

INTRODUCING SCIENCE INTO ISOLATED
PAKISTANI CULTURE

A Project
Presented
to the Faculty of
California State University, Chico

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts
in
Interdisciplinary Studies:
Science Teaching

by
Gregory Zaller
Spring 2009

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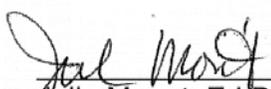
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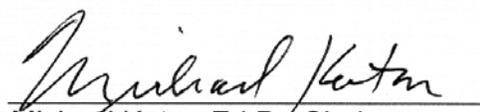
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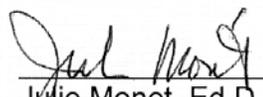
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DEDICATION

To all the oppressed of this world.

Within you alone is the key for a better tomorrow.

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ABSTRACT

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I started an educational organization in Pakistan called Little World Community Organization and modeled it after the principle of mutual benefit. The organization is being enthusiastically joined primarily by women, and thousands of participants are working for constructive change. Typically poverty development work focuses on approaches that appeal to donors. This may, for example, take the form of constructing wells, building westernized schools or eradicating disease. This Masters project takes the opposite approach and facilitates the output, at the grassroots level, of members methodically discovering solutions to help others and solve community problems. It involves listening to concerns and providing the basic assistance and guidance to support them in their work. Outside donations would detract from their sense of

satisfaction when they achieve success and create a dependence on outside interests. They can expand their program without limitation by becoming teachers and supporting it by selling products they learn to produce.

CHAPTER 1

INTRODUCTION

Pakistan is officially named the Islamic Republic of Pakistan. It is located in South Asia and shares its border with China, Afghanistan, Iran and India. It has a population of 160,000,000 people. The history of this region dates back to the dawn of civilization, but relatively recently the country of Pakistan was created in 1947. Due to sectarian conflicts the British split their Indian empire into two geographical regions: India primarily for Hindus and Pakistan primarily for Muslims. The division was a deadly and fiery beginning for this new sovereign country as Muslims migrated in and Hindus migrated out. The literacy rate for neighboring China is near 90% yet in Pakistan it averages around 50%. In some villages, literacy is almost not existent and incomes may be less than a dollar a day when there is work. One worker may support a large family. Pakistan's society is deeply challenged to move beyond its present conditions and conflicting interests and join the world community but the opportunity is slipping away.

Pakistan suffered a huge and devastating earthquake in October 2005, bringing in a rush of world aid and attention to the affected regions. I joined this effort as an independently minded volunteer armed with a degree in education, twenty five years experience as a developer and a pinch hit science teacher. I

was eager to try out new ideas I had been incubating in development work using active listening, team building and empowerment of intrinsic goals. In a mountain village that was utterly destroyed by the earthquake, I began a shelter project by first interviewing village leaders and then designing a shelter building program with them that was respectful of their ideas, needs, and capacities. They were trained to do the work themselves and be supplied with the necessary corrugated metal they couldn't provide on their own. I turned the project over to a local USA based relief organization and returned home to raise the funds from donations for the materials needed by getting publicity in local newspapers and television. In the end, 170 "shelter-homes" were built which are still in use today. I was disappointed that after I left the project that carpenters were hired to build the homes and local participation was minimized.

While I was back in the USA I remembered seeing a prevalence of rice farming in remote communities and got the idea that rice straw would be common enough for use in straw bale construction. This would lower the cost of rebuilding, be highly insulated, and earthquake stable. I hoped that introducing a practical and affordable method would allow the villagers to rebuild without the need of outside assistance. In the spring I returned to Pakistan and introduced straw bale construction using methods and tools I developed that were appropriate to remote rural areas. I enrolled the help of a trade school to construct an experimental building used now as a school. This was the first straw bale building made in Pakistan and the first made using hand operated equipment. The project was subsequently turned over to a straw bale interest

group and continues today. I was disappointed that the project then became the “property” of an American organization and therefore couldn’t be passed on without their expertise and financing. I came away from this experience concluding that the real need in Pakistan is not technology but the ability to create and use technology appropriately.

Following this, I then spent over a year working in and developing other programs in several different organizations. In every case I found that my goals to empower and create self-sufficiency were diverted into top down bureaucracies with outwardly well-intentioned people unconsciously redirecting efforts to meet their own power or financial needs. This appeared to be the case, more or less, with most of the relief efforts that I observed in Pakistan. The point was made particularly clear to me when a group of villagers confided they were accepting aid only as a “favor” to the aid organizations so these organizations could make money providing it. It wasn’t difficult to see that there was a growing mistrust and intolerance of aid organizations and that their presence was only tolerated because of the material goods they dispersed. The charity these organizations were dispensing carried with it a message of superiority and condescension that the villagers heard loud and clear. The recipients felt justified to dishonestly exploit as many charity resources as possible and the charities reacted with a suspicion and mistrust. This problem was not just with distribution of materials, it was also prevalent in the skill training schools. The poor villagers would evaluate a training based on the stipend paid for attending rather than the long range value of the skill. The stipend could be such a distraction that

students would sit through trainings without listening or learning with their intention only focused on receiving the stipend for attending. The stipend was often set so high in competition for students with other trainings it was a higher income than could be achieved any other way. The skills taught during these trainings would have limited use ultimately in areas where the economies would primarily return to survival once the aid was exhausted. In the end these efforts served to distract villagers from the real business of getting on their feet again and having a better life.

With a degree in agriculture, it was particularly frustrating for me to observe how agriculture was dealt with by the development organizations. Subsistence or assisted farmers were lured into using chemical fertilizers, hybridized seeds, and tractor based methods. This type of farming is susceptible to a rise in fertilizer costs, contamination of seed and inability to repair equipment that would force the farmers back to their old agricultural methods. In the meantime heirloom seeds would be lost, soils weakened and the farming methods forgotten creating a formula for a deeper level of poverty ultimately. The villagers understood this but also went along with the experts from the developed world who had come to “help” them. I began to sense a danger belonging to established organizations because of an anger toward them amongst the people they were helping. I predicted that one day this anger would surface and these organizations would be either driven out or destroyed. In fact in 2009, three years later, this prediction is all too true.

At the same time from my experiences with local village people I became convinced the problem wasn't so much that poverty was deeply entrenched as that the approaches to alleviate it didn't consider or respond to the real needs and then give them the capability to solve their own problems independently. This capability could be a source of pride and further refine itself to solve future problems indefinitely.

After repeated failures working within existing organizations I came to the conclusion that local villagers needed to learn to use their own creativity to solve their own local problems. I further concluded that this education needed to originate on the job and not in a classroom. I couldn't see how it would work to teach traditional subjects of math, science, and history to people whose primary concern is survival and safety. They would need to solve problems they cared about and learn things they felt they needed and gain a confidence to approach problems in a methodical manner much as a scientist would. The program would need to avoid the pitfalls I had seen previously by taking into account what is known about organizations and systems. It would need to be run by the students and their parents to be sure it was responding to their needs and so that they would reap the benefits and take the credit for successes. This would also develop the skills they would need to continue and grow. It would also need to be available to anyone in the community wanting to get an education.

To be successful, helping the poor is going to require a new and fresh approach orchestrating what worked into a complete approach and avoiding those ideas that are problematic. Efforts to help the poor must begin by

educating them with respect and supporting them to discover that they possess the power to change their circumstances with only very limited assistance. Then give them the power to direct their education toward gaining skills and learning to work together creatively and methodically to solve their problems.

Purpose of the Project

The purpose of this project is to implement an approach to community development that teaches the villagers of Pakistan to have a better life by learning to work together to solve their own problems methodically. This effort would need to approach the village culture as a system. It would need to address the following goals:

1. Develop the capacity within the community culture to independently and systematically address local problems effectively and competently.
2. Operate at a minimal cost so that it could be supported with local funds and human resources and be scalable.
3. Provide a means to sustainably improve the local economy through new employment and productivity.
4. Provide an education that addresses the immediate needs and problems facing Pakistani villagers.
5. Promote communities working together to solve problems.
6. Be compatible with the religious and cultural sensibilities of the entire community,

7. Be powered by an intrinsic multi-level motivation system instead of money.
8. Promote local and global peace.
9. Make a better life for villagers both in the short term and the foreseeable long term.

Significance of the Project

The significance of this project if it could address all of the aims and objectives listed above would be to have a constructive effect on Pakistan in the following ways:

- The motivations to support terrorism would dissipate with a reduction in the anger and ignorance that fuels it and this would contribute to global peace.
- Pakistani villages would begin to gain the capacity to solve their own problems without the need for global intervention increasing local prosperity.
- Pakistani communities would have the capacity to reach out to other areas and support their growth and development to bring about global education.
- Increased education and responsibility would allow Pakistanis to devote themselves to environmental issues and develop a long range plan for sustainability.

The democratic system in Pakistan would become more effective with increased education and perspectives allowing Pakistan to become a contributor to the international community of nations

CHAPTER II

LITERATURE REVIEW

The creation of Little World Community Organization (LWCO) began as an effort to find a remedy for problems I observed while in Pakistan after I journeyed there to help out after a devastating earthquake. I observed a cultural failure in remote impoverished Pakistani village communities. The people appeared to be caught in a cycle of ignorance and poverty. The organizations charged with helping to alleviate or correct this problem seemed to be contributing to it and in fact this opinion was voiced by the locals who live there. I undertook this Masters project in an attempt to find a means to help these people have a better life. I decided to explore if there might be another approach to poverty that would be effective to bring about positive permanent change for the better. I reasoned that if the impoverished Pakistanis could begin to use their own creative process to solve problems on their own and if this was successful they would integrate it into their culture and it would be self-sustaining. To achieve a goal like this required different approaches orchestrated together as a system. I did a lot of reading, forming ideas, observing, trying things, etc. It was a frustrating process of mistakes and going back to the drawing board. I was sure there was an answer. I found myself at times hungrily exploring one book then another, driven by curiosity. Particular books seemed to help me to slowly build a

clearer picture of what I was trying to do and how to do it. It wasn't a simple process. Some ideas I might have had since childhood, while others were new, powerful and exciting. I would read something, try it and usually it wasn't what I thought and I would have to expand my thinking and try again. I discovered that the scientific process can go beyond what is taught in school. It can also entail caring, commitment, creativity and, most importantly, a faith that there is a solution and that it can be found.

In order to make it easier to follow my literature search, I've organized it into general categories or subchapters. There are six subchapters in this literature review:

1. Similar Approaches to Aid and Education: Here I take a critical look at several successful approaches to alleviating poverty. Did they achieve lasting and beneficial results and are they feasible in Pakistan?

2. Complexity and Community as a System: The literature supports the idea that communities can be comprehended and interacted with as if they are a system and so must follow the laws of systems. Our understanding about systems can apply to communities. What type of community system is most appropriate to the goals of this project? Is Chaos a higher form of order we can't comprehend?

3. Multilevel Motivational Systems: In this section I explore through the literature ways to create powerful motivations without the use of money. My goal was to identify a self-reinforcing system of motivation that could be successfully introduced into struggling, despair-dominated social systems that would motivate

them to act constructively. Do charity based programs suppress the impoverished people's natural inclination to succeed?

4. Co-Intelligence and the Decision Process: I explore the idea of using co-intelligence, an intelligence resulting from sharing ideas as a group that combines many diverse thinkers into one mind. I reasoned that this capability would enhance constituents' capacity to guide the organization without concentrating power. Does co-intelligence hold the key to guiding the evolvement of social systems to the highest ideals?

5. Listening and Responding to Build Commitment: In this section I explore the concepts of listening and permission to create a unified network of individuals. Is the key to forming evolving healthy social systems the act of listening?

6. Putting it All Together: What might be possible by combining all ideas together?

Other Approaches to Aid and Education

One of the most famous internationally based education charities in Pakistan is the one founded by Greg Mortenson (Mortenson, & Relin, 2007) and described in the widely acclaimed book *Three Cups of Tea* and on the Central Asia Institute (CAI) website (<http://www.ikat.org>). The book has become a national best seller and is an inspiration to many on how one man can make a difference. CAI has become a multimillion dollar organization and Mortenson has movie star status and now the book has come out in a children's version.

Mortenson's story clearly strikes a chord in the American populace and in Pakistan as well. Mortenson has been nominated for the Nobel Peace Prize. His organization is operating in areas of Pakistan near to those I was interested in. A closer look at CAI might provide important insights.

I learned from listening to the author David Relin at a talk he gave that CAI opens a school in Pakistan for a cost of approximately \$25,000.00 to construct a beautiful building along with an additional \$25,000.00 operating budget for ten years to pay for teacher salaries, materials, etc. This money is raised from donations generated primarily from Mortenson's great popularity . Ten years is a length of time to guarantee support for a school if the reasoning is that the educated students will become prosperous adults and be able to take on this task when they develop careers in ten years. The idea of educating children is implicitly a long range approach to community development compared to teaching adults immediately usable skills. I wonder how long Pakistan communities can hold out waiting for help. My interviews with female adult parents in Pakistani schools at first surprised me by how interested and jealous they were of their children's education and their strong desire to have an education themselves. It is common that educated children will leave for the city to obtain work to send money home, perhaps as the Mortenson plan intends. When I reflected on the anger one finds against the West in Pakistan, I began to see that at an unconscious level when schools are brought in from the outside for only the children, they might be seen as condescending and burdensome to the

adults who must get along while their children sit in school learning about a culture their parents find offensive.

Mortenson describes conflicts that come up from his effort and how he persists. We admire this toughness here in America. Is it possible to work in Pakistan without making enemies? Why are the adults not given the opportunity to learn skills now they could use and what foreign values will children adopt as a result of Western education? Could Mortenson's effort ever reach the scale to have a significant impact given that he is serving thousands and the problem is in the millions? Would educating a small minority with a Westernized education only further contribute to a separation of the rich and the poor? These were some of my concerns. I also wondered if there might be a different approach from one relying on large donations and directed toward children and that would have a more immediate impact and be scalable so that it could affect an unlimited number of people. I am discouraged about Mortenson's method because it:

- requires outside donations that limit its reach
- makes communities wait too long to reap the benefits of education
- teaches subjects not always related to village concerns
- creates community friction suppressing community integration
- is not available to everyone, particularly women
- is dwarfed by the size of the problem
- may be perceived as a Western intrusion and suffer a backlash

I don't mean to sound discouraging about a work that is inspiring for so many but regardless of its appeal I think Mortenson's work would not achieve the goals I set for this project. Eliminating poverty is going to require new and fresh thinking.

