

AMERICAN UNIVERSITY- HONORS CAPSTONE

Transformational Education

The Togolese Case

Tchilalou Sogoyou-Bekeyi
University Honors in International Service
Spring 2012

Dr. Patrick Ukata
School of International Service

Abstract

Through the case study of Togo, I hope to demonstrate that transformational education, i.e. a mix of certain values-based educations, moral and civic education in particular, is the key in forming responsible, proactive, and ingenious individuals and good leaders in Sub-Saharan Africa. The assumption is that certain values, including universal held democratic values, in addition to country specific values and active citizenship will mold the Togolese in becoming a good and responsible citizen. Such an education will break through barriers of ethnic, group, or family based identities and subsequently creates a nation of people willing to build and maintain a functioning and accountable state. Unlike most of today's leadership, individual brought under a transformational style led education will take initiatives on the behalf of their communities and country, and will ultimately not rely on prebendalistic behaviors or clientelism for personal enrichment. Personal rule and bad governance will decrease, thus enabling Togo's development.

This study reveals that such learning is brought about largely through a combination of more settled learning environments, more positive teacher–student and student–student relationships, enhanced self-esteem and a greater sense of corporate responsibility, this latter especially when forms of service learning or other social engagement strategies are explicitly incorporated.

I choose this topic because of my personal beliefs in education, and the tremendous effects it can have on a population. As broad as education can be defined, it is undeniable that cultures, norms, and values are transmitted through teaching. I have a keen interest in development, and deeply believe that values based education may in fact be the solution for developing countries like Togo.

Transformational Education – The Togolese Case

Introduction

Ethics is about developing new habits, new attitudes. It is about becoming sensitive to different cues, susceptible to different passions, and to redefine and reassess priorities (O' Brien 1991, 25). Through the case study of Togo, I hope to demonstrate that transformational education, i.e. a mix of certain values-based education, moral and civic education in particular, is the key in forming responsible, proactive, and ingenious individuals and good leaders in Sub-Saharan Africa. The assumption is that certain values, including universal held democratic values, in addition to country specific values and active citizenship will mold the Togolese in becoming a good and responsible citizen. Such an education will break through barriers of ethnic, group, or family based identities and subsequently creates a nation of people willing to build and maintain a functioning and accountable state. Unlike most of today's leadership, individual brought under a transformational led-style education will take initiatives on behalf of their communities and country, and will ultimately not rely on prebendalistic behaviors or clientelism for personal enrichment. Personal rule and bad governance will decrease, thus enabling Togo's development.

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is undeniable that cultures, norms, and values are transmitted through teaching. I have a keen interest in development, and deeply believe that values-based education may in fact be the solution for developing countries like Togo. This essay is an attempt at developing such a theory; it also serves as a preliminary work for a field research that I intend to undertake in the next couple years. The choice of Togo lays in fact that I am Togolese, and as many will condone, there is no better feeling than giving back to thy country!

Literature Review

The literature on Togo's education is relatively poor. There is a prominent data on the disparity between male and female and its effect on the education, mainly referring to the lagging female enrolment (Sossou, and Tuwor 2008). Biraimah's (1984) study on the impact of Western notions of gender-based role expectations in third world education with Lome Secondary School as a case study notes that: "the informal curriculum reproduce[s] a significant pattern of sex-role differentiation even though the school outwardly reflect[s] uniformity and equality." The study also talks about schools' ability to impact female roles expectations. Though revealing, for it shows the importance of gender role in the Togolese education, it has yet to relate to how such education shape both girls and boys in becoming better and responsible citizens.

The misuse of educational funds is another point of discussion in the literature. Kogoe (1985) in one of his researches focuses on two measures -the reduction of both the enrollment and the price of education, and the improvement of the quality and quantity of the primary education- designed to improve the effective and equitable use of public funds for education in Togo. He further adds that education leaders in Togo miss the necessary skills for "the satisfactory functioning of schools" (Kogoe 1985). Similarly, Assiah and Pierre (2006) argue that: "unsuitable teaching methods [and] overloaded

curricula” are the causes of Togo’s educational inefficiency. Furthermore, the relationship between community participation and access to quality education is highlighted. Indeed, Bray (2003) underscores the importance of community participation in education. Evidently, neither the type and structure of Togo’s education nor its role in forming great leaders is discussed. Hence, the need of a study, which offers alternatives such as a transformational led-type education to what Togo may currently have.

Methodology

Data collection for this paper was done using scholarly articles relating to education in general and values, character, moral, and civic education in both developed and non-developed countries in particular. A data analysis was then conducted by: 1) putting the question of education in perspective as it relates to Sub-Saharan African countries, notably Togo and the need of a change given the current political and social climate; 2) defining transformational education with an in-depth focus on moral and civic education. At which point, the case of values education was made, and Togo as a case study introduced. The final step was to propose recommendations based on successful attempts in the field.

Personal Rule in Africa-Effects

Much of the literature on development has focused on “economic development” with the assumption that economic growth is needed to lift the majority of developing countries out of their misery. It is undeniable that a certain type of economic growth may in fact bring about development and to a larger extent an improvement of living standards for the population in general. Yet, the case of developing nations, like China for instance, speaks volumes about such outcomes. Interestingly enough, many Africanists have noted most, if not all of, the issues related to the lack of development in Sub-Saharan Africa;

ranging from mismanagement of resources, heritage of the colonial area, ethnic rivalries and bad leadership to the nonexistence of democracy, human capital, and knowledge know-how. Amongst these, bad governance or leadership seems to have been the most discussed.

The amount of money extorted and stolen each year from developing countries is over ten times the approximately \$100 billion in foreign assistance being provided to them by all the governments and civil society organizations in the world (UNDP 2008, 10). In many ways, corruption adversely affects a country's development, and slows down or hinders any initiatives at becoming effective and accountable to the citizenry. UNDP (2008) refers to corruption as an exacerbating factor on poverty. It negatively affects economic growth, undercuts government capacity to collect revenue and reduces its ability to deliver social services (Lash 2003; Mauro 1997). Additionally, corruption reduces spending on health care and education, and redirects this spending towards the wealthy. Corruption affects state legitimacy by eroding state institutions and public confidence when elections are rigged and the will of the public is ignored. It fosters an anti-democratic environment characterized by uncertainty, unpredictability, declining moral and ethical values and disrespect for constitutional institutions and authority (UNDP 2008).

Richard Sandbrook and Barker (1985, 36-41) contend that the economic stagnation of African states is partly due to the inappropriate policies put forth by the leaders, including: personal rule, corruption, capital accumulation, public mismanagement, public corporations working at a loss, lack of involvement in economic and civil society, the lack of promotion of agriculture, and, I will add, weak human

capital. They argue that: “capitalism fails in Africa because of the leader’s inability to create an environment in which capitalism can thrive” (Sandbrook and Barker 1985, 37).

The practice of personal rule has resulted in disastrous political and economic consequences for African countries because of its nature. Capitalism development, Sandbrook and Barker (1985, 37) add, has “prerequisite institutional conditions” that need to be in place for its success. Hence, without an environment prone for development, economic development cannot happen. One of these prerequisites is the formation of human capital.

Human Capital Theory and its Relation to Development

“The widespread policy acceptance of human capital theory in the discourse of the global knowledge economy” is a task that development economists have long been working on (McGrath 2010, 539). This aspect has also been dear to the international aid community, which through the Millennium Development Goals (MDG) has tried to eradicate poverty and achieve development with its “End Poverty and Hunger,” and “Universal Education Campaign” movements.

The focus on the primary sector is justified by arguments of equality and evidence that in countries where primary education is far from universal, “investments in the primary sector give the highest social rates of return” (Wedgwood 2007, 383). While, enrollment in primary education in developing regions reached 89 per cent in 2008, up from 83 per cent in 2000 (United Nations Summit, 2010), it is worth noting that many countries in Africa have at some point in the past half-century come close to achieving Universal Primary Education (UPE). Nonetheless their hopes for benefits in terms of social and economic development have not been very evident. Tanzania is a pertinent example.

Although there exists a connection between human capital and growth, the human capital theory is based only on the presumption that labor skills or market perceptions of skill are both durable and malleable. An assumption, which Welch (1975, 63) argues is not always true in labor markets. Moreover, the theory of human capital tends as Bowles and Gintis (1975, 82) put it:

“To locate the sources of human happiness and misery in an interaction of human nature (preferences and "abilities") with nature itself (technologies and resources). This framework provides an elegant apology for almost any pattern of oppression or inequality (under capitalism, state socialism, or whatever), for it ultimately attributes social or personal ills either to the shortcomings of individuals or the unavoidable technical requisites of production. It provides, in short, a good ideology for the defense of the status quo.”

While it is known that educational credentials perform an important function, and believed that schooling enhances worker productivity; it is arguable that development cannot be solely achieved through a universal education system or human capital path.

Values-education –Definition and Role

Education is crucial for development; however a certain type of education has to be kept in mind. Quality and targeted education such as a values-based education is what is needed. Values education is one variant of a range of titles that connotes an educational emphasis on creating a holistic, values-rich environment in learning settings, with associated values discourse. Moral education, character education, and ethics education are other titles used. Values education policies have become increasingly prominent in Western countries in the past decade. It is said to enhance a sense of moral and social responsibility concerning sustainable development, and the re-valuation of the community and the world (Ho 2006, 238). Values education is now a legislative

requirement in England-the spiritual, moral, social, and cultural development of students is even subject to inspection by the Office for Standards of Education in Schools (Taylor 2000). Similarly, in the United States the character education movement-a field analogous to values education-is now supported by federal government grants and policies. Moreover, on top of government-developed and state-based policies and frameworks, there are many values and character education programs developed by other bodies such as the United Nations Educational Scientific and Cultural Organization (UNESCO), the United Nations Children's Fund (UNICEF), and the Baha'i community (Curriculum Corporation 2003).

