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**Understanding Democratic Governance and its Effect on the Educational
Development Policy**

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Abstract

Evidence from the failure of the Millennium Development Goals to reach its goals offers an opportunity to revisit the role of democratic governance in educational development policy in the developing world. The purpose of this paper was to examine how a new democratic governance theory can put into practice effective public policy solutions for educational development for girls. Conceptually based on theories of Madison in which to examine how democratic institutions have the capacity to overcome educational inequalities. An analysis of Dewey educational philosophy provided a theoretical background to explain how centripetalism may be integrated as part of theoretical governance foundation for sustainable educational development policy. This can result in an educational model which developing nations may promote gender justice with sustainable educational development opportunities for girls.

Democratic Governance

In the late 20th century, an unprecedented growth started of economic and technological globalization. This presented scholars and governmental leaders with an opportunity for a new philosophical outlook that led to the expansion of the current definition of democratic governance. This intriguing assumption for a new democratic governance hypothesis emerged from the research of (Gerring, Thacker, and Moreno, 2005). The authors proposed a new theory of centripetalism for democratic governance to support the supposition that in a globalized world it is not feasible that a single democratic governance theory can be effective for all social policy interventions.

An analysis on education development policy in the developing world led to the hypothesis that democratic governance approach is best suited to synthesize the complex interconnections of educational theory with the ideals of human rights theory. A literature review revealed an intellectual interrelationship of a dynamic learning exchange of knowledge and conceptual insights on democratic governance. Particular attention was paid to Madison to answer the question how democratic governance ideology may become integrated into Dewey's (1916, 1944) education theory.

Madison's (1790) democratic governance theories to include a Bill of Rights to the new United States Constitution set the stage for future human rights theorists to propose alternative governance policy ideas. Accumulated wisdom from past ages allowed our embryonic United States government at the Constitutional Convention of 1787 to adopt equitable democratic institutions. One hypothesis deduced from the literature is that democratic governance ethics morphed into the nongovernmental sector's mission of charitable social justice.

An in-depth re-conceptualization of democratic governance is essential in order to construct a broader theoretical framework in which to analyze how democratic institutions solve social inequalities. The critical question left unanswered is how to integrate sustainable educational development policy that is inclusive of girls in non-democratic countries. Theory alone cannot inform democratic governance.

Rousseau (2005/1762) understood that governance is not a social contract. Public administrators carry out government laws and implementation becomes vulnerable to interpretation by a range of actors. Rousseau (2005/1762) understood the benefit of introduction of individual proposals not by force but within the confines of a reasonable theory. Rousseau's theory incorporated a minority as well as majority perspective in which to promote the public good.

The interpretation of democratic principles from the 18th century enlightenment may offer an historical opportunity to gain a coherent insight into Madison's decentralism ideas to help shape post-2015 policy after the end of the Millennium Development Goals. The underlying question is how Madison's theory can provide sufficient practical theoretical knowledge in which to combine Dewey theories in order to enhance gender equity educational development policy. This insight provides a reasonable path in which to establish value of an emergent theory of centripetalism for the developing world.

The assumption offered in this paper is that the historical perspective of Madison and Dewey would best frame emergent democratic governance theories for the formulation of new educational development policy in the developing world. The gap of protection for human rights in non-democratic countries in contrast with Madison's democratic governance principles offers

a model for individual nations to formulate democratic governance theories that are cultural appropriate for their society.

Madison (1788) argued that a Bill of Rights in of itself could not protect people's rights. Madison held the view that when a majority held power the government becomes a governing tool of the will of the majority view of its constituents. Rousseau (1762) on the other hand advanced the concept that the role of a public servant was to enforce the protection of the public and not the majority. Each nation is confronted with finding a balance of equity in their governance philosophy.

Kernall cited Rakove (1990a, 178) assumption that Madison thought of political problems with a curiosity which paid attention to details. According to Rakove, Madison searched for validation instead of an application of broad theoretical principles. Madison's evolution of political thought did not start or end in the 18th century. Rousseau as a theorist had an effect on Madison. Rousseau and Madison's theory of enlighten rights led to human rights theorists inclusion of gender equity of practical applications of educational rights for the developing world.

Kernall (2003) thought Madison should be seen as a political scientist and scholar who studied history and governance theories that contributed to new democratic governance theory for a new nation. Madison asked; what democratic governance theory was adequate enough to produce a theoretical and practical foundation and invested in a new democratic civil society? Kernall noted Madison's persuasive arguments in The Federalist Papers 10 & 51 for a new form of democratic governance. Mclean (2003) view was that Madison became an avid supporter of the separation of powers when he wrote Federalist Paper 51. It is fair to interpret Madison as believing in states 'rights.