Roland Bunch developed an assistance program in South America through World Neighbors that was very effective. He described it in his book *Two Ears of Corn* (Bunch, 1982) In *Two Ears of Corn*, the title alludes to finding a way to grow two ears of corn where before there was one. I was particularly impressed by a comment about the book written by an ex-Peace Corp worker comparing communities that had been introduced to Bunch's approach to those that had not. It appeared that his program had an immediate effect and that the positive nature of the effect began to spill over into other areas of the village life. I am including the comment here as it is only available on Amazon.com and may be gone one day:

The techniques described in the book were developed by folks who just wouldn't quit, and who refused to become cynical or dogmatic to new ideas. They examined their failures, and learned how to teach farmers as equals and as partners. And the techniques work fantastically. I have seen the results at villages where World Neighbors has taught 90% of the farmers to improve their yields, where other agencies loudly trumpet as a success, programs where 1 or 2% of the villagers have adopted new techniques. (And for most development agencies, 2% IS a staggering success). The farmers in World Neighbors villages are far more successful than in other areas. They grow more food, wear better clothes, have nicer houses and are more likely to have their children in school. Most importantly have a deeper sense of community and optimism. They are still in poverty, but they have far more opportunity. And their children are certain to be better off. In many cases, these farmers were shoeless and landless before they were taught by World Neighbors. And the change in their demeanor--in their pride--is unmistakable. The villages themselves can be breathtakingly beautiful, the hillsides everywhere contoured in terraced steps and producing lush

amounts of corn, beans, coffee and vegetables. Down the road, the next village often shows only stunted midget corn on the same terrain. Some of the principles that are described in "Two Ears of Corn": Use simple improvements that are easy to apply and produce quick results without requiring the impoverished farmers to obtain cash or special equipment. Examples: use manures for fertilizer; plant native crops that fix nitrogen in the soil; use mulches in dry areas; always use plants and techniques that are available locally. Another technique: never, ever give away seeds, fertilizers, tools, or pesticides. You'll have to read the book to understand why this idea--counter to our altruistic instincts--is so critical. Suffice it to say that what conservatives say about the effect of welfare has been abundantly proven by giveaway programs run by major development agencies. World Neighbors doesn't give anything away but knowledge. Only a few farmers pay attention at first. Soon others see the results. Soon they begin to pay attention to, though it takes several years for the program to gain its most dramatic results. Another lesson: avoid paternalistic, lecturing types of assistance. Get into the fields with the farmers. Involve the farmers in the process of developing new planting techniques themselves as soon as possible. Teach them the science of the techniques that you show them. Have them show others. In fact, require it of them. Make them responsible for the improvement of their own lives. And then lead them to work for their neighbor's well-being. This last lesson is profoundly moving to see in action. I have had the experience of watching farmers hold classes for other farmers, participating in group discussions about agriculture, talking about ways to get better health care or education for their villages. It is World Neighbors' intention that agriculture should be a first step to discussions of other topics such as health, community, personal responsibility and even deep philosophical issues such as what it means to be a good man, a good father, a good neighbor. (Culbertson, D., (1999, Jan. 3)

The process described by Bunch is similar to the scientific method because it involves the following sequence of action:

- identify a problem: the need to increase food production
- research possibilities: assess various approaches (water conservation, organic techniques) for the biggest return for the effort.
- perform an experiment: use the method in test plots along with other crops

- record the results: measure and compare to a control and make available for others to see
- conclude: decide if there is a value: village will adopt if efficacious
- disseminate: hire peer farmers with credibility to teach method to others

It was inspiring for me to read about the positive social changes communities underwent in South America by employing this version of a science method to increase food production. It appeared that Bunch's method unlocked an inquisitiveness that had an effect in other areas of social life. The basic culture of the community seemed to change in a constructive and positive way as a result of opening to a process of discovering new ways to grow food. The unknown became a source of possibilities rather than something to be feared as is common in struggling subsistence communities. This showed to me that profound and beneficial changes can be introduced into the culture of a community and that they would persist if they were perceived as beneficial as Bunch's methods apparently were. In fact, in *Reasons for Hope* (Krishna, Uphoff & Esman, 1997) and *Reasons for Success* (Uphoff, Eshman, & Krishna, 1998) a two volume and extensive look at successful interventions this was confirmed. The authors studied the long term effects in the villages that Roland Bunch described in *Two Ears of Corn* to assess the value of large scale adoption. They showed that the production in the villages studied between 1972 and 1994 increased approximately ten fold per acre! This change took place over a 22 year period demonstrating the persistence and expansion of Bunch's methods over a

good length of time. I want to emphasize that the production increased steadily indicating a continuous trend over this period.

Bunch also believed that development work should anticipate the withdrawal of the aid organization and persist naturally after this. He described the problem of supply resources such as food which will drive down the price of local food making it difficult for local farmers to survive. In Pakistan the land is usually tied up with large land owners and not available for villager use. Access to land except for the coveted job of working for these land owners is mostly what is available. Panhwar (1996) proposes that poverty in Pakistan is a purposefully created by the government by subsidizing food to the point that small farmers with land have no profit to better their condition. This might also be described as Muslim generosity to the poor yet the effect is the same which is to encourage hopelessness and a begging class. I read this as saying that inputting resources interferes with the natural process of development and can be counter productive. This is my observation as described earlier. Successful development must support a process of change and allow the change to come from within as much as possible.

I contacted World Neighbors, the organization that sponsored Bunch's work in South America. It is a Christian organization. They do still sell *Two Ears of Corn* but prefer to sell another handbook called *From the Roots Up: Strengthening Organizational Capacity through Guided Self-Assessment* (Gubbels & Koss, 2000). In this book the philosophy has departed from the autonomy encouraged by Bunch (who doesn't work for them anymore) and the

results are more carefully controlled (supposedly). Every detail of the development process is described and drawn with diagrams that were difficult to connect with the actions. I spoke at length with Mr. Gubbels on the phone and other staff. I was disappointed that the World Neighbors effort appeared to be focused on funds generation for the paid staff. This is a common problem in aid organizations but it is still discouraging to see, especially with the I agency that supported Bunch's contribution. Still, the idea of bringing about profound community change by teaching the villagers by example to solve agricultural problems methodically is something I wanted to incorporate. I am also impressed with Bunch's use of locals to teach others. Bunch's work does rely on money to introduce which can be very limiting.

In Nicaragua, a powerful people-to-people movement developed where methods of conservation were taught farmer to farmer (Holt-Gimenez, 2006) and it didn't rely on outside money but an intrinsic driving force to help others. Peasants taught each other for the joy helping each other learn to conserve water and soil fertility that would increase and extend their harvests. This gave them the financial freedom to stay on their farms and be freed from the labor exploitation of the factory farms. Bunch knew about this movement before developing *Two Ears of Corn*. The large land owners were threatened with the loss of their ability to exploit labor and influenced the government to condemn the leaders of this Campesino A Campasino movement. The government undertook to either kill or drive the leaders out of the country resulting in spreading the movement into Mexico, South America, and Cuba. I attempted to follow this

movement into Cuba by attending an integrated organic agriculture conference chaired by Fernando Funez and described in *Sustainable Agriculture and Resistance* (Funez, Garcia, Bourque, Perez, & Rosset, 2002) My interest in addition to exploring the sociology of the Campesino A Campesino movement was to research agricultural methods used in Cuba that might have application in Pakistan. When the USA placed an embargo on Cuba the entire country was forced to work together to survive in what they call "The Sensitive Period." The power of a people to people movement energized by generosity and passion as found in the Campesino A Campesino movement demonstrated to me the capability of communities to become highly motivated and teach each other ways for increasing food productions. The teachers that spread these ideas outside of Nicaragua were not paid but were provided for by the people they helped. I am struck that an ecological conservation movement could have such an impact that a government would seek to kill its promoters and that this did not discourage them from continuing. I do not believe this level of commitment could be obtained using money. The teachers must have been motivated by the contribution they were making. This suggests to me that beneficial organizations can run effectively without the use of money. Just as with Bunch's work the teachers are local people familiar with the interests and concerns of their neighbors as well as credible sources of information but these teachers were not paid as Bunch's were. I wondered what have happened if the people in this movement had the skill to get along with the government without alienating them and if this was

possible. If so, would the movement have grown more or were the efforts of the government to suppress it actually a unifying force that ultimately encouraged it.

The assertion above of Panhwar that poverty is the result of exploitation rather than a deficiency in the ability or commitment of the impoverished is particularly born out in the story of Mohammad Yunus, a 2005 Nobel Peace recipient, *Banker to the Poor* (Yunus, 2003) Yunus, while an economics professor in India Yunus was struck with the level of poverty in the community outside of his school. He discovered that a small loan of as a little as a dollar would break the grip of exploitative suppliers who provided materials at a cost designed to make it impossible to escape the trap of poverty duplicating the bondage of slavery. He found that as his idea grew and proved itself consistently that he would still never get the recognition or help from traditional banks even though his repayment rate of 98% was far higher than theirs. In the end he formed his own bank and has helped millions of poor. There is a lesson for me in here the work of Yunus. Government or other aid organizations may take a negative view if even a successful approach contradicts their world view that they are highly invested in.

Yunus's microfinance system demonstrates that the poor are motivated and have the ability to move independently out of poverty if given the opportunity to escape oppressive exploitation with the help a microloan. The plan that Yunus implemented, though, was more involved than just lending money to the poor. He did lend money to individuals but it was also required that they were members of small borrowing groups with all of them taking responsibility for repayment. An

individual is far less likely to default if the consequences of the default effects others ability to borrow in the same group. The support and expectation of these groups helped to ensure the loans were repaid. There is motivation for personal gain combined with the element of community benefit and support.

Yunus also found that women were the most likely people to take advantage of his program. Men were usually unable to adapt to the program successfully. I interpret this as meaning that men are the least able to change because they are the most mired in or addicted to the existing system. (Understanding the nature of the male addiction to their community role would be an interesting follow-up project to this one.) The idea of creating micro communities to root commitment and the advantages of women are ideas I would want to weave into a system approach. The women in Pakistan were different from the women Bangladesh because they had no education, no rights, nor did they have any means of making money nor even permission to go out of their homes or engage in commerce. The situation there had some important difference from what Yunus had to work with. My organizational system would have to find a way to remove these obstacles to tap into the same success as Yunus. The women would need to learn these skills first before they could be used to their advantage.

I was disheartened to find, in further research on how to structure microloans for use in Pakistan, that they were being adapted to a means of exploitation. In *The Microfinance Handbook*. (Ledgerwood, 1999) by The World Bank, techniques were suggested to maximize loans and profits to gain further

advantage from the new found prosperity resulting from an original loan. I experienced this tendency to create a means to exploit anything for personal gain in Pakistan. The realization that anything will be exploited if possible should be a warning to be aware of and guard against.

I wondered how much this exploitation of his ideas prompted Yunus to write his second book *Creating Wealth Without Poverty* (Yunus, 2008). In this book Yunus described and promoted the creation of social businesses that would use their profits to benefit others rather than exploiting them as the traditional business models encourage. Yunus suggests that businesses could position themselves to make a contribution rather than to make a profit and then only make the profit in order to be able to make a contribution. I was skeptical of this idea as being impractical until after seeing Yunus speak on PBS and then it began it made sense to me. Businesses with a social benefit emphasis in their mission statements might even be more successful. This success would come from higher employee satisfaction gaining an improved team and also from more closely tracking needs rather than profits. The essential idea is to orient a business to fill an important social need rather than filling a need to make money. Yunus described a host of successful businesses he had started based on this concept. I wondered if beyond businesses if aid organizations and even individuals could also profit from this approach. Rather than working to see what they could get they would work to see what they could give. It seems that everyone would benefit more and they would also be more successful. Would the same concept work in educational organization? The emphasis would be on the

students focusing on helping each other rather than themselves. I thought of my observations of Pakistan charities and was reminded of the villagers thinking they were only accepting services from the aid organizations as a favor to the organization. According to Yunus this is the opposite of what he proposes. This same thing may have occurred to Yunus and he might have written his second book after seeing how his microfinance ideas were being used as described in the *Microfinance Handbook* for personal gain rather than for betterment.

A fascinating variation on the work of Yunus and Bunch is described by Paul Polak in his seminal and ground breaking book *Out of Poverty* (Polak, 2008). Subsistence farmers who were given the technology to increase their income used the money to wisely improve their circumstances without additional assistance. Polak primarily developed a simple treadle water pump operated by one person to pump water into a field and extend the harvest. Extending of the season growing capacity significantly improved income. Polak reports that the increased income earned from the superior technology he introduced was spent on better food, education, and healthcare. These are all of the goals directly approached by aid organizations but in this case they were happening spontaneously because of increased income capacity! In the case of Yunus this would be equivalent to providing the information on how to bypass exploitative suppliers without a microloan. This could take the form of using knowledge to obtain an alternate less expensive material. This same overall community improvement was observed from Bunch's work introducing a method to develop new technology in a science-like process. Was this a result of the increased

capacity of Bunch's conservation methods or the expansion of the process to generate this capacity? I think it is both.

Polak claimed that the poor naturally had the sense and vision to invest in themselves in ways that NGO's have only hoped for but failed to bring about since the beginning of the World Bank and international aid. Recipients of technology increased the quality of their education, their foods, their healthcare and any other means to a better and sustainable future just from having the increased income capacity derived from improved technologies. Polak's approach is unique in that his technology is made so affordable it can be introduced through the existing market system with farmers choosing to buy it rather than having it given to them. He claimed that making distribution into a profitable local business the effect can be multiplied beyond the reach of any other method. Polak suggests developing more technology that can be spread through businesses like this as the answer to poverty.

Polak favors reliance on western engineering technology rather than drawing on the creativity of the people he wishes to help. I think it might be better to develop the creativity of the local people to solve their problems. This is more in line with Polak's ideas of scalability. Perhaps he disagrees with this as not being feasible. Still I think a closer partnership with the people he is helping might be advantageous.