A number of studies in the both developed (United States, United Kingdom, and Australia) and non-developed (South Africa, Ghana, Zambia, and Dominican Republic) countries have shown that values-based education creates an environment that fosters citizenship. Citizenship is a concept that cuts across all subject areas and addresses all learning levels. According to Patrica Phelps (2004, 62), it is taught daily "by the way in which [teachers] conduct [their] classes and interact with students." She suggests that: "it is through [teachers'] example[s] that students learn how citizens act-with respect, with caring, and with empathy. Empathetic people are great citizens because they are attuned to others' needs and concerns" (Phelps 2004, 62). Ethics education increases an individual's ability to reason critically when confronted with decisions through the identification and analysis of problems and various outcomes. As Klugman and Stump (2004, 181) note: "the teaching of ethics would provide a person with the tools necessary to discover the one right action in a particular situation." Cynthia et al. (2011, 189)

confirm as well that: “the purpose of character-based education is to enhance the ethical decision making abilities of individuals.”

In his study *Education and State Formation* (1990), Green analyzes the historical relationship between the rise of the school, society, and state in England, France, and the United States. He mentions that the schools were generally designed “to spread the dominant cultures and inculcate popular ideologies of nationhood, to forge the political and cultural unity of the burgeoning nation states, and to cement the ideological hegemony of their dominant classes” (Green 1990, 35). Many colleges and universities across the United States and in other countries emphasize the importance of ethics and character in their curricula. Taft and White (2007, 615) stress that education may develop students’ ethical self-knowledge in three ways: “using an inductive method to aid students in learning ethics from a foundation of their own beliefs, distinguishing ethics from related concepts, and examining ethical conduct at four different levels of analysis: individual, group, organizational, and international perspectives.” Hence, suggesting that students receiving such an education are able to identify questionable ethics (for instance “borrowing” from government coffer) in everyday-personal and professional-situations.

However, there is concern as to whose values these policies supposedly represent and who their various approaches privilege. Many researchers contest the notion of values commonality (Charlesworth 1993; see also King 1976; Snook 2005; and Taylor 1985). Values though, are not necessarily virtues-idealized character traits; nor are they necessarily morals-duties and principles of conduct; instead they are abstract concepts attributed importance, such as materialism. Although not commonly agreed upon, one cannot deny its positive impact. Elsewhere, Peters (1965, 90-91) suggests that the very

meaning of the concept education entails connotations of moral up-lift. It would be as much of a logical contradiction, he argues “to say that a person had been educated and yet the change was in no way desirable as it would be to say that he had been reformed and yet had made no change for the better.”

Granted, values education is-and should be-a highly controversial, extensively debated subject. There are many aspects of the topic that are disputed in both theory and practice, including the meaning of the term itself. While it is widely agreed that a school cannot be a value-free environment, and that teachers are inevitably involved in the conveyance and development of values, there is much deliberation over the roles they ought to play (Admundson 1991; see also Forster and Masters 2002; Newell and Rimes 2002). There is also much dispute over what, exactly schools should be teaching students concerning values and morality, and whether it is indeed their duty to do so (Curriculum Corporation 2003; Hill 1991; Purpel 1997). Other areas of contention evidenced in the literature include the nature and variety of values education models, and the issue of which models are best.

Moral education is, of course, the quintessential example of the many-sided relationship between ethics and education. Since teachers cannot avoid imparting values in one way or another in the normal course of their activities, moral education in some sense is unavoidable. Thus the basic question is not whether, but how, it should be carried on, and those who argue that schools should be values-free have simply failed to grasp what education is really all about. Value judgments play a critical role in decisions affecting the curriculum, extra-curricular activities, school regulations, and school-community relations (Carbone 1991, 290). Indeed, value judgments may be said to permeate

the very fabric of the educational process because they influence practice in ways ranging from the basic learning climate of the classroom to the everyday tasks of grading essays, selecting textbooks, and planning teaching units. The school curriculum serves as a significant means to impart values such as harmony, peace, love, and tolerance. It is also meant to instill national and civic responsibilities that are acceptable to society and the authority of the state (Ho 2006, 225).

Because schools are expected to achieve social purposes while they educate, ethical concepts also come into play at the boundaries between social philosophy and educational policy, where issues such as equality of opportunity, integration, local control, and parent, teacher, and student rights are debated. Discussions concerning these matters always entail assumptions about the meaning of such concepts as justice, equality, and freedom, along with the economic, political, and psychological factors that usually receive more attention in the media. The social values are always operative at least implicitly, and they influence the formulation of educational policy. In the process, moreover, they have a hand in shaping the attitudes of both teachers and students. The upshot of all of this is that there is simply no denying the vital and influential presence of values in every facet of educational practice.

Civic education, for instance, is values education because the very notion of civic education that one holds is in itself bound up with values (Wright 1993, 149). Children come to school with their notions of what is right and wrong and their own conceptions of justice, honesty, cheating and so on. One of the teachers' jobs is to start to help students refine and perhaps change their ideas and deal in a rational way with the myriad moral problems that confront them. Consistent with Newmann's (1996) thesis that the

key to effective teaching is in the ambience of learning, a well-constructed, clear and intentional values education program being integrated into the fabric of the school has the potential to bring transformational changes in the learning environment of the school and its classrooms, influencing student and teacher behaviors. As Lovat et al. (2011, 167) argue:

“Starting from the premise that schooling educates for the whole child and must necessarily engage a student’s heart, mind and actions, effective values education empowers student decision making, fosters student action and assigns real student responsibility . . .”

Civic Education-Impacts on a Nation

Does civic education work? Can it teach people in emerging democracies the values, skills, and attitudes that they need to take an active part in governing themselves? Donor organizations in the United States and Europe clearly think it can. Since civil society has not been as active in helping to consolidate democracy in sub-Saharan Africa as many hoped it would be, and since many governments in the region have rolled back previous democratic concessions, donors have turned their attention to the important role that active and engaged citizens can play in pushing for more accountable and representative government.

There is no generally accepted definition of civic education or of its objectives. While civic education is sometimes as the democratic transformation of an entire society’s attitudes and values (Finkel 2003, 139), it is also seen as a means to teach the political knowledge and skills necessary for participation (Geissel 2008; Hunter and Brisbin 2000). According to another definition it aims to foster patriotism, loyalty, political support and national pride; and some authors consider the socially responsible,

community-oriented citizen as the objective of civic education (Torney-Purta et al. 1999; Westheimer 2004; Westheimer and Kahne 2004).

Recent researches suggest important links between basic civic information and civic attributes we have reason to care about. The major findings may be summarized as follow. Civic knowledge promotes support for democratic values. For example, the more knowledge citizens have of political principles and institutions, the more likely they are to support core democratic principles, starting with tolerance. To this end, Carpini and Keeter (1996) explore three possible explanations for this linkage and find substantial support for the “social learning” hypothesis that specific knowledge of civil rights and civil liberties increases tolerance for unpopular minorities.

The general aim has been to strengthen democratic political culture by showing citizens why they should support democratic norms and values, by improving their knowledge of how democratic politics works, and by encouraging them to become more active in public matters. Granted a relatively fleeting encounter with civic education later in life is not going to make much difference when weighed against the vast influence exerted by large socioeconomic factors and early socialization experiences. Hitherto, studies like that of Carpini and Keeter 1996; Dimock and Popkin 1996; Finkel 2003; Galston 2001; and Riutta, 2009 show that civic education training has a relatively high effect on political participation.

Through a questionnaire measuring democratic participation and knowledge as well as support for democratic values, institutions, and processes in South Africa, Poland, and Dominican Republic Finkel (2003) compared the responses of those who were and were not exposed to civic education. The results show that exposure to civic education had

made a difference in the way these people thought, felt, and behaved. Individuals who were exposed to civic education were significantly more active in local politics than were individuals in the control group confirming that civic education is a promising means for stimulating greater citizen engagement not only quantitatively but also qualitatively.

Riutta's (2009) exclusive focus on rural areas: the Mtwara region in Tanzania and the Luapula province in Zambia shows as well that a well-designed civic education programs can create more engaged citizens, and hence a more participatory democracy. Riutta finds that civic education in those two countries improves knowledge of rights and raises interest in politics. He also discovers that the impact of civic education is stronger on women than on men (Riutta 2009, 225). This is a particularly important finding given that women tend to be more politically marginalized than men in most parts of rural sub-Saharan Africa.

Moreover, mass attitudes in new democracies have been found to mirror shifts in elite political culture, ideology, and attitudes toward civil liberties (Gibson and Gouws 2003; Mishler and Rose 2007). Studies show that civic education among secondary school students or adults in community-based workshops significantly impacts political knowledge and participation, as well as, under certain conditions, democratic values and norms such as tolerance, efficacy, and institutional trust (Finkel and Smith 2011).

