tolerance, religious harmony, successful democracy, understanding of human rights and responsibilities as well as inner peace from the personal level to the state level. Zakah/Charity Education will help to remove poverty and unemployment and it will remove the growing gap between rich and poor in the country. It will also create opportunities for self employment. Bangladesh is a developing country where resources are limited. Consequently, Sustainable Development Education is very important. We have to be careful about our environment and our resources for the next generation. It is essential to incorporate this education in every level of the formal education system from early childhood to university education in Bangladesh. This education also needs to be included in all level of teacher training in the country. And finally, this education needs to be included in the non-formal education systems like mosque-based education as well as other religious institutions like temples, churches, pagodas, different social settings and so on. If we can implemented this education system then after twenty years there will not be any poverty, employment injustice in the society. They country will be an exemplary peaceful country in the world. I have mention in the **appendix 3** and **appendix 4** where I showed the present situation of the country and future situation of the country as a metaphor. I want to close with a quote from Reardon and Cabezudo (2000):

What is generally agreed by all peace educators, no matter what approach they may take or what framework they use, is that peace education should and can be included in the curricula of all the schools of the world. We agree, too that it should also be component of non-formal education projects and programs directed at the development of communities and empowerment of unschooled adults and those children who have no current prospects of schooling. (P.16, book.1)

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## Appendixes

### Appendix 1

#### Project budget

<b>Core cost</b>	1 <sup>st</sup> year	2 <sup>nd</sup> year	3rd year	4 <sup>th</sup> year	5 <sup>th</sup> year	<b>Total</b>
Desktop computer & accessories (a)	70000	1000	1000	1000	1000	74000
Laptop computer and accessories (b)	60000	1000	1000	1000	1000	64000
Office furniture & equipments (c)	4000	500	500	500	500	6000
Office rent (d)	6000	6000	6000	6000	6000	30000
<b>Subtotal</b>	<b>140000</b>	<b>8500</b>	<b>8500</b>	<b>8500</b>	<b>8500</b>	<b>174000</b>
<b>Administration</b>						
Project officers' allowances (e)	72000	72000	72000	72000	72000	360000
Office staff allowances (f)	14400	14400	14400	14400	14400	72000
Running cost (telephone, internet, transportation (g)	8400	8400	8400	8400	8400	42000
<b>Subtotal</b>	<b>94800</b>	<b>94800</b>	<b>94800</b>	<b>94800</b>	<b>94800</b>	<b>474000</b>
<b>General assessment and initial participatory process</b>						
Consultative meetings (h)	8400	8400	2000	2000	2000	22800
Field research(i)	12000	.....	1000	1000	1000	11000
Curriculum development workshops (j)	15000	15000	.....	.....	.....	30000
Dialogue process (k)	3600	3600	2000	2000	2000	13200
Readers printing & compiling cost (l)	1000	5000	5000	5000	5000	21000

<b>Subtotal</b>	<b>39000</b>	<b>32000</b>	<b>9000</b>	<b>9000</b>	<b>9000</b>	<b>98000</b>
<b>Teachers' training</b>						
Participants transportation (m)	.....	1500	3500	3500	3500	12000
Participants accommodation & food (n)	.....	3000	6000	6000	6000	21000
Trainers allowances (o)	.....	4000	10000	10000	10000	13000
Participants allowances (p)	.....	3000	6000	6000	6000	21000
Participants and staff refreshments (q)	.....	1000	2000	2000	2000	7000
<b>Subtotal</b>	.....	<b>12500</b>	<b>27500</b>	<b>27500</b>	<b>27500</b>	<b>95000</b>
<b>Subtotal Component</b>	2838800	147800	139800	139800	139800	841000
Overhead cost 20%	567760	29560	27960	27960	27960	168200
<b>Grand total</b>	<b>440650</b>	<b>177360</b>	<b>167760</b>	<b>167760</b>	<b>167760</b>	<b>1009200</b>

- a) There will be ten new desktop computers including two printers in the office and the price of each computer will be seven hundred dollars. Yearly its maintenance cost is estimated at one thousand dollars.
- b) There will be five laptop computers in the office and each one will be twelve hundred dollars.
- c) During the first year we will buy four thousand dollars of furniture that will include computer desks, chairs, and other necessary materials. Yearly maintenance cost five hundred dollars.
- d) Office will be rented in the centre of the capital city for six thousand dollars per year. Office will be contracted for five years under those conditions. Rent will not be increased within those five years.
- e) There will be three project officers and six assistant projects officers. Officers will get one thousand dollars and assistant officers will get five hundred each per month.