Polak was also, apparently, not concerned with environmental issues such as those caused by the use of expensive fossil fuel derived fertilizers which he favors. Bunch used an organic approach. The use of chemical fertilizer is

problematic because its cost could quickly sky rocket out of reach leaving farmers with no means to recover back to their old methods in the event of shortages. Farmers in this position would find themselves worse off without their old farming methods, organically fertile soils and heirloom seeds to continue on. When compared with Bunch, Polak's strategies, although innovative and constructive, may fail at building the diverse creative and adaptive communities that will sustain themselves in a changing world. On the other hand Polak's ideas about scalability, relying on local markets to disseminate, the constructive actions of impoverished when given the opportunity and the damage of providing aid without earning it, are all worth considering and giving substance to in a development program. Polak's work demonstrates that when the impoverished earn additional money they will invest it wisely in themselves rather than squandering it ineffectively. I don't understand the mechanism but it seems that money earned will be used wisely and money distributed without earning is primarily used for short range benefit. Whatever the basis it seemed that a successful program needed to rely mostly on letting the participants earn their successes rather than just providing them with resources.

Marcia Odell developed a Woman's Empowerment Program (Ashe, Parrott, 2001) in Nepal that continued to grow after workers fled during a Maoist revolution that was antagonistic to them. Using paid workers, a literacy and community banking program was introduced to village women. In the course of learning to read, women were also taught how to form self-help groups. These groups would to save their money and use it collectively to help businesses by

creating local cooperative lending banks much like Yunus' micro loans except community based. The idea worked well.

I spoke with Marcia Odell at length in phone conversations. She is anxious to implement her program in other countries now and looking for the money for her to do this. The program is cash intensive for hiring and training teachers and this has been the obstacle for her. She was very cautious about the idea of giving any resources directly to the poor and believed the only input should be through education that gave them the means to produce their own resources and concentrate them in small village style banks. The women shouldered the task of educating themselves and continued without outside help. In the program of Yunus and Odell, women were the source of change and with Polak and Bunch it was men. In all of them together the lesson in common is that if the poor are given the means to help themselves they will continue and even expand the effort on their own. Odell's program was not intended to run independently of teachers but once it was established it expanded anyway. The dependence on paid teachers as with Bunch, though, made the program dependent on large grants to be successful in new areas. Although participation in Odell's program increased without outside input I would still say it lacks scalability. The increased participation was not dramatic and remain localized in the areas where it was introduced. Polak's idea of making technology affordable gave it scalability. Yunus' microloan banks, making a business out of helping the poor was also scalable and he has served millions with his program. However its accomplished scalability must be included into a program or the results will be

limited not only for lack of funds but also for lack of engaging the enthusiasm of people who are helping themselves. Scalability seems to require an internal economic component of some form of business or motivation or both.

This idea of engaging the natural interest of people to help themselves can be seen in all of the programs described. Those that took advantage of this expanded and those that didn't remained static. The same effect also seems to apply to learning in schools. If the students can make the connection of learning to their personal interests or future the results are more effective. Education in rural Pakistan is unfortunately oriented toward complying with state tests as opposed to relevant learning (Panhwar, 1996) This same problem in Western schools is described in *Science/ Technology/ Society As Reform in Science Education* (Yager, 1996). Yager (1996) states that it doesn't matter how forceful the science program is, it will not have the desired effect until the students are engaged in science themselves at all levels of the intellect. In Western schools there is a presumption that teaching prescribed science facts is science but Yager (1996) proposes that this view should be more open to allowing the participation of the students in the science process in areas they have an interest.. In remote Pakistani villages, the interests and real world views are very different from those found in Western classrooms yet the principle of participating in the science process in areas of interest applies in both. *The Urban and Rural Fellowship School Experiments in Pakistan: Design, Evaluation, and Sustainability*, June 2000. Even in urban settings with advantages of scale, accessibility, interest and income it was difficult for private schools to survive

without a 75% subsidy. Rural schools are disadvantaged more than urban by low interest in education because of reduced employment opportunities requiring education. Available funding, availability of quality teachers and hardships requiring all time devoted to survival are also problems. Currently government and private schools in Pakistan are under pressure to close. I observed and it is also reported to me that children are allowed to attend school until they reach an age where they can be of value working in the family or mores about female attendance outweigh the advantages. I infer from this that if schools can demonstrate that they are performing a valuable service the priority equation would change and education levels, attendance and student incentive would all increase.

In Western science education the emphasis is primarily directed toward the youth as they prepare for later employment (Yager, 1996). There are also adult education programs for a limited demand. Adults as parents in Pakistani villages might benefit immediately from using scientific methods to solve problems in their community and play a vital role in the education of their children as instructors and role models. Adult Pakistanis are particularly interested in learning ways to address their local problems effectively as demonstrated in the survey made in Sargoda (Appendix G) and my personal experiences. Women are anxious (desperate might also describe the situation) to participate in community functions if given the opportunity (Panhwar, 1996). Panhwar describes a project where women were given the opportunity to earn wages the same as men and the changes that slowly evolved and how the families adjusted

to this enhanced role. When these women began the program they hadn't ever touched money and had only the most minimal education so their husbands at first confiscated their earnings. In time they were able to assert themselves and decide on purchases and play a more equal role in the family. Prior to this opportunity the author states that "poor underachieving women with only basic education show poor linguistic ability, feelings of rejection, emotional insecurity, poor motivation, and difficulty in adjustment and absorption in society."

It is interesting to note that the same search terms in ERIC, a large education data base of, "women, education and Pakistan," received for women one hundred seventeen and for men received none. There is little interest in addressing the lack of education in men. I argue men are more the victim of ignorance than women and this has resulted in the oppression of women. Men are perceived to be dominant and so garner little sympathy. Yunus found that men were generally not suited to his microloan program and tended to squander the earnings while women would invest them. This would indicate a higher degree of entrenchment and ignorance. Originally I proposed that educating the men in a male dominated society would open the door for women as the men learned to value intelligence and free thought then acted wisely. I learned, though, that men largely are not able to attend school. Women can much more easily change and do this with the approval of men than men can do it themselves. Men are dominated by the mores of society to earn and rule by the threat of rejection or even death from those who rule them. I found that permission to educate women with skills seen as valuable to the community was

readily obtained from Pathan (Taliban) leaders yet men were strictly forbidden to attend (see Appendix B).

In more populated cities activist teachers may attempt to deviate from traditional education practices and add a practical component. *In Science Education for Empowerment and Social Change: A Case Study of a Teacher Educator in Teaching Science in a Poor Urban School in Pakistan: Tension in the Life History of a Female Elementary Teacher* (Upadhyay, Barton, & Zahur, 2005) and (Zahur, Calabrese, & Upadhyay, 2002) is an interview and life story of a science teacher named Shagufta in Lahore, a large Pakistan city. She was teaching in a poor urban school. Shagufta chose to approach science differently than is expected for the poor charity school where she teaches. Urban Pakistani schools, as well as this school's approach to science, are dominated by information retention for tests and there is little thought for the need of science later in life. Students are not anticipated to make it to eighth grade. The novel form of science taught by Shagufta is described as community science as opposed to textbook science. Students are taught about local issues such as unhealthy water systems which cause disease and loss of life. It is the teacher's hope that the students, through the knowledge of what they are taught, will have the courage to stand up to authorities and demand change. She has been criticized for breaking with the norm and she may lose her job. I was able to contact this teacher and in fact she did lose her job.

The authors also spoke about status in a community and how it affects influence. Women individually may have a low status for demanding change and

children have less still further making the point that for education change to be effective it will need to arrive in a manner that is embraced by the community as a whole rather than as a power struggle between classes. I wonder whether if Shagufta had involved all of the community in change rather than one element creating conflict her goals might have been more easily reached. It is very difficult to avoid conflict in Pakistan and that it can become deadly far more easily than a Westerner might imagine. Standing up to power may not be an effective strategy for change particularly in Pakistan. Working with those in power to elevate them to a better vision all can welcome might be a better approach. Rotary international promotes a win-win approach governed by a set of points called the 4-Way Test. In the earlier example with the Pathans, the 4-Way Test was used successfully. Later in the co-intelligence chapter there is a discussion on the advantage of building common ideas rather than conflict in order to promote co-intelligence.

I included these papers because they are the only relevant ones I found about teaching science to the poor in Pakistan. Sanitation, due to ignorance, is not a pressing issue to Pakistani villagers. I remember asking directions to a bathroom and being led to the only one available, the local river! My guide thought I was crazy to then make my way to a private spot some distance away. One must also take care to avoid night soil when walking through a field. My survey (Appendix G) indicated that prosperity, drugs and crime have a more universal recognition of being a problem and applying the methods of science to them would be universally welcomed if it would lead to a solution. Inserting

western ideas (science according to Sagufta) about sanitation might be considered intrusive and not welcomed. As Yager (1996) suggests science education must deal with issues considered important.

Complexity and Community as a System

One of my goals in this project was to approach community development as an interaction with a complex and organic-like system. It was inconceivable that a linear approach would be beneficial because many factors must be taken into account.

Margaret Wheatley (1999) proposed in her popular book *Leadership and the New Science*, that an ordered system can emerge from a chaotic one regardless of whether that system was mathematical or social in nature.

Wheatley proposed that the simpler the function defining a system and the more strongly that all elements in the system are bound or linked to that function the greater the degree of order that would emerge. This is provided that the system was in chaos (Pakistani communities are in chaos so this suggests a special opportunity there to achieve a system level change based on chaos theory). The simpler the new relationships established are, the higher degree of order generated. A simple universal approach or philosophy might cause a general shift in a community system far more readily than a linear or direct approach.

Senge (1990) also describes community as a local system where changes will either distort the system allowing a return to its original state or fundamentally alter it to move into a different state. Senge described two main

principles. The first principle is to not push growth but remove the factors limiting growth. This was the primary theme of the first subchapter in this literature review. Yunus and Polak removed the barriers to poverty through microloans and affordable technology. This would be in contrast to pushing change from the outside such as my observations about charities paying stipends to attend trainings. Yunus and Polak particularly demonstrate that by facilitating the impoverished to earn more income they will themselves invest in all of the things that lead to a healthier self-sustaining community. Forcing presumably constructive changes ultimately will result in a reversion to the original condition. In order to reach my goals in development it is critical to let the driving force come out of the community rather than from the organization.

The second principle Senge describes as shifting the burden. If changes are not based on underlying principles that are generating the effect the system will return to its original state. A good example of this would be handing out food in a village so people can eat. The system of poverty in this case remains fundamentally the same and the effect is short lived because the burden has been shifted to outside food inputs. Furthermore, as Bunch points out there is a second effect of lowering the price of food and depressing the farmers' capacity to produce food locally. Senge advocates small basic changes that will manifest in a shift of the system dynamics to the desired result. In the above examples of Bunch and Polak the desired effect of more food availability would gradually take hold.

On the other hand, in the case of Polak, introducing fertilizers and hybrid seeds would be shifting the burden onto nature and soil resources which would eventually be depleted or materials would become too expensive. In the case of new water wells that are installed and given to the communities the burden would shift to maintenance that is nonexistent. Gifted wells are typically abandoned because the community cultures are helpless to accommodate the burden of maintenance or repair. Communities must change in fundamental ways to embrace the responsibility of maintaining water wells if water wells are to survive after they are built. Impoverished communities are systems that are organized around immediate life-sustaining necessities and lack the capacity to move beyond this unless a fundamental change allows it. Easterly, W.(2006) describes this mistake made by aid organizations as the difference between planners and searchers. Planners remove themselves from the actual conditions and attempt to make changes by pushing their own model of change. Searchers probe and listen to develop solutions that address all aspects of the problem. A successful organization must take a listening and searching approach to tap into the knowledge and wisdom of the community.

Much of my inspiration to consider communities as systems came from a concentration of biology classes I took at CSU Chico in the early part of Y2K. Nature has all of the good ideas in one form or another so biomimicry is a growing science. Understanding natural systems can also give insight into understanding community systems. Capra (2008) describes the idea of the community as a system that parallels biological systems in *The Hidden*

Connections (Capra, 2008). Just as plants and animals specialize into communities that survive as a result of this specialization, a successful human community will do so as well. Holgrem (2002) also describes characteristics of natural systems that are related to permanence and sustainability. Capra (2008) and Holgrem (2002) both describe principles found in natural systems or ecosystems and how these same ideas also exist in human systems.

Organizations and businesses can profit from following nature-found principles. Capra (2008) was surprised when he started receiving invitations from business organizations to speak. Learning the patterns of nature in reference to business turned out to be advantageous to them. The most simple and direct examples of mutual interrelationships we call symbiosis but the concept applies to all relationships in life, large or small, complex or simple. In living systems there is no end and the system must sustain itself indefinitely. Biological systems rely on cooperation to succeed as described by Holgrem (2002) and Capra (2008). I believe the same idea would be true if aid organizations adopted the philosophy of mutual cooperation in order to survive.

Starbucks coffee houses have been studied to find out what sets them apart as successful businesses. A study about how a successful business like Starbucks succeeds would inform us about aspects beneficial to a development organization. In *The Star Bucks Experience* (Michelli, 2007) five principles are identified that the author asserts to have contributed to the phenomenal rise of Starbucks as a successful business. All of these would be worth incorporating into a successful aid organization.

- **Make it your own:** Successful organizations must develop a perception of ownership with their members. Ownership entails the belief that the benefit from actions will be experienced or profited from directly. Survival of the fittest is the same principle where the benefit of change goes to the one that changes.

- **Everything matters:** In Starbucks every detail is taken into consideration so that nothing is ignored. Small details are not ignored. This also creates an inclusive atmosphere where all ideas are important and are considered in the whole. Just as nature is a system of interrelationships Starbucks is also a system of interrelationships where all details are important.

- **Surprise and Delight:** Provide a service that is valued and appreciated. In nature changes with the most importance drive change and this is the same with Starbucks. A happy customer is a returning customer. In aid organizations meeting the immediate needs of the constituents is the highest priority.

- **Embrace Resistance:** If resistance is seen as an opportunity to resolve a difficulty then it can be used to boost momentum. The response to resistance removes the obstacles to change effectively promoting change as Senge describes in his first principle.