The most promising direct means for promoting democratic orientations in new democracies is through civic education programs for it teaches democratic citizenship to young people in classroom settings or to adults in community workshops, lectures, or public forums. A study assessing the impact of a major countrywide civic education initiative in Kenya during the period spanning the transitional democratic election of

December 2002 shows that activities aimed to promote civic skills, democratic values, and engagement in the democratic regime among ordinary Kenyan citizens show strong support for a “two-step model of the impact of civic education” (Finkel and Smith 2011, 418). Not only was it found that the Kenyan National Civic Education Program (NCEP) affected the knowledge, attitudes, and participatory inclinations of those directly trained in the program. Thus, enabling these individuals to become opinion leaders, responsible and active citizens by communicating new democratic orientations to neighbors, family members, and friends within their social networks. But it was also proven that civic education also has positive indirect or secondary effects in a community. Individuals who were trained in NCEP workshops went on to talk about their experiences with many others in their social networks, leading to large numbers of Kenyans-even those not directly trained in NCEP activities-being exposed to civic education messages via discussions with network partners.

Hence, when civic education leads to political discussions among network members it may then activate the whole range of social network, discussion, and deliberation effects on democratic learning and participation. Political discussions will tend to promote general political knowledge, tolerance for and awareness of the reasons behind others’ views (Mutz 2006), support for democratic institutions and processes (Gibson 2001), and political participation.

Civic knowledge helps citizens understand their interests as individuals and as members of groups. The more knowledge we have, the better we can understand the impact of public policies on our interests, and the more effectively we can promote our interests in the political process. Carpini and Keeter (1996, 238-264) offer a wealth of

evidence that political knowledge fosters citizens' "enlightened self-interest"-the ability to connect personal/group interests with specific public issues and to connect those issues with candidates who are more likely to share their views and promote their interests. Political knowledge, then, is a key determinant of instrumental rationality (see also Zaller 1992, 367).

It is reasonably clear that good citizens are made, not born. The question is how, by whom, to what end? Walzer (1989, 211) defined a citizen as one who "...is most simply, a member of a political community, entitled to whatever prerogatives and encumbered with whatever responsibilities are attached to membership. " Since Plato and Aristotle first discussed the matter, it has been clear that civic education is relative to regime type. Democracies require democratic citizens whose specific knowledge, competences, and character would not be as well suited to nondemocratic politics.

The social incorporation of younger generations into the structure of politic and the development of habits that sustain the system are rooted in young people's experiences of membership in the institutions of their communities and the exercise of rights and fulfillment of responsibilities in those institutions. Families, ethnic groups, voluntary associations, and concrete political events, among others are therefore crucial influences on civic formation. Additionally, the evolving values and worldviews of youth are important for understanding the kind of people they are becoming and the kind of policies they will create as younger generations replace their elders in society.

Community-based organizations and institutions provide pro-social reference groups where youth learn what it means to belong to a community and to matter to fellow members of that community. When young people feel connected to community

institutions they are less likely to get involved in anti-social activity (Resnick et al. 1997). These groups provide the opportunities for bonding and connecting with others, for developing a sense of collective identity; which both keeps young people and sets them on a path towards lifelong civic participation.

Like other analysts, Nie et al. (1996) emphasize the link between absolute years of formal education and the development of prodemocratic principles and attitudes, such as tolerance for unpopular groups. It is possible for schools to educate effectively in and for democracy by way of day-to-day educational practices that inspire some aspects of political and moral student empowerment? Yes, consensus about the importance of educating young people to be effective and responsible citizens has grown. Dobozy (2007) notes that by granting students greater participation rights, they are not primarily perceived as objects of care and protection, but instead are recognized as social and political subjects with rights and responsibilities.

It has also been widely agreed upon that schools and teachers play an important role in preparing individuals for democratic citizenship (Kennedy 2001; Sachs 2001). Schools and teachers provide one of the first opportunities to introduce children to democratic principles and practices. A primary mandate of Australian education for instance is the facilitation of students' understanding of the value of social justice and the rule of law (Dobozy 2007, 116). Learning about civic engagement then entails an understanding of its nature and purpose. So, experiencing democracy and human rights in their schools on a sustainable basis, in a variety of situations and on a number of levels may enable students to learn to value the meaning and advantages of the rule of law as well as the meaning and importance of open and fair decision-making processes both within and

outside school contexts.

Besides, many faithful voters make political choices based on relatively little information or misinformation. Civic engagement efforts can help remedy this, as well as foster the kind of civic values that can sustain political participation even when citizens know their actions are unlikely to achieve immediate success. Being concerned with the inclusiveness or equality of political engagement means working to promote the full range of political competencies in young adults who are most likely to feel shut out of political processes, particularly ethnic minorities and those who come from families with lower incomes or educational attainment.

Chilean sociologist Eugenio Tironi (2008) says that the answer to the question “What kind of education do we need?” is to be found in the answer to the question “What kind of society do we want.” Democracy must begin at home, and home includes the neighborly community. Referring to Dewey, Benson et al. (2008) theorize that education and society are dynamically interactive and interdependent. It follows, therefore, that if human beings hope to develop and maintain a particular type of society or social order, they must develop and maintain the particular type of education system conducive to it. That is to say, no effective democratic schooling system, no democratic society!

Clearly citizenship is more than just another subject and represents a growing recognition that schools prepare children for life and not just for work. Citizenship education concerns itself with how young citizens should be taught to live (Pike, 2007). Consequently, citizenship education helps pupils to become thoughtful and responsible citizens who are aware of their duties and rights. It also promotes their spiritual, moral, social and cultural development so that they become more self confident and responsible

both in and beyond the classroom. As such, pupils are charged to discharge their moral responsibilities in neighborhoods, communities, countries, and the wider world.

Therefore, improving the overall legitimacy, vibrancy, and inclusiveness of democracies, as well as promoting the full development and empowerment of citizens themselves are understood as definitive goals of civic education efforts. If democracy means government by, of, and for all people, we must be particularly concerned about the role educational institutions can play in enhancing the inclusiveness of the voices and votes that exert influence in all political arenas. It is in this niche of opportunities that, I would like to assess education in Togo. Known for all is that education should be a priority, and the overwhelming effects of quality education need not to be justified. What in Togo call for a transformational led-style education, and how such policies should be carried out, is the focus of the rest of this paper.

Togo-Background

The Republic of Togo is located between Benin and Ghana in West Africa and borders of Burkina Faso in the north. The country consists primarily of two savannah regions separated by a southwest-northwest range of hills-la Chaine du Togo (Agyeman-Duahl 2007, 2). Togo is commonly divided into six geographic regions. Lomé is the capital and the official languages are French, Kabye and Ewe. Eighty percent of the population is agrarian, and the country's main export is phosphate; which accounts for 40% of export revenue (Agyeman-Duahl 2007, 2).

Socio-economic Indicators: Togo

Indicator	Population	Growth Rate	GNP (US Dollars)	GNP per Capita	Human Development Index
	5.5 million	2.72%	\$8.684 billion	\$352	147 (out of 177 countries)

World DataBank.

As indicated by the World Bank's Databank data Togo has a population of 5.5 million inhabitants; its growth rate is of 2.72%, with a \$352 GNP per capita and \$8.684 GNP (US Dollars). Its human development index is 147, out of 177 countries.

French Togoland obtained independence in 1960. In 1967 Lt-Col Etienne Gnassingbé Eyadéma assumed power. The conduct of a presidential election in 1998, in which Eyadéma was returned to office, provoked international condemnation. After the constitution was amended to permit him to contest a further term of office, he was re-elected in June 2003 (Togo, in Europa World online).

After the death of his father, General Gnassingbé Eyadéma, Faure Gnassingbé was elected president in 2005 under disputed conditions, in a poll marked by violence. According to the United Nations, 500 persons were killed (Bertelsmann 2012). He was re-elected in 2010 in a climate that was not as tense, though the elections were again disputed. The opposition parties pointed out a number of flaws both in how the register of electors was reviewed and in the procedure that led to proclaiming the election results. According to the authorities though, these irregularities were not enough to mar the whole of the election process. Given severe constraints in the quality of elections, the government cannot be considered fully democratically elected.

It exists tensions between ethnic groups, particularly those between the politically dominant northerners and the economically more active southerners. This still plays a greater role in limiting the rule of law. Sentiments of distrust and mutual antipathy between the people in the south and those in the north still need to be addressed. Having enjoyed the spoils of the system throughout much of recent history, northerners still hold an excessively high number of relevant public offices compared to their counterparts in

the south (Bertelsmann 2012, 24). Accordingly, frustration and tension exacerbated by politicians based on ethnic or tribal differences in order to maintain or change the existing system have been sparking violent clashes sporadically.

There is a long-standing culture of impunity concerning the security forces involvement in human rights abuses. Abuse of public office is still endemic in Togolese society, and the embezzlement of public funds remains rampant (Bertelsmann 2012, 10). Togo's governance performance is low. The Ibrahim Index is the most comprehensive collection of quantitative data that provides an annual assessment of governance performance in every African country, and it ranks Togo 35th, with a score of 46 out 100 (Mo 2011, 3).

The Togolese state is incompetent and ineffective; it has disengaged itself from all vital sectors of the economy, leading to the privatization of sensitive sectors such as those of water, electricity and communication (CIVICUS 2006, 9). Furthermore, there is a real deficit in citizenship education that will empower the population to participate in promoting its own development. Notre Dame des Apotres, is one of the best private high schools of Lome, and Lycee de Tokoin the biggest and most renowned public high school of Togo's capital. I attended both high schools growing up; besides the regular reading, and computing none of these schools offered (still do not) civic and or moral education courses nor did they prepared me in my role as a citizen of Togo. I received an education; but of which kind and quality is another matter in itself. Why getting educated if with such education one is unable to provide for the self, the community, and ultimately the country?