Madison's scholarship Kernall (2003) assumed that Madison was proper to take a political discourse from a deductive point of view. This started on the premise of a new theory of a decentralized form of government; Madison according to Kernall developed a stronger political construct which was solidly built on scholarship. Madison answered the question why a decentralist form of governance was the solution to the recent authoritarian rule of the British Parliament and the King.

McLean (2003) cited a concern about the domination of special interest's which may impose religious oppression. Madison (1999/1787) intent was for a mixture of many pursuits which came from numerous individual minorities so that no one majority could represent all of people's needs. Kernall (2003) noted that Madison's Federalist Number 10 argued for any resilient inclinations of authoritarian rulers must be restrained. Madison's solution created numerous interest groups to have an opportunity to add their voice in governance. In Number 51 Madison wrote that the stability of government arose from a separation of powers which included a system of checks and balances.

In comparing and contrasting the theory of decentralism and centripetalism Kernall (2003) analyzed a perceived defect inherent in Madison's Federalist Paper Numbers 10 & 51. Kernall pointed out the contradiction between seeking a plurality for governance and an equally vital check and balance system which can serve to overrule the majority will. Taking the premise that no single democratic governance theory can operate in the complex world of the 21st century, nevertheless the seeds for decentralism were sowed by Madison and many democratic governance benefits were reaped over the centuries.

The list of democratic benefits include but not limited to; the Bill of Rights, Civil Rights legislation and the founding of the United Nations founding in 1945 to replace the League of

Nations. The U.S. Constitutional Convention role in replacing the Continental Congress with a Republic called The United States of America was founded on decentralism theory.

What additional influences did Madison's democratic theories hold that enabled them to contribute to global human rights theories? Madison (2003/1788) in Federalist 51 wrote prophetically that "ambition must be made to counteract ambition" (p.340), sowed the seeds for future human rights theorists. Madison's contention that institutions be put into place to avoid the mistreatment of government was interpreted as a democratic governing force that encouraged national and international policy makers to become more effective social change agents in the field of educational development in the developing world.

James Madison Observations

Madison's (1999/1787) wrote 12 observations on the Vices of the Political System of the United States. Numbers 4 and 5 held the most relevance to support the need of a centripetalism theory of democratic governance. Madison's spoke strongly on the inequalities that occurred in a democracy; the 4th observation spoke to the transgressions of states on the rights of other states. The 5th followed this concern when states could not concur when a larger national interest should take precedence to ensure a common interest for the public good.

Madison (1999/1787) shared misgivings to George Washington and asked for advice on how to promote a compromise to separate interests for independent sovereignty over the needs of a republic. This compromise spread the foundation of decentralism whose major theme centered on a balance of representation between states and the federal government. Strahan (2003) interpretation of Madison's Federalist Papers assumed that in regards to leadership Madison had more confidence in institutions than on individual actors.

Democratic Governance

Madison (1780) lamented the imperfections of leaders when confronted with the topic of democratic governance. Madison in Federalist Number 62 (1788) wondered how many citizens would be “duped by a favourite leader” (Strahan, 2003, p. 63) who claimed to support the public good but in effect only performed in that leaders self-interest (Strahan). Madison ideas on democratic governance centered in equality which ensured that the United States would not have created power for a few elite at the expense of the public.

In conjunction with the pragmatic protection of the new constitution Madison (1780) called for support of a Bill of Rights to be added on as a safeguard. One argument Madison made was that the British Document of Rights did not protect the British public. Madison showed how the Magna Carter and the British Declaration of Rights did not satisfy the concerns of the British public. Madison adroitly outlined rights and called them a Bill of Rights that was indeed central to the new American governance structure. Government for Madison (1999/1792) explained that only a republic as the best representative of the public could ensure the rights of the public. Madison looked to each citizen to take the responsibility to secure that government acted in the best interests of the public.

Case for Decentralist Government

Madison (1792) made a systematic case for a decentralist form of government that protected the public from potential abuse. Madison wrote that experience that included abuses was a more realistic view than Rousseau’s universal peace. Madison assumed that universal peace was a lofty aspiration but nevertheless it was important to be prepared. Madison preparation for governmental abuse of power was to spread and to separate 13 powers granted to the federal government from the state government. Dividing power among many political actors

and stakeholders was defined by Madison into three branches of the legislature, executive and judiciary. Madison does not leave checks and balances as the final arbiter of freedom but looked to each citizen as the custodian of individual rights.