- **Leave your mark:** New beneficial ideas must be communicated throughout the system and incorporated. In science this is the stage of disseminating results.

From these points one gets the impression that a successful organization is dynamic, integrated, responsive, and learning fully at all levels.

In summary, in successful businesses and communities, as well as in natural and mathematical systems, every element must be free to contribute meaningfully at all levels. A community system in chaos holds a higher potential than a non-chaos community system to manifest a new order based on the organizing principle.

Developing Multilevel Motivation

In the last sub chapter I reviewed literature that helped me to understand the processes of a successful organization that empower impoverished people to help themselves from a systems perspective. In this subchapter I would like to explore different ways to motivate people to participate fully and energetically in this process and avoid problems I observed in other organizations in Pakistan. Individuals in these organizations were preoccupied with personal agendas and demonstrated little empathy for the people they were helping.

Deci (1995) makes a distinction between extrinsic and intrinsic motivation. He believes that we are born with intrinsic motivation and then are trained to respond primarily to extrinsic yet this motivation involves the intelligence and incentive in only limited ways compared to intrinsic. Since intelligence is the ability to respond appropriately, any shift of the members toward intelligence would enhance the success of an organization. Feedback from actions intrinsically motivated are self correcting and individualistic because intrinsic success requires an internal goal to compare with the results.

Extrinsically motivated actions use an external goal for success that may not be completely understood, may not be related to the system level success needed and motivation for success is usually money based.

Deci (1995) believes that mixing extrinsic and intrinsic motivations can be confusing and extrinsic motivations alone also can be even more confusing and cause ambivalence if they are not completely understood and clear. In Maslow's hierarchy of needs, extrinsic motivations are associated with survival or recognition while intrinsic is associated with esteem and self-actualization. Deci (1995) later in his book, examines ways to support autonomous intrinsic motivation while fitting into the patterns that society will reward extrinsically. The first step is to experience the intrinsic enjoyment and work to retain that experience while exposed to an external reward system.

Ariely (2008) describes this concept in some of the experiments he made. There are different meanings associated with the form a reward takes and the nature of the reward can engage different motivations. Ariely (2008) described experiments designed to compare the rewards of money versus gifts. There were different reactions associated with each even if they had the same value monetarily. In one experiment subjects were given cash or an equivalently valued gift. The effect was markedly different because of unconscious value judgments made. There are states of mind associated with the form that a reward takes. These ideas point to structuring an organization to focus on intrinsic rewards and to down play extrinsic rewards. Yunus (2008) also proposes this in his idea of social business. When the meaningful goals of an organization take

precedence over the selfish ones these organizations are the most stable and successful. This is good news for me trying to find a way to not involve money because it is so problematic in Pakistan.

In *Self Defeating Behaviors* (Cudney, & Hardy, 1991) the authors state that every behavior has its origin in bringing a result successfully at one time and we now continue by force of habit. We will only re-evaluate these behaviors when we realize they are not working and have an alternative behavior to adopt. The Pakistan village communities have reached a state of hopelessness with their current behaviors that makes them highly interested in change. The conditions have been deteriorating there for over 20 years as is described in *The Bottom Billion* (Collier, 2007) in the trap of poverty. Glasser (1998) as well as Cudney and Hardey propose that we can successfully choose new behaviors after we reach the conclusion that past behaviors are ineffective. My survey of Pakistani villagers indicated they were highly motivated to change and choose new behaviors (see Appendix G) and they only needed to be introduced to more constructive behaviors in order to make a change. Letters from the villagers in the (see Appendix E) asking for a school in their areas show a high level of unhappiness with present conditions and an interest in change. It is common for villagers to state that they wish for death to honorably end their misery. It isn't difficult to understand the opportunity a suicide bomber might see for himself and the cash he would bring to his family. In Glasser's therapy based on choice theory, the patients are first guided by questions to realize their present

behaviors were not working; Glasser then explored behavior options with them and assisted them as a friend to choose the best one.

From these ideas I hypothesized that the same process could work on a community scale in the form of a survey designed to explore current conditions and determine a new course of action. I thought that approaching a community in this manner might take advantage of the principles described by Cudney, Hardy and Glasser but with the community together as a whole.

In *Continuous Improvement in the Science Classroom* (Burgard, 2000) Burgard adapted the ideas of Dr. Edward Deming in management for improving motivation in science education. The general idea is to design the feedback system in the classroom to make it as immediate, direct, relevant and comprehensible as possible. Burgard adapted Deming's ideas to give the student more direct control over the feedback from their learning results with personal goals they would now embrace. Glasser theorizes in choice theory that the first step in an action is to imagine a picture symbolizing the desired result, then to act in a manner expected to bring about the picture and therefore the result. This can be an iterative process. If the result was not reached from the action we may try something else. From the ideas of Burgard and Glasser I conclude that a successful organization would give every member the opportunity to receive immediate and clear intrinsic level feedback from their actions. This concept parallels the earlier discussion on chaos theory and system dynamics. The system will achieve the highest level of order when the simplest relationship function controls the largest number of relationships.

If helping others to help yourself was the organizing principle, there would be an immediate positive feedback from seeing the positive results and there would be a strong validation of self-worth. There is also an internal transformation when we act to align the outside world with our higher values. It is healing to the psyche to have a positive effect to bring order to an external world that also exists in the imagination inside the mind. In *Ecopsychology: Restoring the Earth, Healing the Mind* (Roszak, Gomes, & Kanner, 1995) the authors speak of this healing principle found by restoring a balance in the natural environment around us. The world we affect is the world within us.

From this I conclude that the organization is enhanced by helping others and the helping individual can be transformed and motivated in this process. The closer an organization is to addressing problems of real concern to its members, the more there is a positive effect on those members because they are closer in their minds to the world they are changing. Choosing goals within an organization that have the most meaning to its members and avoiding those that don't will have the greatest effect and the highest level of enthusiasm.

Listening and Responding to Requests to Build Commitment

During a study period of education between the years 2002 and 2005 I visited about twenty different American schools with differing philosophies. From interviews with students while visiting these schools I was surprised they all invariably would evaluate the quality of a teacher's performance based on the level of care or concern he showed. I found, regardless of the methodology or

approach, that the students who engaged with their learning were students who thought the school was being run in their best interest. *Leadership and Self Deception: Getting Out of the Box* (Arbinger Institute, 2002) uses a convincing narrative to illustrate this same idea. If a person shows an interest in the world of the other person or is "out of their box," that person will sense this and there will be receptivity and if not there won't be receptivity. This is exactly what I found as well. What mattered to students in order to decide to take an interest in and engage in their work was a perception that the school or teacher "cared." It never got any deeper than this.

There is a related method to engage students developed by master teachers that is described in *Quantum Teaching* (DePorter, Reardon, & Singer-Nourie, 1999). The first point of teaching is to enroll. It is the teacher's job to invite interest and commitment before learning can take place. Enrolling can be as simple as asking for permission to teach. I also observed during my time in Pakistan that asking permission or getting permission to help was simply not done by the aid organizations. This appeared as arrogant to the people they were to be engaging with and created a barrier. I asked permission and found it generated a commitment and dedication with the people every time. Appreciative Inquiry is a method to look for what works through inquiry and to then to build on it, It is getting out of the box and involves basically the same process in the subconscious as asking permission which is including all ideas. In *Lessons from the Field: Applying Appreciative Inquiry* (Hammond, & Royal, 1998) contributor authors describe a variety of approaches in the field for using Appreciative

inquiry techniques to identify what is working and to improve on it. One of the techniques of appreciative inquiry is the use of a survey. The survey provides the opportunity to inquire of a large group of people to find out what directions they would like to take and gain their interest in following them. This idea also appealed to me because I felt the follower nature of a people would bring an agreement amongst them lowering the possibility of disagreement later.

From these authors and experiences I concluded that approaching communities with the humility to recognize and listen to what they know and believe allows them to feel hope, begin a learning process together and it builds a trust in your leadership. A survey may be an excellent way to accomplish this.

Co-Intelligence and the Decision Process

Schools that include the widest range of students have the highest level of achievement (Villa, & Thousand, 1995). In *Creating an Inclusive School* Villa and Townsend argued convincingly that the education process is enhanced by the degree of differences amongst the students assuming those differences are embraced by them as a learning community. The correlation between diversity and learning is so close that the quality of an education can be assessed by the degree of diversity in a school according to Villa and Townsend. In my school travels I clearly noted that the best performing schools welcomed me the most warmly and the students also showed this open attitude.

Atlee (2003) terms this group intelligence as co-intelligence where the combined or collaborative intelligence of a group has more wisdom than any one

individual. Atlee also described different methods used to build co-intelligence along with examples of these methods. One of these methods is described in *The World Cafe* (Brown, & Isaacs (2005), which is a simple positive approach to guiding the people in a group to intermingle and combine their ideas into a whole. The World Café begins with a group being seated at a table of four and asked to discuss a predetermined topic for a few minutes. At this point the table leaders remain and the others move to different tables and begin the topic again based on their past discussion. After three or four cycles like this the group will discuss the topic together. The result of this process is a consensus forming in the group that contains the full range of opinions carried by individuals in the group. This agreement involving all points of view that exists between the participants is co-intelligence.

Co-intelligence communities will form when each individual as a whole can accept the ideas of others without feeling threatened. Scott Peck in *A Different Drummer* (Peck, 1998) describes a four step process for community formation. These are: pseudo community, chaos, emptiness, and community. This community is defined as a co-intelligence state where the fractured or individual minds of the group have formed into a second inclusive or whole mind. Peck would lead groups through this process which might take place in a group that is newly formed and at first governed by politeness in what he calls a pseudo community. Peck guides this group to the point that the safety of his inclusive leadership allows a breakdown of politeness and then the disturbing state of emptiness as he calls it. Nothing is really working, no one is satisfied and all are

ready to make a change and abandon the old way but a new relationship has not emerged. Then community emerges. This is also a step Glasser strives for in *Control Theory* before a new pattern of behavior or strategy is adopted. (I had the privilege to spend time with Glasser and speak to him about these ideas). Peck, in groups he facilitates, uses a process intended to keep every voice balanced in the group until community naturally forms. Community is a state when everyone feels that their point of view is honored and included and then drops their defensive posture toward other ideas.

In, *Don't Just Do Something, Stand There* (Weisbord, Janoff, & MacNeish, 2007) the same process spoken of by Peck is described in a more step-by-step fashion. Atlee describes other methods but all of them have in common a process that ensures all members of the group have the opportunity to contribute and be heard and then to let the process naturally unfold toward community. Movement toward community can be rapid or slow depending on a number of factors. Co-intelligence can integrate the diverse ideas found in a community into coherent ideas that can be acted on successfully.

This area of the literature had particular interest to me because of the vulnerability the uneducated seem to have to strong minded leaders. If the community was to provide the control for the development organization as I hope then they must come up with good directions for themselves. It appeared that the superior capability of co-intelligence would surface in an environment where all ideas were honored or respected. I reasoned that if co-intelligence could be fostered in a community by respecting all ideas it could then be used as a means

of providing leadership, resolving conflict successfully as well as protecting the group from strong outside influences.

Putting it Together

There are many different approaches to eliminating poverty. Some of these approaches have successful aspects to them and many do not. I could not find any one approach that combined all of the aspects I identified as ideal into one sustainable system appropriate for the conditions in a remote Pakistan village. A sustainable community systems based approach should empower a process for the local people to creatively develop the means to help themselves using their combined intelligence. This would require full community commitment and participation from the start with solutions they think are appropriate to solve problems they think are important. Individuals as a community want to choose to invest in change if they believe it will bring about a positive result and it is within their means. Women may be the most suitable for this because their community roles are weakly defined compared to men. Motivation can be enhanced by identifying a system of intrinsic motivations that recognizes activities where a difference can be made that is valued. To be sustainable, the educational system must be flexible and respond to everyone and encourage the co-intelligence of the community so control can come from within the community as a process of discovery. Co-intelligence will naturally form when there is trust and respect for all ideas and views. Outside assistance to facilitate this process must be responsive and helpful but only insert itself when asked and only in alignment

with the principles facilitating my original goals. It must also encourage the poor to produce the results themselves and not push them on them. Order in a community will naturally form if the process is simple, unambiguous and helpful. The order I chose to develop was the ability to solve local problems by applying a methodical process relying on the co-intelligence of all interested parties.

A variety of successful ideas and principles must be combined in a systems level approach to achieve my goals but they must come about from preferably only one organizing principle

CHAPTER III

METHODOLOGY

Little World Community Organization, LWCO, is an educational organization in Pakistan that is run primarily by its students. There are about 2500 mostly female students now in three major areas in April 2009. It began in early 2008. In order to make the methodology more clear, I will describe it as part of a description of the organization.

The methodology in this project is accomplished by combining several ideas together that in concert create the circumstances encouraging Pakistani villagers to work together and solve their problems effectively. This involves encouraging, through advice and limited support, communities to address their problems constructively. It is based on the organizing principle of mutual benefit reflected in the motto, "I can only help myself by helping others." Everyone in the organization was guided by this motto including myself.

This project began in Pakistan when I engaged with the person I entrusted to carry out its activities. This was Aneel Mushtaq. He first contacted me by email after seeing a pen I was distributing, fishing to find someone like him. On the pen I had my contact information and this message: "This Pen is MIGHTIER than a Sword." The message struck a chord in Aneel and he bit. He was twenty-three years old at the time in summer 2007 and a science teacher.

He maintained email contact with me for five months before I developed enough trust to give him a task. I told Aneel that this wasn't an opportunity for him to make money but an opportunity to make a special contribution to people as he expressed a wish to do. I would make it possible for him to do this by giving him guidance and financial resources. Dedication like he has shown is not uncommon in Pakistan yet finding someone like him can be difficult. The right person for this task was absolutely critical to its success. Aneel and his family have proven to be dedicated, faithful and honest. Several of his family members make important contributions to the success of LWCO. I had traveled to Pakistan five times previously and developed a number of contacts and friends but had been unsuccessful so far partly because of the people I encountered and partly because my learning curve was still in development. To this day I have never met Aneel. Our contact has been entirely through the use of telecommunications.