Although on the political ground, the country is in the process of familiarizing

itself with democratic values, both at the level of the state apparatus and the political parties, the current operating environment is not favorable for the development.

Tolerance, non-violence, honesty and civic action are crumbling in favor of the pursuit of personal interests. The population is exposed to corruption on a daily basis but also witnesses a lack of transparency in the management of public affairs. Violence is gaining momentum within the population and reaches its peak during the electoral period with the population being the main victim. On a scale of 5, Amnesty International rank political terror in to Togo to 2, and the State Department to 3 (Political Terror Scale, 2010). This means that there is extensive political imprisonment, and execution, political murders and brutality are common.

Education is fundamental for the construction of a dynamic society. For individuals and for nations, education is the key to creating, applying, and spreading knowledge. Education is certainly the biggest investments any individual or society can make since it generates considerable and multifaceted economic and social benefits. Usually, a more educated person has access to better jobs and earns a higher income than one who is less educated. More educated societies have enjoyed a higher level of development. As Bafei (2011, 249) stipulates, education is an action exerted on others to develop their physical, intellectual and moral faculty, as well as their character. It is through education that society shared the values it privilege, that is its culture and knowledge. Education thus depends on what characterizes a society.

The structure and functioning of the Togolese educational system remained almost unchanged from the school model inherited from the colonial French. The current Togolese school system is organized by the education reform of 1975. Togo operates on a

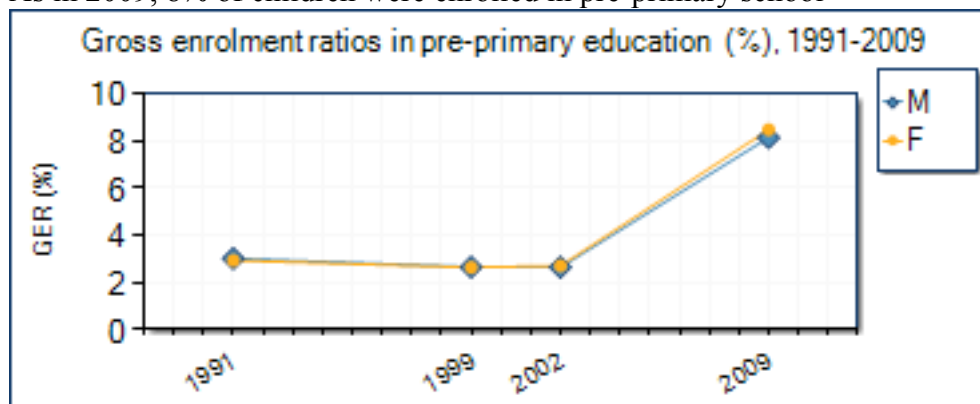
system of six years of primary, four years of junior secondary, three years of senior secondary, and two to four years of tertiary education (Bafei 2011, 252). There are two Ministries responsible for the administration and management of education in the country: the National Ministry for Education and Research (MENR) and the Ministry for Vocational and Professional Training (METFP).

UNESCO Institute of Statistics-UIS-(2011) indicates that in 2009, the Gross Enrolment Ratios (GER) was 18% for pre-primary enrolment, 101% for primary enrolment, 36% for secondary enrolment, and 6% for tertiary enrolment. The Net Enrolment Ratios (NER) was 97% for primary enrolment; percentage of repeaters was at 22% at primary level. Moreover, the pupils to teacher ratio was 44, public expenditure on education as of percentage of GDP was: 4.1. The literacy rate in adult was 61.9% and 71.2% in youth.

Pre-primary enrolment

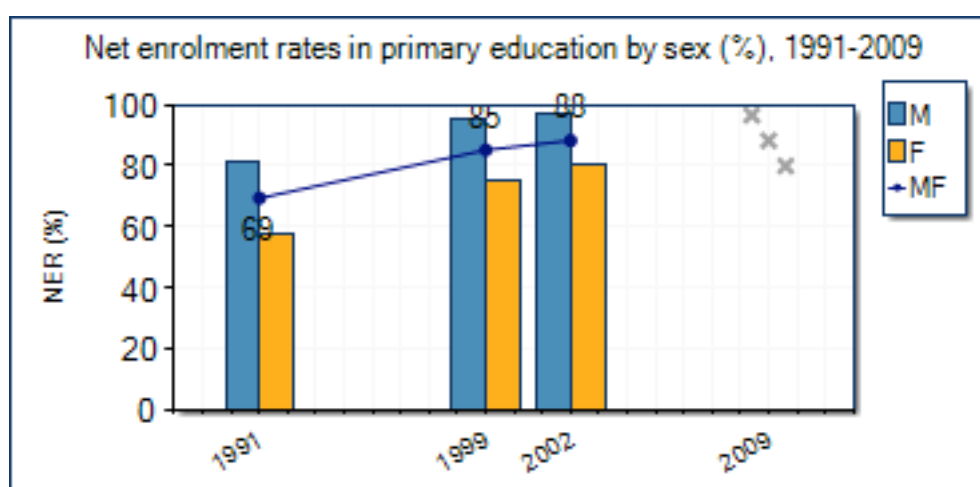
Pre-Primary	1991	1999	2002	2009	2009 Regional average
GER (%) MF	3	3	3	8	18
GER (%) M	3	3	3	8	18
GER (%) F	3	3	3	8	17

As in 2009, 8% of children were enrolled in pre-primary school



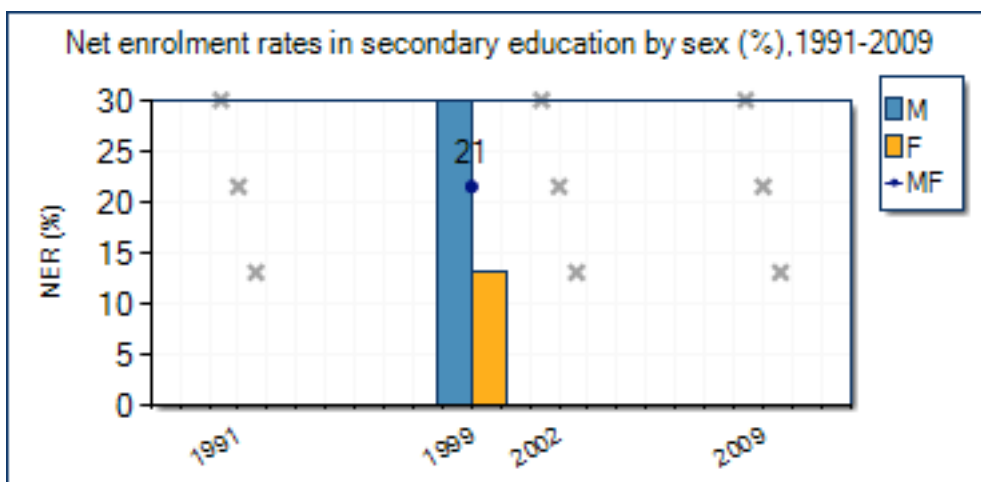
Primary enrolment

Primary	1991	1999	2002	2009	2009 Regional Average
GER (%) MF	102	126	121	135	101
GER (%) M	123	144	133	146	106
GER (%) F	89	108	108	124	97
NER (%) MF	69	85	88	...	76
NER (%) M	81	95	97	...	78
NER (%) F	58	75	80	...	74



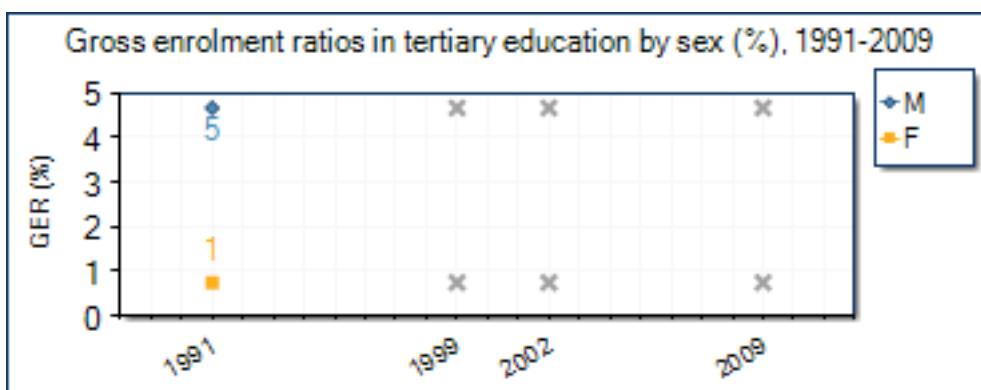
Secondary enrolment

Secondary	1991	1999	2002	2009	2009 Regional Average
GER (%) MF	21	31	41	...	36
GER (%) M	32	45	55	...	40
GER (%) F	11	18	26	...	32
NER (%) MF	...	21	...	...	...
NER (%) M	...	30	...	...	...
NER (%) F	...	13	...	...	...