- f) There will be three office staff members and every staff member will get four hundred dollars per month.
- g) Running costs will be seven hundred dollars per month and that will include telephone, transport, internet and miscellaneous expenditures.
- h) Every month there will be two consultative meetings, one will be internal and another will be an external consultative meeting with experts from different fields. This will cost seven hundred dollars per month.
- i) There will two months of field research, taking interviews from different stakeholders including students, teachers and parents from different region. We will hire six research assistants for two months field research and their salary will be five hundred dollars each and the rest of the money will be for travel related and research expenses. After one year for the evaluation there will field level data collection and research and it will cost one thousand dollars per year. Data only will be collected from the area where project has been implemented.
- j) There will be two curriculum development workshops after the field level research with local and external expertise in the related field. The local expertise workshop will cost five thousand dollars and the external expertise will cost ten thousand dollars.
- k) Sometimes we will try to invite the stakeholders to our office, or to a restaurant. Or we will visit their offices for dialogue that will cost three thousand six hundred dollars per year.
- l) During the curriculum development process we will try to collect readers, articles and books that will cost one thousand dollars per year. UPEACE will be a good resource for the collection of readers.
- m) After the curriculum development and during the second year of the project, we will train ten teachers, five from general school and five from madrasah education system. In the third year we will train twenty teachers in two sessions from four institutions.
- n) Accommodation and food costs will be three thousand dollars for ten people during the second year and six thousands per year for the following three years.

- o) Trainers' allowances for second year will be approximately four thousand dollars and over next three years about ten thousand per year.
- p) Participants will get three hundred dollars each.
- q) The costs of refreshments will one thousand per group. In the second year there will only be one group but in the subsequent years there will be two groups.

## **Appendix 2**

### **Sustainable Development Education Lesson Plan**

#### **Title: Sustainable Development in Bangladesh**

#### **Target groups**

This lesson will be for secondary level school students to university level (From sixth grade to graduation) in a formal school system

It can also be used in non formal setting for different stake holders like governments officers, businessman, lawyers, professors, and politicians

It can further be used for Micro Credit beneficiaries in rural and urban areas

#### **Ground Rules**

Respect other's opinion

Be punctual

Use inclusive language

Explain key/basic terms

Be precise and listen carefully

Be frank and honest

Keep smiling

Respect other cultures and religions

Communicate slowly

Share experiences

Respect confidentiality

Be mindful of generalization

Ground rules will also be taken from the students/participants opinions

**Values**

Respect, understanding, cooperation, listening, participation, culture, religion, democracy, development, non-violence

**Goals**

To bring consciousness among the students to participate in Sustainable Development in their every day lives to some extent.

**Learning objectives**

To understand the definition of Sustainable Development

To raise awareness of Sustainable Development from the Earth Charter's main principles

To teach Sustainable Development Education in all levels of the education system

To understand Sustainable Development activities in a country context to some extent

**Group size**

25 students

**Total time**

Three days of classes, 45 minutes each class

**Materials**

Open space class room, black board/white board, chalk/marker, flipchart, activity card

**DAY 1**

**10 minutes** for icebreakers through sharing personal experiences of Sustainable Development in the country or out of the country:

I will discuss Sustainable Development activities I have noticed, such as when we visited a school named "Centro Educativo Universidad Nacional" located in San Rafael de

Heredia in Costa Rica. We saw there students from different grades who have different projects, such as watershed, butterfly farm, tree planting and preservation, and solar energy. As an example, students who are working in the watershed project raise awareness among people by showing how in different ways we are contaminating water the problems this creates for society as well as for the world. People throw dust, garbage, dirt, human and animal waste. Different industries and local and multinational companies throw waste/garbage of their industry into the water that contributes to tremendous water pollution in the world. It becomes the cause of different diseases for human beings, animals and also for fishes. Water is life. So if we pollute water, then we are polluting our life. The students also raise awareness to not build houses beside the river. They also ask the government to rehabilitate those people who are already living next to the river. If we look at Bangladesh we can also see that people are polluting and wasting water in different ways such as building houses on the river, and throwing their regular garbage in the water. Many industries are built beside the river in our country and the wastes of the industry are polluting water day by day. They do not have enough protection and opportunities to save water, air, or the environment from their industrial pollution. The government has taken some initiatives several times but was not successful for different reasons such as a lack of cooperation from all levels of people in society, difficulties of law and order, lack of people's consciousness and corruption. Instead of solving those problems, the government has had success in a couple of sustainable development projects like banning plastic bags which are a threat for the environment, and banning many vehicles that cause air pollution from the capital city. Dhaka was one of the most air polluted cities in the world but now it is under control after taking several initiatives like banning high-polluting taxis (the two-stroke three-wheeler baby taxis), motor vehicles more than ten years old, and industrial smoke. (Environment, 2006)