The time in Pakistan is exactly the opposite from California, so AM is PM when you have to figure it. The day begins in California when the same day has ended in Pakistan. Today, even in Pakistan, it is not too difficult to maintain all essential means for supporting an organization like this one without being there. We used the internet, land based telephones and cell phones. The internet has been the most versatile and absolutely essential communication method, allowing voice communications, the electronic transfer of funds, emails, book keeping files, pictures, written reports, scanned documents and chat. Aneel began by using an internet café. After two months it was becoming dangerous for Aneel to use the internet in an internet café because the money I was sending

him could be monitored by the proprietor and robbery became very likely. I gave the funds for Aneel to purchase a computer for use in his home, a scanner and a digital camera. He would first transmit over his hardwired telephone line with a modem using internet cards containing account information and numbers that can be purchased for a fixed number of minutes in local stores. Later it was more effective to use a wireless modem connected to the cellular network.

Internet modems using the cellular system are faster, more reliable and less expensive but they, along with computers, are at the mercy of power outages and the telecommunications system. We had to rely increasingly on cell phones because of the power problems but hope that this will improve with the rains and more hydro-electricity. Minutes for calling Pakistan can be purchased on phone cards for as little as five cents a minute. You get what you pay for in voice quality. Ten cent minutes are much better quality. For the five cents per minute much higher quality voice connections can be purchased in Pakistan in the form of a card available at local stores with a code that can be keyed in.

Using telecommunications and not being present on site in Pakistan appears to be a superior way to accomplish the goals of this project. The internet provides the separation needed to follow a set of principles more dispassionately and not influenced by being face to face with a problem. It is easier to focus on important details and not micromanage which would counteract the goal for LWCO to become independent. It isn't possible for me to live in Pakistan because travel is expensive, I have other obligations and it is dangerous for me

there with an internal war involving the Taliban and anti-Western sentiment. The internet is the only option.

It is essential to avoid corruption, particularly in Pakistan. Corruption can hopelessly sink an organization. Many people there develop a special creative intelligence just for this purpose. In this organization I elected to not pay anyone party for this reason. This lowered operating costs making it feasible for me to provide funds but most importantly it made it more likely for higher level motivations to develop which were necessary for success. Paying any amount of salary might change the relationship making me into a boss rather than a supporter or friend. This also would interfere with the relationship we needed to be successful.

Aneel's family supported him to do this work. This type of support is not unusual in Pakistan. It brings honor to a family. There were 60 unpaid volunteers in LWCO at the time of this writing. The 44 teachers were paid by the students but worked for so little they qualified as volunteers and the students loved them for this. Volunteers also receive gifts from the students. The nature of LWCO as a friend helping to empower others tends to make it more like a part of the family than part of a faceless bureaucracy. LWCO was like one big family.

Reports from independent observers were an important means for me to evaluate operations. Generally they were from local people who would be more familiar with the culture and language than me. I corroborated these reports with ones from Aneel. These reporters ranged from the director of the Pakistan

UN to friends both in the USA and Pakistan. Their reports took the form of endorsement letters (see Appendix D).

As a further check I mentally corroborated conversations with different people and cross checked them. This can be very effective to expose an inconsistency if there is one. The best prevention for corruption is to find an honest person and keep it that way.

We also had bookkeeping so that all funds were accounted for and could be checked. Bookkeeping would also be important in case there was an outside audit one day from, for example the government or a granting agency. Having clear unambiguous bookkeeping is a deterrent to corruption. Aneel updates the bookkeeping for LWCO every month as a first step in asking for the next month's budget. We use an older version of bookkeeping software called Quicken Version 2. Files are easily sent over the internet and can be analyzed using reports and graphs in the program (see Appendix F). Originally receipts were scanned and sent for each purchase but this became a laborious process and was eventually dropped.

Funds are sent to Pakistan through a service offered through the Bank of Pakistan called Pakremit. Pakremit.com is a website that can be accessed with a user name and password. It takes some time to set up this account and required a lot of security checks involving live interviews and is ongoing. It is possible, once logged in to have money electronically taken out of a bank account and sent to one in Pakistan. The entire process can take as little as one minute. There is no charge. The money is hand delivered by courier in Pakistan

and takes a little time to arrive but an email confirmation is now honored immediately with no delay.

Today funds sent to Pakistan are approximately \$2500 a month but this varies. The schools submit an expense requests to Aneel and he combines them and sends me a request. I transmit the funds and then he writes checks to each school. A group of students in each school cashes the check and distributes the funds. Almost all of the money sent is from my personal contribution to an education based 501(C)3 nonprofit that I direct called Creative Learning Adventures. The goal is for LWCO to be independent. The most preferred funding would be to develop international sales of products made by the LWCO students and described later in this chapter.

In order to operate legally in Pakistan it was necessary to be registered with the government. We engaged in the legal process to establish LWCO as a recognized government entity. Pakistan has tightened up their regulations in this regard because of an excess of charity organizations because the previous process was too easy and it was being abused. The registration process involved lawyers, inspections, fees and a lot of delays. The entire cost was about \$500 which also included temporarily renting storefronts for inspectors to visit. On February 23, 2008, the Little World Community Organization was officially registered in Pakistan. It has a board of directors in Pakistan and currently, I am the president and Aneel is the executive director.

Aneel's first task was to carry out a survey to determine what the needs and views were at the village level and respectfully influence them in the process.

Aneel chose a village named Sargoda which is closest to the major city of Lahore. It had a population of about 4000 and no other school present at the time. It was done by Aneel and six volunteers. The survey was based on the principle of appreciative inquiry (see Appendix G). It was designed to begin with some suggested ideas about the potential schools could bring to a community and people working together for the common good. The second half asked questions designed to stimulate the imagination in a positive way about this and gather information about needs and commitments. Appreciative inquiry is based on identifying things that work and then building on them. The summary of the survey responses indicated that the village people were very clear that they wanted a school and if given assistance they would do whatever they could to participate and contribute. In the future I'm not sure whether I would use a survey like the one I used or something else. This one did work and it developed a community wide consensus.

The process of this "survey" took place similar to a World Café event on a community scale. In "World Café" participants are seated four per table. They discuss a topic and then move to different tables and the discussion continues. This process is repeated three or four times. In the case of this survey, the interviews took place in groups that formed in stores and homes. Participants from one group would follow the surveyors around to the next group, carrying the seeds of the previous conversations. Surveyors were instructed to include everyone, from rich to poor, male to female and young to old in the survey. During this process a consensus in the entire community was developed about

what the villagers wanted and believed in. I don't think that the survey questions were followed very precisely nor needed to be. The discussions became very open ended. This was the first time these villagers had ever been asked anything and it was an exciting occasion. I think the experience not only built a commitment in the villagers but was also gratifying for the volunteers and inspired a commitment in them as well and an understanding of how the organization would function, which was by listening to each other..

The survey indicated there was a consensus for the need to have a school, that women could attend as well as anyone else, that needed skills should be taught, and that they hoped it would address a growing problem of drugs and crime. There was also a consensus that if LWCO helped with the expenses of rent, books etc. that the students would contribute to the cost of the teachers with what money and food they could afford.

This relationship of the students paying the teachers was important. I felt it would change the typical relationship of the teacher from being superior and the boss of the students while answering to another distant boss to focusing on the needs of the students. At times, later, the teachers wouldn't be satisfied with this arrangement and demanded more but at other times they were very happy. I was determined to maintain this financial relationship, convinced that it opened the door for the teachers to be motivated more by what they were giving to the students and it gave the students the chance to participate in and control their education. The idea of the students paying the teacher and the teachers taking a deep pride in the student's success is a core feature of LWCO. This was not

easy for them and required an extraordinary commitment and sacrifice. This sacrifice meant that the good results created a deeper sense of pride for both groups.

I funded Aneel to purchase a text book series he found and recommended which we still use today. It is in Urdu and designed to teach literacy, math and social studies to adults and is called "Talimabalgan" which translates as adult education. There are three books to the set. They can be written in but I asked them to use separate paper to allow the books to be reused and also to enable the student to assemble a portfolio of work to proudly show to others. This was an important tool for attracting new students. The books are used over and over again. Aneel also rented a space as the school and purchased a white board, pens and paper. Building rent was very reasonable at about thirty dollars a month but this still later added up when multiplied by 22 different locations existing now.

Generally once a school is established LWCO will then purchase two sewing machines, irons, a cutting table and scissors for a cost of about \$200. Learning sewing and crafts was very important to the female students. This was a skill that contributes to their roles as mothers, it can take place in the home, it offers a means of income generation, they enjoy it immensely and they and their communities take pride in their achievements. Much of the school activity was around sewing and crafts.

I spent an hour every day for a year in chat or voice conversation with Aneel. We discussed new ideas, problems, logistics and anything else pertinent

to running LWCO. This investment of time was critical for Aneel performing his role in accordance with the principles LWCO was based on. I was never involved in directing the education process or the day to day operations of LWCO. My intention was specifically to not be involved and that's a primary reason why I haven't gone to Pakistan during the period of this project. I restricted my role in LWCO to only the following activities:

- Communicate with, advise, encourage and listen to Aneel
- Provide the minimum resources to allow villages and LWCO to reach their goals with the greatest reliance on themselves.
- Instruct in the motto of helping others to help yourself, never give up, and the 4-Way Test
- Provide encouragement, support and friendship
- Brainstorm new ideas to try

All of the financial input in this project was carefully kept to a minimum and intended to be just enough to provide for essential needs that were out of reach from the students but no more. This also helped to keep the costs affordable for me. There were regular opportunities to go beyond this point and it was difficult to hold the line at times. So far I have been able to hold the line on not accepting donations and providing all of this funding myself in order to maintain this balance without others objecting. When input is kept to the minimum, the maximum contribution from the students is encouraged giving them the opportunity to feel the highest level of pride from accomplishments.

The first approach for starting a school in a new area is with the survey as described. Subsequently LWCO's reputation attracted groups from neighboring villages who asked for help starting a local school. Students in existing schools will also have demonstrations and open houses designed to happily welcome interest (see pictures in Appendix C). These groups were instructed to start a collection in their community to raise the funds to help start the school and to show their sincerity (see Appendix E). This collection is the first lesson and opportunity for the communities to begin working together toward a common goal and has generally the same effect of bringing the community together as the survey. Asking for a collection to prove their sincerity also shifts the perception from one where it LWCO is seen as responding to a need from doing this to gain some advantage. Every month about one or two new schools are established.

Recently I haven't consented to funding requests to open new schools and they are building up and there are now over twenty. My intention is to open the possibility for existing schools to mature so they can handle this cost and take on this responsibility independent of my outside funding. Two changes are being contemplated to help with this. One is to lower the cost of starting a schools and the other is to increase the student's capacity to pay for it. The development of an international business to earn money is discussed later in this chapter. Rent is one area where a savings could be made if the students would meet in homes. This may be impractical because of how small the homes are and so this discussion is ongoing. In one case now, in an extremely poor village,

LWCO students have started a school in homes with just the expense of books and embroidery equipment and have shifts where they will go there to be teachers.

Recently three schools were opened for the purpose of learning to use computers. Each school has one 200 MHz desk top computer and dozens of students. Women are not allowed to use the internet cafes and computer literacy is a possibility for employment for them in some areas.

The largest expense in operating LWCO is transportation. Teachers and volunteers must often travel a significant distance or two hours from the city to the outlying areas where the villages are located. Transportation costs had been over \$500 a month and LWCO pays for this. Hiring local transportation was dangerous for females. Families were extremely concerned after some incidents and restricted their daughters from traveling and the schools would need to close if this wasn't resolved. One choice was to hire a dedicated van but the monthly expense was no savings but it would be safer. The other was to buy a van. This expense of about \$5000 would be recovered in less than a year compared to renting. We went this purchase route after much discussion and foot dragging on my part. There was never any doubt on the other end. The van makes the rounds between the three school areas on a weekly schedule carrying teachers and volunteers. When it is not in one area, only teachers and not volunteers will take the local transportation to save money. When teachers can't be at the school this gives students the opportunity to act as teachers independently and train for becoming volunteers and then teachers themselves if they excel. Owning the van

and using this schedule opened the possibility for students to advance themselves and learn on the job. The volunteers also can travel with the van as it goes from area to area bringing news, ideas and gifts from the school they were at last. This is an important means of communication they developed. Most of the volunteers in LWCO are female and they ride in the van but the male volunteers still take local transportation in respect for religious sensibilities.

It is often a struggle to keep my decisions regarding funding or advice consistent with the principles I was applying. It was an intuitive process to decide what level of assistance would be appropriate or provide the greatest opportunity for students to be challenged maximally and still be successful. This is far easier to do with the separation of distance combined with the internet. Sometime decisions had life and death consequences. In the long run the most can be accomplished is from sticking to the plan and not confusing the trees to be the forest (see Appendix A).

I try to keep myself in a strict role of only assisting with education or there would be no end to the requests and my finances for a long range sustainable solution would be quickly exhausted. One gray area, though, was paying for celebrations or recognition events. Periodically I received a request to participate in an event that will need food or rent for the space to hold it. In one sense these could be considered non essential but in the other sense they are a important in Pakistan culture and are very encouraging to unpaid workers. In these situations I would pay half of the cost and require them to raise the rest. This had been a satisfactory arrangement until as of lately I changed the policy to

no participation on my part but that they were free to do it. They are at a point now that they can accommodate this reduction in support and so I am growing with them by pulling back.

Ultimately my intention is that LWCO be completely self supported by internally generated funds. While students were learning to support themselves they would be additionally motivated by helping others to begin the same journey by providing funds and volunteering. With this arrangement they would also be earning the respect of their communities and dissolving the norm keeping them trapped in their homes. I believe that if LWCO can achieve success in this area LWCO would be completely scalable and very popular.

The best possibility for additional funding beyond what I have been supplying, and which I am actively pursuing, is to set up a system for the students to earn it through what Mohammad Yunnis (2008) calls a social business. The students in the schools as I write this are making use of the embroidery and sewing skills they learned in LWCO to make pillow cases for sale that they mail to me. Pillowcases require little sewing and lots of embroidery. Embroidery is creative and students are gaining a pride in this skill which is amplified dramatically by being able to sell their products in the USA. The plan is for the students to be paid a reasonable amount up front for an embroidered pillowcase which would be mailed to the USA and sold for a profit returned to LWCO to fund operations. Other craft products are in development with equal or greater chances for being successful products. So far the quality is too low for a store contract so different people are coming forward to help.