Tertiary enrolment

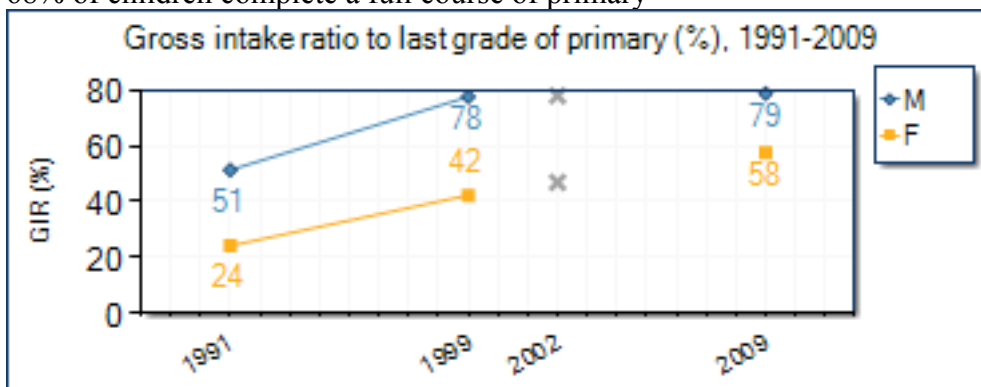
Tertiary	1991	1999	2002	2009	2009 Regional Average
GER (%) MF	3	...	...	...	(**) 6
GER (%) M	5	...	...	...	(**) 8
GER (%) F	1	...	...	...	(**) 5



Progression and completion in education

2009	2009
School life expectancy ISCED 1-6 (years)	10.6
Percentage of repeaters, primary (%)	22
Survival rate to grade 5 (%)	78
Gross intake rate to last grade of primary (%)	68
Primary to secondary transition rate (%)	70

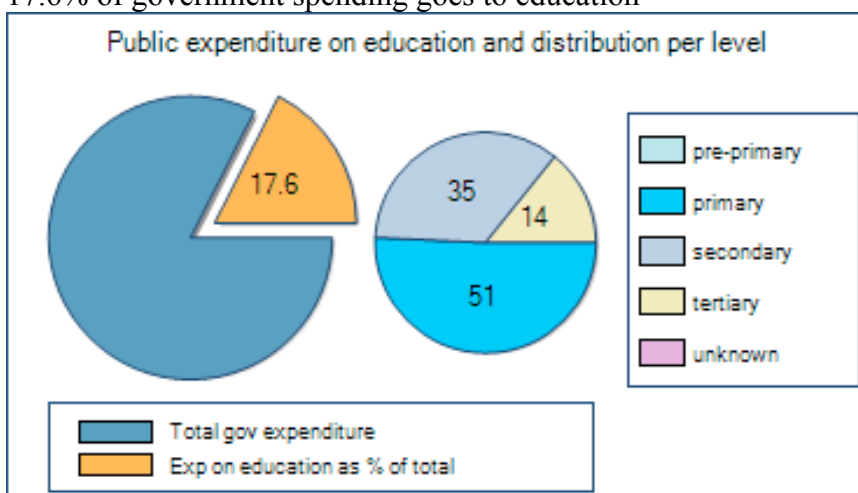
68% of children complete a full course of primary



Resource for education

2009	2009
Pupil/teacher ration (primary)	44
Public expenditure on education:	
as % of GDP	4.1
as % of total government expenditure	17.6
Distribution of public expenditure per level (%):	
Pre-primary	...
Primary	51
Secondary	35
Tertiary	14
Unknown	....

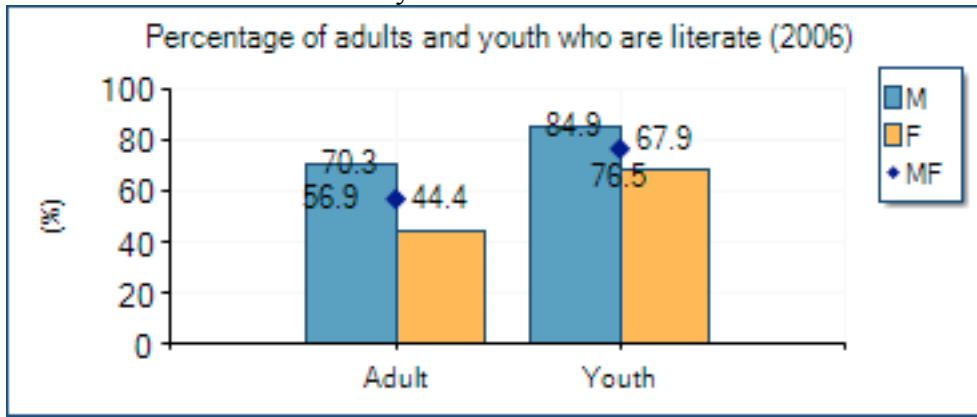
17.6% of government spending goes to education



Literacy Rates

Literacy rates	1990	2006	2009 Regional average
Adult (15+) % MF	...	56.9	61.9
Adult (15+) % M	...	70.3	70.7
Adult (15+) % F	...	44.4	53.4
Youth (15-24) % MF	...	76.5	71.2
Youth (15-24) % M	...	84.9	76.0
Youth (15-24) % F	...	67.9	66.4

56.9% of adults and 76.5% of youth are literate



UIS (Unesco Institute of Statistics) Statistics.

... data not available

** UIS estimation

GER is the number of pupils enrolled in a given level of education regardless of age expressed as a percentage of the population in the theoretical age group for that level of education. NER is the number of pupils in the theoretical age group who are enrolled expressed as a percentage of the same population.

Increasing social equity through provision of education for all is balanced with the need to maintain and improve educational quality (N'tchougan-Sonou 2001). There is an overall level of fatigue and discouragement in Togo related to ongoing economic problems and political unease as well as the limited opportunities for advancement both within the educational system and outside of it. With a weak economy, there are very few jobs, which usually go to those with “long arms” (the well-connected). Related to the scarcity of employment is the theoretical and academic nature of the Togolese educational system, which is not adapted to the needs of the vast majority of students.

Recommendations for Togo

Accountability is the cornerstone of good governance. Unless public officials can be held to account, critical benefits associated with good governance such as social justice, poverty reduction, and development remain elusive. The impacts of nonresponsive and unaccountable governance are perhaps most harshly felt by people in Africa, where corruption and governance failures are broadly acknowledged as major obstacles to achieving critical poverty reduction and human development goals. Lack of public accountability not only results in corruption and the waste of precious development resources but also seriously compromises the quality and effectiveness of public policy making, planning, and the provision of services to meet basic needs. Lack of accountability denies citizens their inherent right to influence decisions that directly affect their lives and to hold state officials accountable for the public resources with which they are entrusted.

Referring to Kanyongolo, Kubalasa and Nsapato (2010, 89) note that: “without active citizenship, democracy will be the monopoly of big men in fancy suits spouting buzzwords. The people will be treated as passive recipients of fertilizer, maize, schools, bridges, and other necessities but not real power to influence decisions.” Although the path to development, however defined, contains many other important variables, the education of the population is one of the very few that has been proved to be essential.

Education serves numerous purposes. First, it strengthens national capacity to acquire scientific knowledge and thereby better economic performance. Second, schooling is used in some instances to create and in others to preserve a sense of national identity and independence that incorporates cultural values. Consequently, education is not just a means to economic development. It has also a broader socio-cultural dimension

that needs to be taken into account when measuring its role in national development. The success or failure of education systems, therefore, in large part depends on the relevance of development programs to the overall needs of national societies. The need to preserve a diversity of culture and values is particularly urgently felt in many developing countries, especially in Togo.

The rate of return to investment in education can be estimated in the same way as returns to any other economic activity. The achievement of greater levels of democracy will not be possible unless political culture and civil society in Africa become more democratic but this will depend on the spread of more democratic values and behaviors. As democratic values and behaviors are socially learned and are not genetic, education must play a part in fostering greater democracy. Education per se does not necessarily contribute to democratization; only forms of education more consciously designed to foster democratic values and behaviors can help to further democratic processes. As UNESCO (1997, 9) puts it:

“It is clear that in this context of societal crisis and conflict, the pursuit of development in Africa is highly problematic without the flourishing of a democratic political climate. It is therefore imperative that the continent should initiate a comprehensive educational program to promote the enduring value of democracy and peace as a crucial feature in the quest for national development and transformation.”

Timing is important, and the identity-forming years of young adulthood may be an especially potent period for political development. Just as those who study institutional change recognize that timing, sequencing, or “when and in what order things happen,” can influence political outcomes, those who study political socialization know that the timing of social events matters for defining generational cohorts (Carpini 1989; Duncan

and Agronick 1995). While citizens master civic skills throughout their life, early learning experiences are thought to be especially important in terms of developing support for democratic norms. Therefore, civic education in Togo must weave teaching about democratic institutions, principles, and practices into a range of courses, from kindergarten programs that focus on promoting participatory teaching methods to senior high school programs that emphasize imparting specific knowledge about democratic institutions and practices to young adults.

What Should be Taught in Togolese Schools & The Needed Environment

Themes that should be taught should include: social and moral responsibility, political literacy and political knowledge. Moreover, school activities should aim to incorporate elements of both education about and for citizenship, i.e. “the rights that the citizen takes from his country in return for the responsibilities he has towards the country” (Smith et al. 2008, 139). Teaching children about their rights involves understanding the reciprocal responsibilities these imply. For instance, while a child has a right to be listened to and have her or his views given due weight, she or he has a corresponding responsibility to listen to the views of others. This learning can only take place through the experience of how children are treated in the school and the culture of mutual respect it promotes. One example is accommodating children who live far away or have domestic or other work commitments to complete before school.