Another successful program of the Bangladeshi government was to control catching Hilsha (the national fish of Bangladesh and one of the most delicious fish in the world) fish fry (Jatka in Bengali) January to May when fish have matured. After controlling Hilsha fry (Jatka) now we have started getting 100,000 more Hilsha fish every year. Bangladesh passed an act on environmental conservation in 1995 but it is not

implementing properly in every sector. As citizens of this country we should respect the law and order of the country and be careful of our environment and respectful to our earth (The Bangladesh Observer, 2004).

**15 minutes** open question and answer about Sustainable Development

Students will be asked about Sustainable Development to learn their opinions. Possible questions for discussion are:

What is the meaning of Sustainable Development?

What do you understand by Sustainable Development?

Why is Sustainable Development important?

Do you have any idea about the UN Decade of Education for Sustainable Development?

**Participants' opinion**

Students/participants' opinions will be written on the flipchart

**10 minutes:** Definition of sustainable development

After taking participants' opinions, the teacher will give the definition of sustainable development given by the Brundtland Commission: "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their needs." (UNESCO, 2004)

In 2002, the United Nations General Assembly, recognizing that sustainable development is an urgent social and ecological need, and that education is an indispensable element for achieving it, declared the 10-year period beginning 2005 as the Decade of Education for Sustainable Development. UNESCO has been designated as the lead agency for the promotion of this Decade. The Decade of Education for Sustainable Development (DESD), from January 2005 to December 2014, provides a significant opportunity for educators of all types to collaborate in creating a sustainable future. (UN- DESD, 2002)

At present, different organizations are working for sustainable development in the world with the values and principals of the Earth Charter.

## **Short history of Earth Charter**

The Earth Charter is a declaration of international values and principles for building a just, sustainable, and peaceful world. The idea of a Earth Charter originated in 1987, when the United Nations World Commission on Environment and Development called for a new charter regarding fundamental principles for sustainable development. In 1992, former– UN Secretary General Boutros Boutros-Ghali urged for a charter at the Rio de Janeiro Earth Summit. In 1993, there was a conference in Rome organized by the Franziscan Study Center for Environment (Bernhard J. Prezwozny) where a first draft was formulated (together with Maurice Strong). In 1994, the Earth Charter initiative was formed by Canadian Maurice Strong, secretary general of the Earth Summit and chairman of the Earth Counsel, Mikhail Gorbachev, who was then president of Green Cross International with support of the government of the Netherlands. From early 1997 to March 2000 the document of Earth Charter was drafted, through an international, open process (Wikipedia, 2006).

**10 Minutes** Discussion of the 1<sup>st</sup> main Principle of the Earth Charter:

“Respect Earth and life in all its diversity” (1) (The Earth Charter Initiative, 2005)

This principle of the Earth Charter will be written on the board and then students will be asked what they understand by respect of the earth and respect of diversity? (open question).

After students share their opinions, the teachers will discuss the principle as follows:

Education for Sustainable Development (ESD) is fundamentally about values, with respect at the center: respect for others, including those of present and future generations, for difference and diversity, for the environment, for the resources of the planet we inhabit. Education enables us to understand ourselves and others and our links with the wider natural and social environment and this understanding serves as a durable basis for building respect.

In our surroundings, whatever creation we see on the earth, we are somehow dependent on and related to them. As an example, we can look at trees and think how many benefits we get from them. They give us oxygen. We can not exist in this earth without oxygen. They also give us fruits, vegetables and many trees are used to produce medicines. It makes our earth cool and it saves us from different natural disasters. We use wood to make our houses, furniture and different necessary goods. So we should not cut down trees, except if they are badly needed, and if we cut one tree, we should try to plant many more for our future generations.

### **Second part of the principle: respect diversity**

As an example, if we look at humankind, we see so much diversity in creation such as different languages, colors, and cultures; even the same color can look different. Thus we should not discriminate but instead try to know each other, so we should respect each other. Everyone has great importance for their nation as well as for the world, so we should be careful about their rights.