In the United States selling pillowcases would educate people about the LWCO program and give them an opportunity to participate in a way that isn't charity. I have spurred the necessity for the LWCO schools to succeed at this by setting a date when I won't provide further funding and they will have to rely on their own means. It is still unclear to me if they can succeed at this. There may need to be some adjustment if the deadline is passed but they have taken up the challenge with surprising enthusiasm. I think this plan is especially exciting for them because it would bring recognition of accomplishment on a global scale that they would cherish.

Due to recognition about this effort in the New York Times, local news and the website (lwco.org) several people have come forward to help, in the USA but also internationally, who are very enthusiastic. Considerably more news coverage is expected as time goes on. I worry that this coverage will bring forward people who want to donate rather than participate in the process which can be as easy as buying a pillowcase or as difficult as going to Pakistan as a teacher.

The overarching concept of this project was to apply the motto "I can only help myself by helping others." There are two other mottos that contribute to the implementation of this motto. The first one is, "Never give up." This motto was added after one of the students gave up and committed suicide when the schools were closed briefly during a problem based on a misconception of the Taliban about the operation of LWCO. It gets a lot of use and is responsible for several successes that might have been failures.

The second motto was added to build cooperation and defuse instances of resistance which can be deadly in Pakistan. It is the 4-Way Test disseminated by Rotary International. It has served us well in several difficult predicaments. Passing each of the “tests” insures that everyone is respected and that their needs are being met. This is the test.

The 4-Way Test of all the things I think, say, or do:

1. Is it the truth?
2. Is it fair to all concerned?
3. Does it build good will and better friendships?
4. Is it beneficial to all concerned?

The students also adopted a motto that they use often, “We are all one.” They are passionate about this.

To summarize, the methodology in its essence is quite simple. I offered to help these villagers in a way who listened to them and respected their wishes and then suggested that they help others the same way. It is a little seed that can grow a giant plant.

CHAPTER IV

RESULTS

Posted below are the purposes of this project. Many of the results listed that addressed more than one purpose so it wasn't possible to associate them directly without being redundant.

1. Develop the capacity within the community culture to systematically address local problems effectively and competently
2. Operate at a minimal cost so that it could be supported with local funds and human resources and be scalable.
3. Provide a means to sustainably improve the local economy through new employment and productivity
4. Provide an education that addresses the immediate needs and problems facing Pakistani villagers
5. Promote communities working together to solve problems together
6. Be compatible with the religious and cultural sensibilities of the entire community
7. Be powered by an intrinsic multi-level motivation system instead of money
8. Promote local and global peace

9. Be scalable so that the system can grow independent of outside donations

10. Make a better life for villagers both in the short term and the foreseeable long term

I have generally tried to describe the LWCO program below and how results relate to the purposes of the project.

LWCO has 22 schools in three main areas, Sargoda, Faisalabad and the hills above Abbotabad. For the first year LWCO grew at about 30% a month. The first school began in January of 2008 with about 100 students and now the LWCO has approximately 2600 students in 16 months as of April 2009. Its growth has slowed in 2009 considerably because we have a moratorium on opening new schools in the hope of developing funding from student commerce to take on this responsibility.

The schools are all very proud of the work they are doing and have regular open houses run by the students. We have requests from 20 more villages on hold while we develop our commerce to support including them. This process has been taking some time. I have about 200 embroidered pillow cases now and have several people involved with selling them and about \$600 has been raised this way. It has taken time to develop a communication with the schools where they can be given an instruction and then follow it rather than changing it significantly as they have done with decisions they make in the field. We may have crossed this bridge in a shipment due to arrive soon. If or when we develop a market and can sell easily, the influx of money from the USA will be

greeted with the greatest enthusiasm and I am certain the demand for more schools will dramatically increase. This will increase the pressure on the students and their motivation to produce more and better products. I call this a feedback loop and it is a model for scalability. Students are quickly learning to read, write, and embroider in about six months and becoming teachers to other students. This gives LWCO an endless supply of teachers willing to work for very low pay and who are exceptionally dedicated and committed to their role. In the moratorium now in order to fund expansion the entire body of students are each contributing a small (ten cents) amount of money that is being concentrated to buy books to bring to the schools in the most worthy areas. Because of the number of students now this amounts to about \$200 which is sufficient. This is another example of budding scalability, the holy grail of a program that can reach everyone.

In Sargoda where LWCO first began there are 700 students in a community of 4000. In this village they addressed a drug and crime problem by working together to try a new and creative approach that was based on gently drawing the addicts back into a role in the community that gave them hope and had meaning. When the presence of the school was questioned by the religious authorities they convinced them that it was good to be allowed. There are more stories and letters in the appendix documents indicating the students' and communities increased capacity to address local problems (see Appendix B).

The students in LWCO meet together and send representatives to other schools so that general ideas are developed together across large distances.

This process provides the general directions for the operation of LWCO. When problems arise they are approached through this process which is very unique and creative on their part to establish. Scientists have established networks like this to develop ideas.

LWCO provides support to work together as a community to solve problems. Additionally, LWCO provides reading, writing, sewing and embroidery training, household skills training, and “beauty” training. This is how to be clean, happy, well groomed and healthy. Beauty training gets approval from the men as studies show women in Pakistan villages to be clinically depressed and often not able to perform basic household chores.

Every LWCO school either has a sewing or computer program. The sewing programs are most common. Students are gaining the incentive to find other means of earning extra income and the teachers now understand that their efforts are contributing to the students’ ability to pay them.

LWCO will likely grow rapidly if products made by the students in the schools can be sold at a profit internationally and locally. This is because of the difficult conditions in Pakistan and the excitement and hope making a positive appearance on the world stage and being able to make a contribution would bring. LWCO has had inspectors and visitors come to the schools who all report an exceptional enthusiasm among the students and growing levels of skill not seen in other programs (see Appendix D).

Women have been allowed to attend LWCO schools where other schools are closed down by extremists. LWCO schools are locally recognized to

improve the conditions in the families and provide a means to education and hope not available elsewhere. I believe that if LWCO shifted to relying on donations that this positive growth would be undermined because it would take the focus off the accomplishments of the students. My original contributions were essential, I think, but my goal is to phase them out as soon as possible. This may require eliminating all building rentals to lower the cost to bring expenses in line with income generation. This would mean changing the school format to operate out of homes or the students will need to come forward to meet this expense.

Summary, Conclusions and Recommendations

This project has affected thousands of lives in Pakistan. The zone of effect of the schools goes beyond the students to their families and the communities they are in. Requests for new schools are high. Pakistani women and their communities are in many ways very different from students in Western schools. Pakistani women had been resigned to a life of isolation and submission. Pakistani communities are under a growing threat to their survival from extremists, food shortages and internal social collapse. These conditions are unacceptable to them especially now as times worsen and telecommunications give them a view of the outside world. There is a pressing interest in change but they lacked good ideas and leadership to begin. LWCO has introduced a novel principle of organization, helping others to help yourself, as the basis for a practical school staffed with local volunteer teachers in an organization that listens to them. Students are primarily women. The creative

contribution of these women students encourages the communities and others to allow them to become models and heroes that all take pride in.

Although the conditions in Western schools are quite different, students in there are becoming increasingly disillusioned with school just as rural Pakistanis have become with the harsh life in their villages. Dropout rates are growing and global competitiveness in the USA is decreasing, casting a cloud on the value of investing in education as it is now. Students also today in Western schools might be eager to be given the opportunity to not only play a role in deciding the content of their education but make a contribution to the education of their peers just as the Pakistanis did in their communities.

This might be accomplished in Western schools by following the general guidelines that led to the success of LWCO in Pakistan. This would begin by starting with a survey asking the students questions about what they wanted from their education and then, in the spirit of helping others, providing a level of assistance to make it feasible for them to act and have success. The results might be a new sense of empowerment, dramatically increased learning and an interest to discover the best solutions to problems. I am currently working on implementing this approach in the USA but it is in the beginning phases using a business called Earthlight Solutions. The concept is to import an innovative solar water heater product from China and to market it through students who would use their profits to pay for programs they felt were important in their schools.

Another area of need where the principles pioneered by LWCO might succeed is in the need for senior housing that is affordable and gives seniors an

opportunity to participate in helping each other and their community as much as possible. I am in the process of beginning the Co-Living Network. It will begin with a survey of seniors to help them form into a group to run the program much as the Pakistani women formed into a group.

If LWCO does continue to grow and its participation increases to tens or hundreds of thousands which is possible, the creativity and prosperity of a largely ignored and impoverished segment of Pakistan would significantly benefit.

Information about LWCO would travel to other impoverished countries where it might have similar impact. It is possible that a success in Pakistan would lead to incorporating LWCO's approach into Western educational practices bringing results similar to those obtained in the poor uneducated Pakistani neighborhoods. It might inspire disaffected students to work together creatively and take responsibility for their future. If so, this would be huge impact.

Today, without further expansion, LWCO has been significant to the lives of thousands of Pakistani villagers, particularly women who are now

- Learning to read and write
 - Able to safely leave their homes
 - Forming cooperatives to market internationally
 - Changing their community status to one of importance and contribution
 - Developing and implementing successful plans to solve their community problems
-
- Finding purpose and happiness in their lives

- Reading poetry to their husbands and family members
- Becoming teachers and helping to open new schools
- Learning practical skills
- Using science methods to build a better life

What I Learned and Possible New Research Questions

Problem solving in depressed Pakistan communities will naturally be adopted when the concept of mutual benefit is adopted first. Conflict interferes with this process and must be resolved respecting all points of view.

It is possible to remotely inspire and support a substantial educational effort in another culture using telecommunications by adhering to a carefully orchestrated set of guidelines based on listening, mutual benefit and minimizing the use of money.

Charity is a form of exploitation because it reinforces the false ideas of inferiority and that outside help is needed instead of inside empowerment.

Women in Pakistan are sequestered in their homes to protect the honor of the family. Giving women an honorable role to play in the community relaxes this rule and will bring a needed balance to communities. Men value this change but are too restricted in their roles to change first.

Teachers and students can become highly motivated when they are in a relationship where they depend on each other to the maximum possible. The most effective teachers have the most empathy or connection with their students

Providing the minimal necessary assistance for success toward a meaningful goal allows the maximum opportunity for a person to participate and feel successful and so he/she will act with the most dedication.

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APPENDIX A

Narrative to Strengthen Discussion in

Methodology

Provide only minimum necessary support to foster the highest level of independence.

Students must often sit on the floor and their sweat in the summer can soil their garments so they asked for the cost of purchasing benches. My decision was to deny this expense. I believed that the students could come up with a solution, such as building the benches themselves. I gave them a number of suggestions on how to build benches. They resisted and remained convinced that this was not possible. In this case I was able to persist and my instincts were proven correct when after a long struggle debate some students cobbled together some primitive benches out of scrap wood and solved the problem on their own. The story of this wonderful success was relayed to the other schools and the issue hasn't surfaced again because they now believe they can build their own benches and take a signature pride in it. This success demonstrates the importance of only providing minimum assistance to leave the opportunity to achieve success independently. I also received requests to help with children that had been orphaned and might die but I always refused. This would be very hard to do if I was present in the circumstances where I received this request.

In another case I acceded to a request. The conditions are usually primitive in the schools. There are clay floors covered with mats. The

temperatures can reach over a 130 degrees Fahrenheit. I approved the funding for the purchase of fans one time but the idea seemed useless to me given the irregularity of power, but it was something they considered important and the expense was beyond their means so it qualified. They still think it is good idea even in the cases of limited power availability. I favored the idea of them spraying water into the air or wearing wet towels but these ideas were never taken seriously.

(The students take great pride in being able to manage the responsibility of bringing empowerment to their neighbors. This level of pride gives them the role of heroes in their communities and so has softened the restrictions on them to not leave the home because of the respect their heroism brings. Many students are so inspired that they have accomplished enough that they can become teachers and bring honor to their families by acting in that capacity. This is also a source of some income. It is the norm that every student teach others and this is another feature of LWCO. The women can accomplish this with their husbands and children. This practice follows the motto of helping others, reinforces lessons, and is very motivating. LWCO purchased poetry books that the women can take home and read to their families. This is a great honor and joy for them.)

This motto has become a marvel to not only the students but also their villages and the effect has been remarkable.

APPENDIX B

STORIES FROM THE DEVELOPMENT OF LWCO

The Education Friendship Project

Prior to starting LWCO I had started another project with similar goals called The Education Friendship Project. It failed but I learned critical lessons that I applied in the development of LWCO. In this project a small amount of initial funding was offered to local parent teacher associations (PTA) or new ones we helped to form. The funding was intended to empower the parents so they would begin to direct their schools to teach information that their community saw as important. My goal was for the community to form a relationship with the school and take responsibility for directing local education. If these parent groups would begin to see themselves as responsible for bringing in new information that would be of value to their community and if the results were successful they might adopt the attitude that they could control their future by deciding what they learned. Good results from this new relationship of the parents with the schools would encourage and open communities to see themselves in control of their future and begin to make changes to benefit themselves and move away from poverty. Once the initial small funding request was completed the PTA would continue to make larger requests for new ideas they felt were most important. Ultimately these funds would come from a donor base of individuals developed on the Internet.