Besides these themes, schools in Togo should pay a particular attention to the type of values that they promote. Dobozy (2007, 118) argue that political engagement and civic learning can effectively be achieved through democratic educational practices in schools that model democratic attitudes. In other words, schools setting should represent a micro-community grounded in democratic values, i.e. they need to be responsive to the

local context. Within a framework of core standards and principles, individual schools should be able to adapt to the needs of the local community and provide a relevant curriculum that takes into account local concerns and priorities. This means that a school's context and culture are crucial to educational change. Hence, instead of simply implementing compulsory new civics and citizenship, human rights or multicultural education programs, schools should start questioning what consensus there is in the local community/society concerning the notion of basic human rights for all. What is meant by the concepts 'democracy?' What are the attitudes and abilities that are thought of when we talk of human rights? Clarification of these issues would further people's capacity for meaningful cooperation both to promote what is agreed upon and to pursue dialogue on issues of difference. Such processes can be highly empowering, especially for the underprivileged and marginalized.

Schools have a key role to play in translating policies of inclusion into the day-to-day life of education. All children need to feel welcome and confident of equal treatment in Togolese schools. Schools need to promote an atmosphere of respect for all children. They should instigate a culture that ensures that no bias is tolerated that favors or discriminates against any learner or group of learners-whether in respect of admission procedures, treatment in the classroom, opportunities for learning, access to examinations, opportunities to participate in particular activities, such as music or drama, or marking of work. Togo's school age children should never be stereotyped or insulted on the basis of who or what they are; and the teachers need to start taking active measures to involve girls on an equal basis with boys. What's more, the schools need to develop policies setting out the principles of non-discrimination and ensure that all teachers,

parents and children are aware of the policies and know how to make a complaint if it is breached.

Additionally, schools in Togo need to develop policies to promote an environment of respect. These policies should be developed through collaboration with all stakeholders, including children. For example, policy and guidance can be provided on: how to promote a non-violent approach to conflict resolution both between teachers and children and among children themselves; how to promote children's active participation in school decision-making processes; and how to develop school codes of behaviors that govern the relationships between all members of the school community and contribute to educational processes. These guidelines can then be adapted and developed by individual schools, involving children, parents and teachers, all of whom need to feel ownership of the subsequent policies.

Reforming Curriculums

Curriculums will also have to be changed to respond to students' needs and the aim of values/civic education. Diverse activities can be introduced in different courses. But first, the activities should be self-contained and flexible to implement.

Integrating citizenship within particular areas of the curriculum has been advocated and many cross-curricular initiatives, with examples in a range of curriculum subjects from the expected history and geography to the less expected mathematics and music' have been reported (Davies et al. 2005). Locating citizenship teaching within the arts and humanities has also shown to be especially important if moral reasoning as well as political literacy is to be fostered (Halstead and Pike, 2006). A strong case can also be made for integrating aspects of citizenship teaching within drama for "involvement in drama is to engage the personal with wider social concerns and interests" (Franks 1999,

44). It also places emphasis upon behavior in the public domain, which is central to citizenship education. Besides, Togolese schools can mimic other successful attempts to include values and civic education in schools' curriculums. A great example is the talent program in ethics education implemented at Jordan Intermediate School in California as a means of utilizing the creative abilities of student body, staff, and community. The program had as its foundation the teaching of pride, ethics, and good citizenship for students; professional growth, solidarity, and cooperation for staff; and meaningful participation in school activities for parents (Thomas and Richards, 1979). With assistance from the faculty, students wrote the script, composed the music, and designed the choreography for the project, using the ideas represented by the various ethnic groups and parents. Schools officials and parents indicate that the project has been an extremely positive influence on the school. It has also brought the school and community into a stronger partnership, and observers also claim that student behavior has improved notably.

Another example is The Irvine Unified School District (California, U.S.), which believes there are universal moral values, those associated with “should” or “ought” to which people in all successful civilizations subscribe. These values serve as the basis for ethical behavior across all societies and all major religions. In a public education setting, therefore, it is appropriate to foster and promote such ethical values and principles. Though not inclusive of every commonly accepted moral value, the following values endorsed by the Irvine Boards of Education, has been developed to included values that are powerful and important to life: honesty, responsibility, compassion, perseverance, respectfulness, cooperation, civic duty, and courage (Vincent 2001). Such values are

relevant to the Togolese case given its records of corruption, government' inefficiency, citizens disengagement, and ethnic rivalries.

Teachers' Role

In any system of education, teachers play a highly significant role. Not only are they agents of the state responsible for the inculcation of vital skills and knowledge as well as moral values (Bourdieu and Passeron 1990), they are also agents of change, functioning often as “public intellectuals” (Aronowitz and Giroux 1991, 31). It has been argued that critically aware teachers can assist in the task of encouraging students to critically explore their own histories and voices. Furthermore, teachers have the intellectual firepower to fight effectively for work conditions that enable them to build critical awareness, so that they can “reflect, read and share their work with others”, thereby improving the “life of the mind” for entire communities (Aronowitz and Giroux 1991, 109). Lastly, teachers may redefine their roles as pro-active educational leaders who, with their students, create programs that allow social commentary, moral courage and the open discussion of pressing local and national problems.

In all these ways, teachers can operate as agents of change, providing informed intellectual input not only to pupils, but also to their families and communities. In Ghana, through the centrally controlled work of teachers, national core curriculum is presented in all regions; and it is through teachers that pupils from varied backgrounds ideally learn how to behave in standardized formal institutional settings (Boeh-Ocansey, 1997). Hence, the role of teachers is not only to prepare pupils for the world of work, but they should also attempt to form them as particular kind of citizens. However, for this potential to be realized, teachers need full support from their peers, communities, children parents, and the state. Togolese teachers are neither well positioned nor well

supported enough to implement immediately the required reforms or to engage in professional-development activities relevant to the task. Subsequently, educational reforms in Togo will also require extra support resources, such as textbooks, teaching aids and equipment, smaller class sizes, qualified teacher, better teacher salaries and so forth. As it is unimaginable that teachers should somehow have to subsidize these costs.

Teachers and Staff training

We have already established that it falls to classroom teachers to implement character/civics education, and that typically, they are not adequately trained to implement it accurately or completely. Research too has consistently demonstrated that for transformational education (or any form of intervention for that matter) to work, it must be fully and accurately delivered (Colby et al. 1977; Solomon et al. 2000). Whereas this point may seem so obvious that it is not worth repeating, the fact of the matter is that many programs and program evaluations fail to monitor the level and quality of implementation and likewise fail to build in adequate safeguards to maximize the likelihood of full implementation. Effective transformational education in Togo, hence, requires fidelity in implementation; therefore implementers need to ensure such fidelity. In other words in-service trainings for teachers and administrators have to be developed. As with principals, if staffs do not understand the initiative, they will likely implement it ineffectively or reject it for the wrong reasons. If they do not value it, then they will not implement it effectively (if at all). If they do not know how to implement it, then again they will likely implement it ineffectively.

Teaching Methods

a) Active Teaching

Additional, a certain type of teaching method needs to be promoted. Civic education programs that use active methods or participatory teaching methodologies such

as role playing but also other types of dramatization including, group decision-making exercises, group problem- solving activities, open discussions, and the like exert more potent effects on individual orientations. Role playing and other active behaviors within the small-group setting will allow individuals to practice or try out new orientations within a safe environment; and much research in social psychology suggests that these kind of exercises stimulate attitude change that is consistent with the behaviors that are being acted out (Campbell 2008; Zimbardo and Leippe 1991).

Previous civic education research confirm these processes as well, as a host of studies among school-age children (Campbell 2008; Finkel and Ernst 2005; Niemi and Junn 1998; Torney-Purta et al. 2001) and adults (Finkel 2002; 2003) in both developed and developing contexts show that exposure to democracy training that makes use of open discussions and participatory methodologies has significantly greater effects on democratic orientations than does lecture-based instruction. Besides, a summary of best practices in civic education drawn from extant research and the collective wisdom of a panel of scholars and practitioners suggests that instructional practices should be interactive, allow students to apply their knowledge and skills to community needs, and be directly relevant to young people and their communities (Syvertsen et al. 2009).

As Ghana adopted a democratic government, educators are moving toward “democratic” teaching. According to a teacher trainee at Peki Training College, Ghanaian teachers began using the active method of teaching since educational reforms were passed in 1987 (Dull 2004, 304). Hard work, social and political stability are values spread in the content of lessons. For example, students learn in a fifth grade textbook that they must engage in honest work: “We should also not do the type of work that will

become a disgrace to our country. . . We all have a duty to protect this respect [of other countries] and not bring disgrace to our country’’ (Dull 2004, 313). This is a model Togo can easily replicate. Given their proximity (next door neighbors) access to resources should not be an issue.

Likewise, Togolese students must be trained using methods that actively involve them if civic education is to have any discernible impact. When it comes to improving an individual’s democratic orientations, the frequency and quality of the democracy training, which that individual receives, are crucial. More intensive programs featuring more frequent sessions should yield more powerful effects than do one-time exercises. The results from Poland, South Africa, and the Dominican Republic all strongly confirm these expectations. Through a questionnaire measuring democratic participation and knowledge as well as support for democratic values, institutions, and processes in South Africa, Poland, and Dominican Republic Finkel compared the responses of those who were and were not exposed to civic education. The result show that exposure to civic education had made a difference in the way these people thought, felt, and behaved (Finkel, 2003). These findings confirm that, under the right conditions, civic education can have significant effects. Conversely, the findings also mean that if conditions are not right, the effects of civic education will be substantially weakened.