At the end students will be asked to learn any quotes, songs, or poems which are related to the earth, diversity, respect, or life to share in the following class.

## **DAY 2**

### **5 Minutes** Icebreakers and previous day's discussion

Students will be asked to share different quotes, a few lines of a song or poem that are related to earth, life, or diversity. After sharing quotes, teacher will move to group discussion.

### **20 Minutes** group discussion on the selected three main principles of the Earth Charter.

Students will be divided into 5 groups and they will discuss the selected three principles of the Earth Charter among themselves and what they understand from these three principles. They will also make two lists for presentation:

1<sup>st</sup>: Sustainable Development activities that exist in the family, society and country on the basis of these principles.

2<sup>nd</sup> Sustainable Development initiatives that are needed in the family, society and country

After discussion each group will present what they understand from those principles and the two lists of sustainable development activities they prepared in their group.

The three principles will be written on the board or given to them as a print copy.

Build democratic societies that are just, participatory, sustainable, and peaceful. (3)

Eradicate poverty as an ethical, social and environmental imperative. (9)

Ensure that economical activities and institutions at all levels promote human development in an equitable and sustainable manner. (10)

(Mukherjee, 2005)

**20 Minutes** presentation (every group will have 4 minutes for their group presentation)

At the end students will be asked to learn quotes on Sustainable Development.

### **DAY 3**

**15 Minutes** Icebreakers with sharing of a few quotes discussion of previous day's class and examples of the two most important sustainable development activities in the country.

Yesterday we discussed very important Earth Charter principles which are essential for sustainable development, social equality, eradication of poverty and human development. You also made two lists of sustainable development in the family, society and country. Then teacher will discuss two important sustainable practices that exist in the country.

1<sup>st</sup> Example: Zakat/Charity

Zakat is an obligatory charity for Muslims who have a certain amount of money. Every year many Muslims give Zakat to the poor in Bangladesh. It helps the poor to sustain

themselves on the planet and work for human development. The Zakat system helps to bring social equality, remove the differences between rich and poor and it also helps eradicate poverty to a great extent. We think the poor are burden of the society because they can not participate properly in development works. We also know that humankind has potential and that human resources are the biggest resource in the world, if we can make them an asset for society instead of a problem. . Zakah can help provide basic human rights like food, clothing, education, shelter, health care; all of which are very important for sustainable human development. The Islamic Bank Bangladesh Limited, the Ministry of Religious Affairs, and the Islamic Foundation are all working with Zakah money. All other religious charity and other charity can work in the same way if people pay charity properly and in an organized way.

2<sup>nd</sup> Example: Microcredit system through the Grameen Bank of Bangladesh is another system of sustainable human development. They give loans t poor women for their sustainability and development work.

General features of microcredit:

It promotes credit as human rights.

Its mission is to help poor families to help themselves to overcome poverty. It is targeted to the poor, particularly women.

It is offered for creating self–employment for income generating activities and housing for the poor.

In order to obtain loans a borrower must join a group of borrowers.

All loans are to be paid back in installments.

Grameen Bank project was born in the village of Jubra in Bangladesh in 1976 and in 1983 it transformed into a formal bank. 96 percent of Grameen Bank borrowers are women. According to a recent internal survey, 51.09 percent of Grameen borrowers' families have crossed the poverty line. The remaining families are moving steadily towards the poverty line from below. (Yunus, Mohammad September, 2004). Conventional Banking is based on the principal that the more you have, the more you can get. In other words, if you have little or nothing, you will get nothing. As result, more

than half of the population of the world is deprived of the financial services of conventional banks.

Grameen Bank starts with the belief that credit should be accepted as a human right, and builds a system where one who does not possess anything gets the highest priority in getting a loan. Grameen methodology is not based on assessing the material possession of a person; it is based on the potential of a person. Grameen bank believes that all human beings, including the poorest, are endowed with endless potential.

The first principal of Grameen Banking is that the clients should not go to the bank; it is the bank which should go to the people instead.

Grameen Bank Bangladesh Limited is a very successful example of microcredit in the world. Different countries in the world have taken this model to empower women educate their people and eradicate poverty.

**15 Minutes** student activities: (Learning to cooperate, cooperating to earn)

**Name of the activity: Working together**

**10 students** will be selected as volunteers willing to do the activity first. The teacher will prepare two types of cards for the selected students. Five cards will be given that described who can use both his/her hands and legs and on other five cards it will be written that they cannot use their legs, only their hands. All the students will be given directions that they have to cross a one kilometer road to join in a festival. Everyone should join in the program otherwise it will not be successful. They do not have money to rent a car or any other vehicle. How they can cross the road? Everyone in the groups should cross the road and arrive at the destination. After the activity there will be an open discussion.