The project had a number of shortcomings because of problems I hadn't realized in advance. I decided to terminate the project and start over with a clean slate. I then began to develop the idea of LWCO taking into account what I had learned from the problems of the Education Friendship Project and my other activities in Pakistan. One problem was that the social mobilizers (this term is commonly used in Pakistan for the people on the ground used to implement a project) were paid. Earning money can cause a problem because the employee will lose sight of her role as a trusted helper, become distracted towards meeting outside perceived expectations and forget about the important and subtle guidance she needs to give. One solution would be for the social mobilizers to not be paid but work based on the value they gain from helping others as a motivation. They would now be more likely to be received as friends and be trusted and they would also maintain their focus on the program's goals because success would be their source of value. Another problem with TEFPP was that the social mobilizers handed out the first grants without properly communicating the purpose of the program to the recipients. The parent groups thought of the grant handouts as a gift rather than a means to a better education. In the earthquake zone this was a common bias because of the flood of resources coming in as aid and villagers worked hard to position themselves to maximize their gain. Such handouts were perceived as a short range benefit that should be grabbed up before someone else could get them first rather than as a means to safe and wholesome sustainability. One solution would be for distributions to be carefully articulated as a validation of the recipient's ability to create a secure future and to

operate the program in geographic areas not affected by earthquake aid to avoid the predisposition toward hoarding resources. Finally, the villagers forming the PTA were not educated sufficiently to exercise the level of responsibility that the program required. In a successful program villagers must be gradually educated step by step to handle the responsibility of directing their education. As with any aid to the impoverished, the cultural underpinnings of change must be planted and nurtured for change to take hold and sustain itself. One solution would be to begin the program in a way that is comfortable for villagers to understand and let it grow naturally unified by a common ideology and mission that everyone embraces.

Solving Problems in Sargoda

After beginning in Sargoda with some men, LWCO has been joined only by women and children and the number of males has remained more or less the same. In these schools they learn literacy, social studies, math and home skills during the first period. In a second period about 400 women students discuss different problems and how to solve them. During this period they devised a novel solution a drug problem facing their community resulting in crime and that was very disturbing for them. They began by first interviewing the addicts to understand their plight, then they brainstormed together in groups about what they could do. They decided to try forming study circles in the areas where the addicts would sit and welcome them to participate. In time the drug addicts took an interest and asked to participate and then to become students. They are now

recovered from their addiction and special members in the Sargoda schools and the episode is a great pride to the students who implemented this solution. During the protests that swept the country after the assassination of prime minister candidate Benazhir Bhutto, the villagers of Sargoda were calm and still had hope for this reason.

Using the 4-Way to Solve Religious Objections

Shortly after the women had been allowed to attend school a group of religious men objected to it. They disagreed with the idea of women having a male teacher, even though he was a man in his seventies, and further with the idea of them even attending school at all. A group of students and teachers proactively approached these men about their concerns and how to address them in a win-win approach guided by something called the 4-Way test. The 4-Way test is a tool to check if interactions are a benefit to all concerned and promoted by Rotary International. As a result of this approach the religious groups gave their approval and are now supporters of the school. They had naturally been expecting a dispute as would be common in Pakistan as the preferred problem solving strategy. Regardless of the outcome this would have created tensions and not contributed to building community. They stated that it was the respectful nature of the approach that swayed them to reconsider and make their approval. I was greatly relieved and also now emboldened that much can be done with a positive and respectful approach. The central idea and philosophy of LWCO that we can only help ourselves by helping others has

energized and given members a feeling of accomplishment and purpose. Originally the 4-Way Test was introduced to the communities by suggestion and modeled by LWCO in its approach. This has been sufficient for it to be enthusiastically embraced and now it has become the driving philosophy of LWCO.

Global Citizenship

There was an earthquake in China that caused great devastation and loss of lives. The LWCO students, who are in communication together in all of the LWCO schools in three regions, decided that they would attempt to help the Chinese and send representatives to the quake area. This was a difficult undertaking requiring visas, transportation costs along with other logistics. The Chinese embassy welcomed them but the other costs were out of their reach and the project had to be dropped. They made a hundred garments and crafts and sent them to the USA for me to sell for them. Their workmanship was not yet up to commercial standards and the products were not popular ideas and so it was a disaster for me. Marketing is not my forte and I couldn't develop a suitable sales method so we then had to abandon the idea at least temporarily. LWCO is now undertaking another more organized marketing effort, having learned from mistakes. Students are learning to embroider and sew pillow cases as a product LWCO could market internationally. It promises to be a significant effort and the work is ongoing. Ultimately the goal is that the students will learn to handle all aspects of this business as a networked manufacturing community working out of

their homes. LWCO students imagine themselves traveling outside of their villages, even to other countries, and opening schools and they are doing this locally today. Their story is quite remarkable. LWCO is a little more than a year old and has not solidified into a mature and stable organization so the future remains to be seen. The students are often beginning at LWCO from being almost completely uneducated and repressed. It takes time to gain the skills to produce goods worthy of the market.

Preparing for an Inspection

One of the first stories I heard from the LWCO schools that indicated some success with the program and that attitudes had shifted positively took place while female students were preparing for a friend of mine to inspect their school to make a report to me about how things were going. This was to take place in some schools in a remote area outside of Abbotobad. It had been raining very hard. The perimeter walls of the school had been constructed with a traditional technique using rocks and clay mortar. The clay had softened and one wall collapsed. The students were involved with making their classroom look nice for the inspector and were determined to give him a good impression. They capitalized on this mishap rather than becoming discouraged and used the mud to smooth and level the classroom floor before covering it with mats. They saw the problem as a solution for something better and then acted on it. The inspector, who is the founder of a large school system in Abbotobad called Modern Age Schools, remarked that it was unheard of with programs like this

and especially in this area to see students so happy, smiling and confident. I sent a letter congratulating the students on their resourcefulness and the successful inspection. They were so pleased that they asked for copies to put on the wall of their homes.

Visitors from the United Nations

Students in all of the LWCO schools decided to put on an open house celebration on Pakistan's Independence Day. These were perilous times; there were suicide bombings every day and the Taliban were burning nearby female schools (at this point LWCO has Taliban approval for female education only). A large banner sign was made, "Little World Community Organization Wishes all of Pakistan a Very Happy Independence Day," both in English and Urdu (see Appendix B). Inside they performed plays showing the importance of attending school, gave refreshments, and displayed their work. I invited an acquaintance and his wife, who happened to be the director of the United Nations office in Pakistan, to attend but since they could not arrive on the planned date the students made the celebration again just for them the next day. When the UN vehicle went through the LWCO village, the young women ran out of their houses and threw flower petals onto the car. In other villages it was silent and empty as the vehicles passed. The visitors were impressed and said that they thought all development organizations should follow this lead. They offered money but were politely refused (LWCO hopes to not affiliate with governments) but they were

asked to write a letter documenting what they saw which they later did (see appendix E).

Requests to Open New Schools

LWCO gets regular requests to open new schools from women in other villages. Those making the request are asked to prove their sincerity and initiate a village campaign for them to save small donations to help with the beginning of the school and get the approval of their communities in advance. In this way the idea of working together toward a better future has already begun before LWCO even arrives. Despite deep poverty they will manage to do this and learn this important first lesson for them to work together, assert their commitment for a school and take a first step of taking responsibility for their future. When the school does finally begin they will take credit and appreciate this as something they had a role in bringing about and in the future do everything they can to ensure its success. When our director journeyed to one such village that had been waiting three months and had saved an acceptable amount of money, all of the shops were closed and the entire village assembled for the final discussions. He said that he couldn't say a word without them cheering and that he felt like he was a sports hero.

The Pen Story

One time I bought 1200 pens, one for each student in the schools at the time and had them embossed with the motto of helping others and the 4Way test. The students as a group decided to not keep them but pass them along to

someone they wanted to know about LWCO. It is still a puzzle to me the level of importance the students give to bringing in new members. I think the best explanation is that they are genuinely enthusiastic about what they are doing and this is a good thing. I think there is also a need for validation or recognition from the outside.

Suicide and Never Give Up

Many schools near Abbotabad are in an area controlled by extremists called Pathans. These are very rough and deadly and come in from Afghanistan and gain power by killing dissenters. Transportation costs into this area to bring teachers in from the city were becoming a burden and to make matters worse they were increasing every month. Teachers had snide sexually demeaning remarks made at them while they walked to the schools. My sense was that the drivers and the unconscious community were beginning to see LWCO as a group of outsiders they could exploit who were exploiting them. I'm very wary of this negative perception having seen it run rampant in the earthquake areas. Soon we would be bribing officials and the entire good will impression of LWCO would be trashed. Then one of the teachers traveling in from the city was almost raped and barely escaped. An attempted rape could derail the entire program as families would not allow their daughters to be exposed like this. I ordered all of the schools closed to make the point that we were there on invitation rather than as an outside effort and to capitalize on the appreciation gained from LWCO's absence. I sent Aneel in to speak with the Pathans and community members and

attempt to correct this toxic attitude shift that these episodes indicate. He was shot at and beat up on entering the camp of the Pathan's but was not dissuaded (amazing). Coincidentally at this time one of the women who had been attending school committed suicide in hopeless depression believing that the closed schools would never reopen. There were others in despair who were also vulnerable. The story of this death made a big impression on everyone. The Pathans completely agreed that the schools should continue and actually demanded it. They said that these women were the mothers of their children and this was their only hope. They also made it clear that educating men was strictly forbidden. It is a surprise to think that educating men would be prohibited with the threat of death but it was the unquestioning mind of the men that gave the Pathans their power and educating them would be losing control. The women were an inconceivable threat and a potential source of prosperity from within. After this episode we enthusiastically adopted the motto: "Never Give Up." We use it frequently after this experience.

My First Experience in Pakistan as a Community Mobilizer

During my first visit to Pakistan as part of the earthquake relief, there was a muddy spot in a road that could be repaired with only minimal work but then vehicles could not pass without a great struggle. My tractor load of supplies for building shelters to escape the winter was also stuck. As a stubborn American, I began to repair the road from a pile of rocks nearby and fill the deep muddy ruts myself. Some villagers chased me away but I needed to use the road

for supplies and I persisted. I tried to invite with hand signals for others to join me. Still they tried to convince me to stop with different hand signals and I was a little intimidated. I appeared foolish to them, but possibly also shamed them. I continued and then some children joined in and finally some adults that were watching joined and we worked like ants carrying stones in a long line and paved over the mud. When the repair was complete we celebrated together and there was a giddy feeling of empowerment. It was clear that the small investment that each of us had made to the whole was well worth the effort to have the road opened and supplies and transport vehicles now passing freely. It wasn't too difficult for me to introduce through example the idea of helping others to help yourself and in the end it showed as a good idea. It just took someone to do it. The poor villagers of Pakistan are open to trying new ideas and they need just a little help to get started.

APPENDIX C

PICTURES OF
LITTLE WORLD COMMUNITY ORGANIZATION



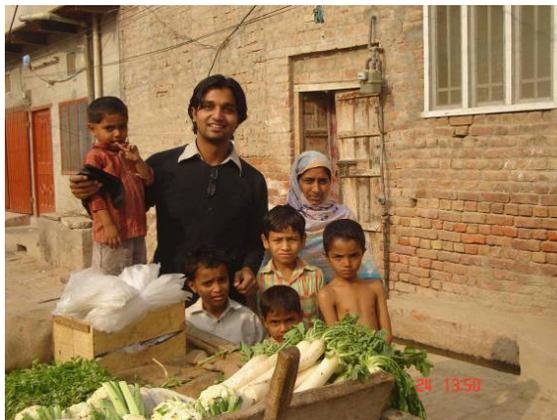
Embroidery test.



Note paper practice garments on wall.



Recent visit of American.



Aneel the Director.



Open house sign on Independence Day.



APPENDIX D

(فائل نمبر VIII)

CCB Form-3
(See Rule - 5)

**DISTRICT GOVERNMENT
FAISALABAD**

District Officer Social Welfare / Registration Authority
CITIZEN COMMUNITY BOARDS



CERTIFICATE OF REGISTRATION

Registration # 342

This is to certify that LITTLE WORLD
COMMUNITY ORGANIZATION with its official
address at IBNA-MARIUM

has been registered as a CCB under the Punjab
Local Government Ordinance, 2001 (X-98-III of 2001) and the
Punjab Local Government (Citizen Community Boards)
Rules, 2003.

This certificate is valid only for Faisalabad District.

Date of Issue 23-2-2008

Nasir
REGISTRATION AUTHORITY

Document Granting NGO Status in Pakistan

No. 342 /DOSW/NGO/FSF
 Office of the
 District Officer Social Welfare
 Women Development & Baitul Maal
 Faisalabad

Dated: 23/09/2008

To

✓
 The Deputy Director (NGOs)
 Directorate General, Social Welfare
 Women Development & Baitul Maal
 Punjab, Lahore

SUBJECT: - REGISTRATION CASE

Please find enclosed herewith complete case in respect of
Little World Community Organization, Street no. 2,
9 line Mariam Colony, Faisalabad. which is

recommended for issuance of NOC.

It is also certified that the NGO has been physically checked and examined by the concerned Deputy District Officer and undersigned. The services of the NGO are remarkable and in the interest of the peoples of the area. The reputation of the NGO is good; they are very sincere and devoted. There is no need to refer the case of this NGO to the Special Branch and Intelligence Bureau, for being so good in working.

The NGO is recommended for registration.


 (Abdul Qudus Akhtar)
 District Officer Social Welfare
 Women Development & Baitul Maal
 Faisalabad

Final inspection document before granting NGO status.

MODERNAGE PUBLIC SCHOOL & COLLEGE

Main Campus: Mansehra Road (Supply), Abbottabad, 22010 (Pakistan)
 Phones: +92-992-331183, 331132, Fax: +92-992-340183

ABDUL WAHID MIR
Principal

SUMEERA WAHID
Co-Principal

PROF MOHAMMAD SAEED QURESHI
Director Teachers Training



ZAKIR HASSAN
Vice Principal (Boys College)

WAHEEDA ASHFAQ
Vice Principal (Girls College)

UZMA SOHAIL
Vice Principal (Junior Branch)

There are many Governmental as well as None Governmental Organizations working for the uplift of the society. Many of them have clear vision and clear objectives. Little World Community Organization is one of them. They have a very unique idea, around which they are building their organization.

I visited two of their projects & saw the involvement of communities in them. Their managers were clear about their objectives and their beneficiaries were enthusiastic about the process and the product of the program.

LWCO is working for empowering female of the area.

I hope the other organizations shall also follow the footsteps of this origination.

I wish them best of luck!

Abdul Wahid Mir

Tel: (Girls College) (92)(992)344101-344102
 Tel: (Junior Branch) (92) (992)336949

RISE & EDUCATE THE PEOPLE

Email: modernages@hotmail.com
 Website: www.maps.edu.pk

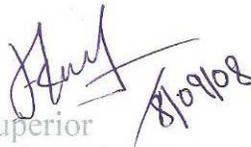
Letter of recommendation from friend.