Locke (1642/1690) called for people to understand that they are free over their actions and can act independently if in accordance with natural law. The second state of equality that Locke made known is the notion that no one person is above another. This fundamental belief became manifest in the U.S. Constitution (1787) with the words "We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

Rousseau (1712/1762) extended civil rights which grew from a "state of nature to the civil state" (p. 185). Reason will triumph over desire and Rousseau believed that when a person chose an ethical life then liberty would become a guiding force in that person's life. Rousseau's explanation of liberty allowed for the general pursuit of a good life if in that pursuit the rights of a person would not harm the rights of the society. Rousseau's (1755/1752) wrote on the philosophy of inequality in an attempt to grasp the notion of master and slave influence on the rise of western civilization.

The accumulation of property and the human desire of constantly improving one's quality of life create the competition that set humanity on the course of inequality among the public. Rousseau's (1755/1752) contribution to democratic governance focused on a question of how inequality arose in society. This set the stage for Madison to create arguments for equality when compared to an unequal distribution of rights. Inequality created in society the haves and the have not's and those that had access to power through property and those that did not. Inequality

from Rousseau's perspective assumed a lack of human rights, a concept that was slowly emerging from the work of the enlightenment philosophers.

Human Rights and Educational Rights

The birth of the modern human rights movement can be attributed to Rousseau according to (Madison, 1999/1792). Madison wrote that Rousseau was a notable humanitarian who advocated for governments to send governmental representatives to discuss the dual goal of deliberation and peace. Rousseau's philosophy foreshadowed the League of Nations and the United Nations that would one day work to secure equal rights for the entire worlds exploited people. Madison believed this idealistic goal as unobtainable and a state of world peace meant that all means should be tried to achieve peace regardless of the foolishness to reach Rousseau's admirable but impractical utopian world order. The philosophic foundation of 18th century democratic governance theory set the stage for today's human rights theorists.

The importance of overcoming inequalities that both Madison and Rousseau believed also has implications for educational policy in the 21st century. What is required before a new sustainable educational development policy concept could benefit from the inclusion of the Madison's democratic governance theory. The assumption is that the degree of success that a government executes its social responsibility for gender equality as part of its educational development policy is dependent on what broad theoretical democratic governance model it follows.

John Dewey

I imagine that it would be a remarkable conversation indeed if Madison would have been able to engage in conversations with John Dewey on the importance of scholarship and experience in our educational system? On the issue of education and scholarship (Kernell, 2003)

noted Madison's pursuit of scholarship and learning grew out of his experience and passion for politics. Dewey it is safe to assume would have looked to Madison as an ideal progressive model for a student. Formal and informal education was important to both Dewey and Madison who looked to education as the basis to understand experiences that shaped their world.

Dewey (1938) contribution to democratic governance was to provide for an American student educational experience as a tool to strengthen our present democratic system. A decentralized form of democratic governance that Madison advocated for ostensibly needed to include critical thinking and that may come from a merger of experience with education according to (Dewey).

Dewey's (1938) theory of experience called for an amalgamation of old with new opportunities to learn which drew on quality experience and best practices learned over time. Democratic governance institutions should mirror what they want to obtain for education policy improvement. This mirroring is accomplished by historical study of theory and concepts of the scholars like Dewey and Madison and philosophers like Rousseau who laid a foundation for democratic thought. The idea that education is a series of ideas is tied into Dewey's theory of experience.

Democratic governance theory evolves with education and Dewey (1916/1944) understood those who wish to further the work of educational theory and practice look to Rousseau's idea of individual educational needs. Ediger (1997) evaluated the most dominant thinkers in educational reform and names both Rousseau and Dewey. Adding to lessons learned from (Ediger) of the most persuasive educators' theories, the Federalist papers written by Madison weigh high on a list of modern democratic values. Plato writing in the fifth century BC, Aristotle in the fourth century BC, Bacon in the sixteenth century, Rousseau and Madison

in the eighteenth century, and finally to Dewey in the nineteenth and twentieth century's tracked the history of democratic thought, governance and the role of educational thinking that aligned with the evolution of democracy.

Dewey's (1916/1944) analysis made the salient point that shared mutual interests was a factor in social control. Madison's (1787/1999) concern centered on governmental representatives' inclination to meet only the interests of their constituents. A constitutional means to secure the public good against the trespass of their rights by a few that hold access to power was required in a Madison's notion of democratic governance. Dewey understood that when students learned to become problem solvers they would do make a stronger contribution to democracy. The needs of an individual in conjunction with the teaching goals of a teacher would create a democratic means of learning.

. Feinberg (2006) believed that Dewey born in a time of a agricultural America which was slowly changing with the coming of the Industrial Revolution; inventions of the railway, telegraph, and the fact that America would soon have radio, television, and with jet travel loomed in the near future required a progressive educational theory that would transform students into democratic citizens adapting to a technological revolution.