Current teaching methods in Togo have not encouraged participation, debate, responsibility and critical enquiry and have preferred instead to use chalk and talk, rote memorization and corporal punishment to reinforce teacher-centered discipline. As data show, these methods have proven to be inefficient. Togolese teachers should instead use approaches that target and succeed at promoting student bonding to school; committed

and informed school leadership; integrating character and academic education; direct teaching of relevant personal and social skills; parents involvement; and student reflection and grappling with moral issues; as well as adults' modeling good character. It goes without saying that classroom and school climates have to start promoting open discussion, foster mutual respect, and rely on democratic pedagogy, critical thinking about social issues, and tolerance for diverse opinions.

A great supplementary case to these suggestions is Ernst and Finkel's (2005) findings from a study conducted in 1998 that examined the impact of civic education among black and colored South African high school students. The study also examined a special USAID-sponsored program, *Democracy for All*, which has been implemented since the early 1990s by the South African government organization Street Law under the auspices of the University of Natal's Center for Socio-Legal Studies. The program was designed at minimum for weekly instruction. It involved training university students into South African high schools to teach students about issues related to democracy, human rights, elections, conflict resolution, and how citizens can participate responsibly in democratic politics.

They find that civic education changes the structure of students' orientations. Finkel and Ernst (2005, 335) argue that a democratic values dimension, comprised of political tolerance, trust, civic duty, and approval of legal political behaviors "coalesces more strongly, and in greater distinction from a political competence dimension comprised of knowledge and civic skills among students exposed to civic education than among those with no such training." Thus, the following conclusion: under the right pedagogical and classroom climate conditions, civic education can be an effective agent

not only for increasing democratic values and skills, but also for facilitating the integration of these orientations into a more general democratic belief system. As mentioned before, the same pedagogical and classroom climate conditions are necessary to the success and effectiveness of the transformational education here proposed for Togo.

b) Teaching by Example

It is not enough for school children to have internationally agreed-upon basic human rights; students indeed have a right to know that they have such rights and educators have a duty to ensure that students are adequately informed about their basic human rights inside and outside of school contexts. James's research evidence from the United Kingdom primary and secondary schools suggests that students expect teachers to engage in character development and values education. Students of all ages believe that the teacher can make a difference in contributing to their personal moral development. According to the students in James (2011) study, a successful values education program relies on the teacher as model and mentor, as well as pedagogue. What's better for Togo than to learn from one of the world's most stable democracies?

Apart from parents, teachers are often regarded as the people most likely to have an influence on students' moral character. In United Kingdom, teachers regularly acknowledge that they have an influence on a student's moral development, especially as students spend a large part of their waking hours with them in school. Such statements can be easily extended to the Togolese case for moral values and norms constitute an inescapable part of teaching and the holistic learning that research suggest has most impact on overall student wellbeing, including academic success. Teachers serve an exemplary function and can, as such, be construed as representing moral values. Togolese

teachers as a consequence, in all phases, need to see themselves as moral agents and demonstrate the kind of positive exemplary moral behaviors that the Togolese society wants to see in students as future citizens. For, the assumption is that if students themselves do not experience this kind of behaviors in their interaction with their teachers, a curriculum of citizenship or moral education can make no difference. As Lickona (1993, 20) notes:

“One of the surest ways to help our children turn their moral reasoning into positive moral behavior is to teach by example. Teaching kids respect by respecting them is certainly one way to teach by example... But teaching by example, goes beyond how we treat children. It has to do with how we treat and talk about others.”

c) Storytelling

People have used hero stories as methods of delivery for moral education for centuries. Fables and myths have long been used by adults to communicate morality lessons to children. Stories are often told as a means of creating a framework for communicating culturally accepted ideas about relationships, personal conduct, and beliefs, as well as providing a forum for discussing taboos and conflicts. The telling of stories by elders to children is a nearly universal, yet culturally defined method of creating a stable and coherent social structure (Tucker 2006). Tucker's (2006) research on hero stories in South Africa demonstrates that exploring the themes of the stories using narrative analysis had significant impact on the school children.

Likewise, Hunter and Eder (2010) research on storytelling as it relates to the process of ethical deliberation for upper elementary students in the United States reveals that the process of storytelling can be seen as a central component to understanding how students comprehend and reason out ethical ambiguities. They claim that studying the

process of storytelling is critical for understanding how students use the content of stories to exemplify insights to their own lives and moral dimensions. Through the use of stories, young children make sense of the world surrounding them. Since the use of storytelling in classrooms can offer a dramatic narrative that not only stirs the emotions but also contributes to the cognitive power of these emotions, making particular contributions to moral learning story telling should be used as a method of teaching in lower level classes in Togo. This approach should reveal to be a good fit for Togo considering the country's roots in oral cultures and traditions.

Service learning

In addition to student empowerment, collaborative learning, opportunities for student reflection, applications of course content to real-life projects (e.g., service learning) are also important. Community involvement entails learning about and becoming helpfully involved in the life and concerns of one's community, including learning through community involvement and service. Kendall (1990, 20) contends that: "Service-learning programs emphasize the accomplishment of tasks that meet human needs in combination with conscious educational growth. . . . They combine needed tasks in the community with intentional learning goals and with conscious reflection and critical analysis."

Schools in Togo then need to have students involved with local nonprofit organizations and/or youth associations. Outside the school, students could take part in local activities to see how existing institutions "aim for the public good rather than for the interest of particular groups or parties" (Bassel 2011, 4). They further have to encourage local engagement by to promoting environments in which children are engaged as active participants at all levels: as peer educators and mentors for younger children; in setting up

and running school councils that act as a forum for addressing children's concerns; in helping develop school policy, including behaviors codes and discipline; in contributing to the curriculum; in providing feedback and evaluation on the curriculum and teaching methods; as mediators helping resolve conflicts; and in participating on school governing bodies. One approach to creating a participatory environment is to employ the use of 'circle time,' a process whereby students come together each day in a circle to discuss issues of concern to them, identify problems and explore solutions (see 'The school under the mango tree,' A Human Rights-based approach to education for all 2007).

Parents' Involvement

More and more schools are recognizing that they need to be proactive about incorporating parents into the life of the school and into their children's learning in general. To this effect, Berkowitz and Bier (2004, 80) emphasize that "schools must recruit parents and community members as full partners in the character-building effort." Since, school environment and family beliefs and practices are powerful influences on the democratic orientations of children and young adults, it is advisable that a transformational education, like that proposed for Togo to take this into account. For, unless the program take accounts of these forces, it is likely to overwhelm any new messages that are taught.

Clubs Activities

Scholars argued that the practices of institutions, which enable young people to experience a sense of the collective are important precursors to civic engagement. Cross-national studies in the United States for instance, have shown that perceptions of peer solidarity at school are positively related to adolescents' commitments to public-interest goals such as serving their country, reclaiming the environment and helping less fortunate

members of their communities (Flanagan et al. 1998). Moreover, experiences of group solidarity are important because, with few exceptions, political goals are achieved by collective action. Hence, activities like the promotion of clubs or young scholar communities should be done in Togo's schools.

Anti-corruption Education

Many of the anti-corruption awareness activities are implemented in the education sector, whether through specific modules or embedded in subjects such as moral education or citizenship education. This results in corruption in the education sector being a particularly useful entry point to discuss corruption in general. It may allow students to reflect upon experiences of corruption in their environment, and it offers a unique opportunity for discussing corrupt practices in the education sector and how they affect students' education rights. Corruption can be reduced in Togo, if indeed the country chooses to reform its educational system and promote transformational education based on shared national and democratic values, geared toward developing a sense of identity and citizenship.

The partnership between GIZ (Deutsche Gesellschaft für Internationale) and the anti-corruption commission in Sierra Leone is one recent example of such an approach. From 2005 to 2008, GIZ worked with the commission to curb the negative political and socio-economic impacts of corruption, which were cited as one of the factors of civil strife and conflict in recent years (UNDP 2011, 41). The project combined awareness-raising through radio and TV programs and educational material for young people with supporting teacher aids (cartoons, posters, etc.). Six "integrity clubs" in secondary schools were also piloted, with students taking an active role in raising awareness on corruption among their fellow students and the wider education community. This

provided a sound basis for rights holders to claim their education rights and demand accountability and transparency from the Sierra Leonean government and other education stakeholders. Such anti-corruption education initiatives may be used in Togo as inclusions in national or regional curriculum (s) or managed as extra-curricular activities.

Learn from Past Successes: Countries Case Study

There is evidence that a number of African countries are now taking this wider understanding of education for democracy seriously, though there are obviously pitfalls and problems. In these countries there has been a concern with curriculum reform, moving towards more learner-centered approaches to teaching and learning and pupil involvement in school decision-making structures. In fact, Uganda and South Africa are case studies that Togo can learn from.