Missionaries of charity
Dated, 08-09-2008

To whom it may concern,
It is to highly certify that little world community organization is one
Of the best organizations I have seen. They are working for the welfare of the
poorest. Their volunteers and teachers are working hard for the humanity.
We have visited their schools and it is great to know how LWCO thinks,

Care of humanity and do for them. Marvelous

My group and I strongly recommend their work and wish them all
the very best for what they are doing.


Superior
Sisters of mother Teresa
Faisalabad, Pakistan
Registered charity S 3509 OF 1958_1959

LWCO has partnered to provide school for Sister Of Mother Theresa

I would like to take this opportunity to give the words of appreciations for the outstanding (LITTLE WORLD COMMUNITY ORGANIZATION).

I would like to express that I have never seen such a wonderful work in any of the other org. working with less resources. The efforts of the director of this community are very impressive and inspiring for the people. LWCO have 12 schools in four cities of Pakistan where they are providing free education, sewing and agriculture knowledge. They have 700 students including males, females and children's & 1000 more waiting, the volunteers working with them are very hardworking and well involved.

I admire their divine work and wish them all the very best for their outstanding cause.


15/8/08
Rana Sana Ullah Khan
Minister for Law, P.A. &
Public Prosecution Department, Pb.

Recommendation from prominent Judge In Pakistan.

Dear Colleagues at LWCO,

It was a great pleasure to attend the celebration of the Independence Day on 14 August at your community school in Abbotabad.

Your warmth and hospitality as well that of the students and teachers was really magic and unforgettable. You have a great team and must be very proud of the work done up to now in so short time.

It is great to see that you are working with the community to enhance women's informal education as well as providing an enabling and empowering space for girls and women. Women's empowerment is indeed an essential aspect of the development process and you are contributing to that as well.

I look forward to staying in touch and hearing about your developments and achievements

Best regards,

Alice

Alice Harding Shackelford
Country Programme Director
UNIFEM Pakistan
c/o UNHCR
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E-mail:
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www.unifem.org



Letter written by Director of Pakistan United Nations after Independence Day celebration.

APPENDIX E

STUDENT WORK AND STATEMENTS

Letters Requesting LWCO to Start a School

Hello sir,

We knew you and hear about ur kindness from all ur students and teachers and other schools.you may not know us but it is an honor for us to know about you.

we want to tell u that we are poor people and suffering with hunger,lack of knowldge and so many deases it is hard for us to survive.since we have hear about LWCO the hope has arrived to us and we started to think that there are some people who care about us and think about us.we are two villages and it is great to know how LWCO is thinking about those who are suffering in thier lifes.we have collected some money by saving from our food to make schools in our [villages.in](#) Dasua new village we have 1329 rupees we have collected and in Tremu village we have 1198 rupees up till now.we have been preparing our self from last 2 months and 23 days.

we have a hope now that as the LWCO done great in other villagers life it will change our life as well and will help us to understand how we can save our self from deases and starvations.

we come to know this is education who can make big difference so we want our children and people to start geting it so that the life of ingnorance may change. so we all two villages request you sir to please allow us to start the schools here.we all promise you that we will be same as other LWCO people are and will work more harder.we also understand the improtance of that we can only help our self if we can help others.we want to be part of that team who ALL ARE ONE.

Request,

Dasua new village

Tremu village

Slam brother Greg Zaller,

i am Sakina Arshad.i have never went to school i am 43 year old and i have 6 [children.it](#) was my desire to go to school and get education. I have requested one lady to write for me this and i tell her what to write.

brother since the time I hear that in our village we will have school.we are so happy but brother aneel have given us task to collect and contribut with what we can.so we become worried as we are always been so poor my husband only earns 120 rupess of day we have 8 people to eat and we are paying 2500 rent for month it was so much difficult for all our village.so i start to sell corns infornt of my house.and collected 490 rupess and then all villegers have give what they have now we have about 1700 rupees and we request you to please allow us to open a school here.i promise you that i my family and we all will do same as other students of LWCO are doing and we will be more brillent students.

i regeust u from my family and villge to please open school.we will be happy and we will do what we can for our school

please borther Greg

Testimony from Student

i am a student of lwco school my name is ghazala
 i am a married woman ,i am second wife of my husband
 i am not happy with my life because i have to face so many
 problems in my married life,my husband is working in other
 city and i have to live with my in laws,but their behaviour with
 me is not good.they always insult me and never treat me as
 a family member, i was very upset with my life.
 then i heard about the lwco school in the near village it make
 me think, all this is happening to me maybe because i am not
 educated then i thought of joining this school,the first day i attended
 the school i enjoyed their and most importantly i forgot all about my
 tensions,in the beginning it was difficult for me to attend the school everyday
 but with the passage of time it became my habit to go there.because the day
 i miss the school i become sad.
 now after 8months i feel my self more confident and happy its just because
 the school ,i spent most of my time in reading my books and practising sewing
 this school has totally changed my point of view that i can never do anything and i
 dont have any ability ,but now i know i can do allot of things and can get rid of all my
 worries and problems,
 its my belief one day i can read n write properly and will be self sufficient,i will
 not depend on any one.the skill this school has given me is my asset and it will help me
 throughout my life.

Letter From Aneel Explaining LWCO

Hello sir,
 it was nice talking to you yesterday and it was good to report you
 sir as you asked question of what do you think is helping LWCO to work and how we are
 doing that

Sir i think the first and foremost thing is that we are first building our faith of LWCO
 (helping each other and all of us are one and one family)
 this is the strongest thing and upon this idea we start at any village we started the schools
 they people start to realize how much it is important to be one and care for other and find
 ways to help other .
 and the second thing is this the our volunteers and teachers are not greedy people thats
 what it is becoming shining for the people around us and when they saw these people
 serving the humanity with full faith and dignity it helps others to join and take part

this is what i saw and this is my answer sir about this and most important thing is this that
 we are making them self sufficient and every body is seeing what we are doing for them

as you are doing your best their to find ways to sell and we here as volunteers are helping them to make the best things

so this is kind of team work sir which is the key to success please let me know what do u think about this sir and if you need more details i can write sir

take care sir

Report from Abbotobad Director Pawan

Achievements

1st school(bandi dhondha)

the first n the biggest achievements we have is the smile n the confidence of our students we have started from the initial studies because the students we have in our school don't know

anything about studies n most of them even don't know how to hold the pencil in their hands to

write a word ,so we started from the workbooks to teach them how to [write.in](#) the beginning we were teaching three subjects English, Urdu,n maths at the same time we were also telling them how to make their lives better,we are sharing so many things which is important for them to make

their lives happy n helpful for themselves n for their families ,we told them how to grow food in less resources even if they don't have much land n place ,n also about how to clean the water,we are also doing small activities in the school everyday to teach them more n to make them the teachers because we want our students to be independent,n now our students can easily read n write n know how they can be a help to their families.

2nd school (mera ban)

this school has achieved the smile n happiness n togetherness of the females of this village.the first day we have seen so many depressing faces but with the passage of the time the females of the village are so much involved in the work of the school n forgot the depressing part of their lives,they all were taking so much interest in the school n also learning other things like manners to talk to their elders n young ones ,the importance of cleanliness of their houses n also of them selves ,they have started taking care of themselves,they are very happy with learning sewing because they know this will help them to earn some money n to help their families financially ,our students help each other n also the new students in their problems they all are so helpful to each other.

3rd school(mahwlian)

we have achieved the confidence n hearts of so many people ,the ladies young n old are so happy with this school they are coming here with their daughters ,for them this school is a gift to them from LWCO ,according to them they can spend some time in a good atmosphere for their betterment n for their good future,they have learnt so many things from the school ,this school is the only place where they all are allowed to go freely by

their families ,so they are very happy that they can spend some time just for themselves n in this friendly environment they can learn the skills to be a help to others,

4th school(smaser)

this is the new school but in the very few time the ladies of the village are so happy with the school their family members are also happy to see their ladies happy ,because now they are spending their time in learning some good things instead of sitting free n thinking about the deficiencies of their lives ,its their first step towards good future ,when they saw the work of the other schools of LWCO it gave them alot of motivation n inspiration to do much more then them.

5th school(gogri)

this is the recent school started this month ,after hearing about the other schools the ladies of this village approached us n requested us to open a school in their village as well because they have so many girls in their village who are free at home n have nothing to do n don't know any basics of life, in fact one of their relative is studying in our school mahwlian they heard from her how she has learnt so many good things for her life n now she can help her family also.after our survey to this village we really felt we can provide some help to them n make them help others

Goals

the first goal of our organization is help

n we all believe in helping ourselves by helping others

the second goal we have is to make our students teachers so that they don't need any one for their help but they themselves can face all the problems boldly

the third goal we have is to be self sufficient they can grow their food even in less resources n small land

the fourth goal is to never lose hope we are teaching them when there is no way there is still a hope the fifth goal is to teach them we all are one no one is prior then other.

Testimonies and Work of Students (Translated from Urdu)

muneeza

my name is muneeza when i heard about this school i asked my family members to permit me to go there ,in the start it was difficult to get permission but later on after hearing so many good things about the school my mother permitted me to join this school ,our teachers are very good.they teach the students with alot of hard work we have learnt so many things in this school ,otherwise i have nothing to do at home but now i have so many things to do at home its like whatever we do at school we have homework

to do. thanks to LWCO this school is very good.

naima

i live in village mathial near the village where our school situated,i passed my middle school

from government school after that I cant continue my studies because the school was very far
 my village n i cant go there then i heard of this lwco school in our near village ,and i
 joined this
 school in very few days i have learnt so many things n i hope i will learn so many other
 with the help
 of our nice teachers ,all the teachers are very nice n good. n their method of teaching is
 very good.

saima

my name is saima i am 20years old ,i cant even write my name
 before coming to school ,after coming to this school i can now
 write my name , i am thankful to my teachers for helping us .

mahwish bibi

my name is mahwish bibi i am 18 years old , i think we were living in
 the darkness but this lwco school has changed our lives.they teach us
 the real meaning of life now we can read n write n not only this we are
 also leaning sweing .this is our school .n i read in this school.

saira mukhtar

my name is saira mukhtar i am 21years old, the day i came to this school
 my life has changed, i cant read n write anything but since i joined this
 school i learnt so many things now i can write n read.this school is bringing
 happiness to our lives our teachers are teaching us very nicely. i want to thank
 my teachers n all those who are helping our teachers to run this school.

jamila

my name is jamila i am a married woman i have four kids i first time came to
 school i cant read n write but now i am very happy that i can read n write , our
 teachers are teaching us sweing also ,they teach us in a very good manner
 coming to this school has changed my life i feel if i will not join this school
 i cant learnt so many good things ,so i am greatful to my teachers for giving

APPENDIX F

Bookkeeping in Rupees. (Divide by 60 to 80 (Now) for Dollars) Total one year Cost to Establish 20 Schools, 2000 students

Itemized Category Report

1/11'7 through 1/12'8

13/11' 8

LWCO2-All Accounts Page 1

Description	Amount

INCOME/EXPENSE	
INCOME	
ATD,sar,fsa	-2,000.00
books	-43,650.00
Classroom	-118,650.00
Computer exp	-51,900.00
internet	-1,800.00
Misc	122,078.00
rent	-78,100.00
School exp	-476,676.00
Sewing program	-30,200.00
Teacher Expense	-34,600.00

BOOKKEEPING (continued)

Celebration	-49,640.00
Education	-137,280.00
Office Expense	-138,305.50
Sechool exp	-22,400.00
Travel	-542,489.00
traveling	-13,600.00
Volunteer	-22,380.00
Expenses – Other	-9,880.00

TOTAL INCOME/EXPENSE	-1,651,472.50

APPENDIX G

Appreciative Inquiry Survey/Interview

Survey/Interview and Preamble

When every person in a community, the rich and the poor, the young and the old, the weak and the strong, work together for the common goal of bettering themselves, success is certain. Every person has something to offer.

1. Describe a time when learning something new was a great benefit to you or someone else.
2. What is the something you would like to learn and how would it improve your condition?
3. What is something you could contribute to bring educational opportunities to your community?
4. Tell me your dream of what it would be like if every person in your community were educated. Every person in the country. Every person in the world.

ANSWERS TO SURVEY

Answers to Interview of Sargoda Village People

Some answers by the village people

This is the summery of the opinions of the people gathered at the survey of the village. As we all know the Punjab is consisted of the hundred of villages. In all these villages one thing is common. And that is being away from the education so because of this they have To suffer a lot and the economy of the country that's why always remain in deficit. Well here are some of the points gathered that will make our concept more clear, that what kind of problems these people face and what keeps them away from the education.

Ans.1)we all believe that education plays a very vital role in once life.and as we belong to a very poor villages. The education mean a lot to us.as this is the only way to move towards the success,and to achieve some thing.

Ans.2)Any type of education which could provide us the know and how of the world,state and being the good citizen and being usefull for our country.

Ans.3)We strongly believe that education brings about the changes in life.As we thought we are far behind then the people of cites.so we believe the country can alwaz be considred good when the community belongs to a good educated families.

Ans.)At the least extent.even more then one aspects.

- Ans.5) Yes the thinking of the people always depends upon how much knowledge some one have. so this is our faith that the thinking of one person can change from negative to positive.
- Ans.6) The only way to do it to start teaching the people without caring about their age. like even the old people should start learning as well. and reforms can only come if every one of us really know that we can spend better life than this.
- Ans.7) Well the people of this village are innocent and faithful and honest and they are waiting for some miracle to be happen in their life.
- Ans.8) The best way we feel is to start with a very simple things, because teaching them the hard things make them fed up of this work, If you can start with a simple thing and with an example this would work.
- Ans.9) Yes all the men are ready to let their children and wives to get education at any level. so that they their wives can make the best future of their childrens.
- Ans.10) More people are ready to do some thing for their teachers, but the problem is this that the people of villages have very few sources of income. but they will do atleast they can to,
- Ans.11) we all will try and will see what is convenient for us to make so that we can give to our teachers to bring them back to cities