A transformation and philosophy of education were required to change from a Rousseau's concept of a fixed nature state to one where the mind of a child was seen to hold infinite possibilities of creative thought. Feinberg (2006) posited that Dewey invoked the philosophy of Rousseau to prepare children for America's new age. How does a scholar today blend the theoretical foundation of Rousseau, Dewey, and Madison's theories of democratic governance in order to form a democratic oriented educational development policy for its young people in the developing world?

Feinberg (2006) understood Dewey and Rousseau as educational “canonical philosophers” (p. 8) not in a religious or musical sense but interpreted by Feinberg as a unique and well thought out philosophy on education that was separate from other concepts; ethics, politics, and culture. Feinberg correctly theorized on what the new educational philosophers needed to bring to the development of education. The requirement was for a theory that would bring children into a deeper conceptual understanding of their new emerging global identity.

Feinberg (2006) agreed with Dewey’s thinking that it was necessary for education to transform from “dependence to interdependence” (p.17). The implication that education is a modern tool in which to employ critical thought how to share dwindling world’s natural resources. What is missing is a theory that could integrate Madison, Rousseau and Dewey’s theories and synthesize them into the role of democratic governance on educational development in the developing world.

The goal is to synthesize the theories of Madison, Rousseau and Dewey in order to create a framework for all nations to engage in democratic governance and gender equality in order to promote educational development policy. This can only be accomplished through the support of an informed, educated and engaged public. Knowledge, theory, and implementation of democratic governance principles did not stay stagnant but evolved over centuries of contributions from philosophers from many different cultures. A synthesis of the theories of Rousseau, Madison and Dewey assumes a transdisciplinary and cultural approach to any democratic governance theory.

How is this theoretical cultural gap bridged? What is needed for democratic governance to become effective in social policy? How could a common agreement on westernized definitions of democracy be shared globally by practitioners of human rights? Democratic

governance and the social issues that are part of any governing process is not a linear process but require a multicultural approach. If a nation wants to enact a new educational policy that is gender neutral then a myriad of social issues which include poverty, gender justice, school to work, and birth weight are a few of the interrelated issues that must be considered.

Centripetalism

Centripetalism and decentralism are presently the two most prevalent opposing normative democratic theories in the world today. An investigation into the influence of these two normative democratic theories have had that enabled them to be a factor in the development of global human rights theories is recommended for future research. Human rights are an integral and implied factor when discussing any democratic governance theory. Rousseau (2005/1762) and Madison (1788) learned the need for human rights as well as the consequences for government if they fail to protect not only their people but also its institutions. Madison noted that there is no perfect democracy but nonetheless, it would not be well received that a minority in control should govern a majority.

In contrast human rights theorists can be seen as a new international democratic governing force who policy makers to facilitate social change agents for gender equitable educational development policy. Discernment of the different democratic governance theories assumes African nations for example, to search for new educational development paradigm's that would take into consideration international accepted human rights norms along with African governance principles.

The rationale in the selection of centripetalism and decentralism as theories of democratic governance is that the prevailing theory of decentralism as a democratic governance theory now can be compared and contrasted to centripetalism a new prime example of governance.

Gerring, Thacker & Moreno (2005) posited that the new theory of Centripetalism made clear a more encompassing and therefore potentially better equipped for improved governance policy decisions. Comparing and contrasting the dominant democratic governance theories of decentralism and centripetalism help to fill the gap in the literature through offering a blend of the best of both theories, thus providing nations a governance model that meets the economic, political, social needs of the 21st century. Having the most effective tools for governance is not a new concept. Rousseau (2005/1762) two hundred and forty-five years ago believed in the importance of providing a policy maker with the best governance instruments to improve the institutions as the mechanism for the improvement of people's lives.

Conclusion

In the 21st century a new theory of social change for educational theory regardless of the democratic governance structure is an imperative for the developing world. A blending of the best of democratic governance theories with centripetalism as the core theory creates effective education development policy. Due to the spectrum of democratic governance institutions in Africa today there can be no single form of democratic governance model which translates into better educational development policy.

There is a gap in the literature for a theoretical model to create a sustainable educational development theory combining democratic governance, cultural rights, gender justice, human rights, and education development policy. What is needed is a strategy that would be sufficient enough to address the multifaceted and interrelated sustainable developmental challenges of African nations. There is an urgent need to unify civil society, community based organizations, local governments, parents, and the private sector to pool resources, expertise, experience, and

act in a concerted manner regardless of the lack of democracy or political will for sustainable educational development that is inclusive of gender justice.

Human rights, democratic governance, access to education or increased economic security are not a guarantor of protection of the social or economic rights gained for girls. There is a need for girls and women leaders to take an active civic and political function to advocate better education policy and to achieve a better life for her family, community, and nation, and gender justice.

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