In Uganda, for example, education for democracy is reported to be at the forefront of educational policy. An interesting example of this in practice is the 'child for the child' project, which has been applied in more than 100 primary schools (Harber 2002, 274). The aim of the project is to promote tolerance, responsibility and respect for other children. The children are involved in the identification of problems and in the search for solutions to these problems and they are engaged in efforts aimed at helping their friends in the school and the community to solve problems. They are organized into pairs with, for example, an older child taking responsibility for a younger child or a senior pupil taking responsibility for a newcomer. Togo can emulate this for instance, by having clubs at schools dedicated to problem identifications and peer help. Since this will be a school activity, students can have a designated teacher for monitoring, and be the person to report to in case they are unable to solve the issues amongst themselves.

Numerous initiatives have contributed materially to reforming and renewing the

concepts of both citizenship and morality in South Africa. Central to this process is: The Moral Regeneration Movement (MRM) and the Race and Values in Education [RVE] initiative. The Moral Regeneration Movement (MRM) was launched in July 2000 through a series of workshops, debates and rallies (Swartz 2006, 555). The proposed method was to educate the public about the social values as contained in the constitution. Initiatives of the MRM have included a government-business partnership in which closed circuit cameras in public spaces are funded by large corporations; the establishment of the South African History Project currently developing a library of primary sources from which it is reconstructing South African history and rewriting school textbooks; and, more recently, a Draft charter of positive values.

The Draft charter of positive moral values outlines eight imperatives, which it maintains are minimal moral values to which all peaceful South Africans can aspire. The eight values describe commitments to respecting human dignity and equality; promoting freedom, the rule of law and democracy; improving material well-being and economic justice; enhancing family and community values; upholding loyalty, honesty and integrity; ensuring harmony in culture, belief and conscience; showing respect and concern for all people; and striving for justice, fairness and peaceful co-existence (Swartz 2006, 556). Simultaneous with the launch of the Moral Regeneration Movement, the Department of Education embarked on a Values in Education initiative (subsequently renamed the Race and Values in Education [RVE] initiative). The aim of RVE was to articulate common values, which should be central to the new curriculum in general and to a proposed citizenship education program for school in support of the aims of the MRM. On the final list of values advocated by the RVE were those of democracy, social

justice and equity, equality, non-racism and non-sexism, human dignity, an open society, accountability, responsibility, rule of law, respect and reconciliation.

Maybe the French system is what failed Togo. Uganda and South Africa and are both British colonies; in fact most if not all the Sub-Saharan African cases here cited are British colonies. Yet, one cannot know until comparison studies on transformational education between the French and British colonies are conducted.

Relevant to the Togolese case are three main points. First, that transformational education has been tried in postcolonial countries before, and worked. Even though, Uganda, South Africa and Togo's pasts are not exactly similar, one is left with the hope that such initiatives are doable, and work when well implemented with of course all participants being equally involved in the project. Second, from South Africa's example, Togo can start establishing a values chart that a) includes aspect of internationally recognized democratic values b) is pertinent to its culture/traditions and c) can be implemented in schools. To this effect, Togo can use the 12 democratic principles developed by The Salt Lake City School District (Utah, U.S.) as a document of base to create its own values chart:

- “-Each individuals has dignity and worth
- A free society requires respect for persons, property, and principles
- Each individual has a right to learn and freedom to achieve
- Each individual, regardless of race, creed, color, sex, ethnic background, or economic status, has equal opportunity
- Each individual has the right to personal liberties
- Each individual is responsible for his/her own actions
- Each individual has a responsibility to the group as well as to the total society
- Democratic governments govern by majority vote
- Democratic societies are based on law
- Problems are solved through reason and orderly processes

- Individual should be tolerant of other religious beliefs and should have freedom to exercise his/her own
- Each individual has the right to work, to pursue an occupation, and to gain satisfaction from personal efforts” (Thomas and Richards 1979, 579).

Third, the Ministry of Education can also take the initiative to provide means for scholars to have Togo’s history rewritten for school learning, as well as class materials like books’ content being germane to the Togolese history, traditions, and myths instead of that of the French for instance. Other approaches include, but are not limited to making civic education compulsory at all grade levels like in Lebanon (Bassel 2011), and have schools’ policy requiring competence in ethics and moral behavior prior to graduation from high schools like in The Salt Lake City School District.

For transformational education to work in Togo, the country will need to put key institutions in place in order to 1) provide an environment where such approach can thrive, 2) ensure successful implementation and compliance. The type of education here proposed is aimed at correcting Togo’s various inefficiencies, yet at the same time transformational education may not be beneficial if the leaders and/or the population are not fully committed and willing to undertake the task that is required of them. Building a “model African state” as Dr. Mkandawire argues requires three main features: a developmental state with the ability to manage and push the economy in a direction of structural change and high economy growth; a socially inclusive state with inclusive and egalitarian social policies; and a state anchored on a democratic base.

Like Dr. Mkandawire, Sandbrook (1993) posits that without an environment prone for development, the latter cannot happen. His recommendations, which are highly pertinent to Togo’s case are as follow: 1) the provision of a socio-political and legal

framework which is conducive to market relationships; in other words: security of property to encourage investments, minimum degree of social harmony, political stability, a legal framework which protects people and is respected by the population as well as the leaders, and finally a stable and rational taxation system that will entice people to produce instead of forcing them to under produce or sell their goods in parallel economies (Sandbrook 1993, 32-33). 2) Services that will facilitate production, including roads, electricity, water, telecommunications, a skilled labor force, and strong human capital. This implies the construction of school, housing, the provision of sanitation facilities and promotion of technical education.

In addition to providing adequate institutions, and the right environment for business cooperation, a couple of other key features are necessary. Togo will need to change its current consumption pattern. Currently, consumption is geared toward Western goods instead of “Togolese goods,” which ultimately creates an imbalance with the country operating at lost since it exports all the raw materials and products and is barely able to buy the finish goods. Hence, the Togolese state should start consuming what it produces, i.e. shift away from eating Kellogg cereals in the morning to whatever traditional or local dishes are prepared in the respective countries. This will prevent Togo to function at default and will enable the country to develop homegrown products and have a self-sufficient economy instead of a dependent one.

The nature of the production should be reviewed as well, for the pattern of production is as important as whether or not the Togolese state produces at all. This being said, the production should be elevated from the moms and pops operations (subsistence level) to an agro-level production; and there should be investment in food

agriculture instead of cash crops. Togo also needs to step away from producing only specific minerals, like phosphate, and start diversifying. The existing cash crops and minerals production only benefit the needs of Europeans, Americans, and to some extent Chinese industries. The Togolese state has to start producing what is beneficial for itself, not others.

Furthermore, the Togolese state should become self-reliant by taking measures to reduce “international linkages through strong domestic policy” (Chazan et al 1992, 262). In other words, increase food self-sufficiency, generate a larger proportion of investments funds domestically, and have local production of a higher percentage of essential manufactured goods. This further implies that Togo needs to be strong, accountable, positively involved in the economy, provide a platform for social growth, human capital, and taking lead in macroeconomic policies. African states need “accountable government to sustain capitalist development” (Sandbrook 1993, 2), for as Ake (1996, 158) ceaselessly stresses: “[they] cannot escape underdevelopment until public policy becomes an expression of their democratic will and connects again with social needs.”

Undeniably, scholars agree that the role of the African states has to be reviewed. A precondition of capitalist development Sandbrook (1993, 2-3) says is “a state which is able and willing to safeguard political order and foster an adequate infrastructure, a calculable law and administration, and consistent, market-facilitating economic policies.”

Good leadership cannot be understated. As we learn from Ake (1996, 125): “development is something that people must do for themselves, although it can be facilitated by others. If people are the end of development, they are also necessarily its agent and its means.” Without responsible, responsive leaders development cannot fully

succeed. Togo's leaders need not only be educated, but more importantly they have to stop seeing "development" as the enemy. Development should be at fore front of the agenda, and power struggle be deemphasized. They have to have goals of development and being actively engaged with these goals. It will only take the right leaders to put forth the rights institutions and to understand that development can benefit them as well. Development will bring support for the leaders, not necessarily undermine their authority. Of course development means a change in the conduct of business, i.e. doing away with personal rule, prebendalistic politics and so forth. Leaders might interpret this as the end of their profitable ventures, yet in the long term, doing away with such practices may if done properly put the incumbent leadership in an advantageous position.

A country with strong and sustainable institutions, positive environment for business, horizontal accountability, strong legal system, the right type of economic production, consumption and distribution patterns is what Togo need to ensure a successful implementation of a transformational led-type education. Togo's leaders have to recognize their responsibility vis-à-vis their population and act accordingly. The Togolese state needs leaders with foresight, individuals who are capable of thinking in the future i.e. who are able to think past the immediate gains, which come with their powerful positions. Good leadership is a crucial point that cannot be understated; hence Togo urgently needs to take matters more seriously.

As I state multiple times throughout this essay, education is key in the formation of an individual. Without it, people tend to forgo right for wrong, and are preoccupied by self-interest rather than the public good. Even with it, entire populations are still struggling to define themselves and reach a certain level of unity and consciousness for

the benefit of all. A transformational led-type education is the answer to such worries. With it, my compatriots will get the chance to learn not only their rights but also their duties as citizens. Brought under a value-g geared system of unity, individuals will grow to be responsible, accountable, and active citizens. Undeniably, the road ahead of Togo seems to be long and arduous; nevertheless one has to start somewhere and the educational sector is the cornerstone of such venture. It goes without saying that institutions need to be put in place to facilitate the program's success. This essay is attempt at providing solutions for Togo's core development dilemma. More in depth research is however required to determine how and when a transformational education can applied to the Togolese case.

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