**10 Minutes** open discussion with example questions:

How did you get across?

How did you feel waiting for help?

Did you help any one?

How did you feel once you were in the middle of the road?

(Pike & Selby, 2000)

### **7 Minutes Reflection & Evaluation**

Reflection: 4 Minutes

How do you feel in terms of this three day class?

What is your opinion of the three day class and the activities (sustainable development)?

Evaluation: 3 minutes

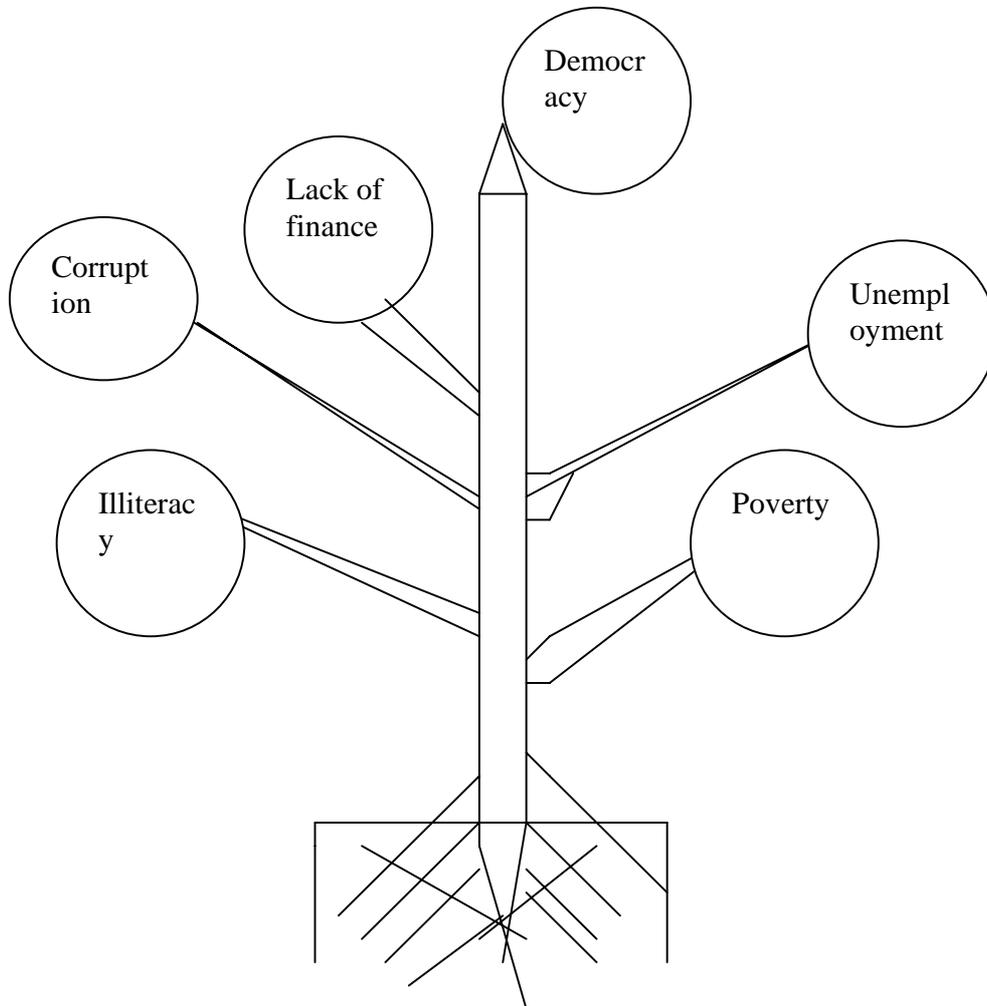
There will be picture in the class room, the 1<sup>st</sup> one is happy, the 2<sup>nd</sup> one is neutral, and the 3<sup>rd</sup> one is unhappy.

Students will be asked to stand where they think they belong after the three day workshop, in terms of goals and objectives that were discussed on the first day of class.

How much have we learned/achieved/fulfilled to reach our goals and objectives during this workshop.

### Appendix 3

Problem tree (Bangladesh)



**Appendix 4**

Peaceful three (Bangladesh)

