Culture of democracy: a challenge for schools

Edited by Patrice Meyer-Bisch

Cultures of Peace

UNESCO Publishing

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'Democracy is a practice. Though based on values that can be transmitted, it is essentially a way of acting. It is by putting it into effect that we justify it; it is by making use of it that we give it legitimacy.'

Federico Mayor
Director-General of UNESCO

What is an Associated School?

An Associated School, be it at the pre-primary, primary, secondary, vocational or teacher-training level, endeavours to incorporate the ideals and the ethical message of UNESCO in its curricula and in its everyday functioning, with special emphasis on the promotion of peace, democracy, respect for human rights and intercultural education.

The Associated Schools taken together constitute a network, the Associated Schools Project (ASP), whose main channels of communication are the newsletter, *Looking at the ASP,* and a bulletin, *International Understanding at School.*

What is the procedure for becoming an Associated School?

Interested establishments should complete an application form and transmit it to the National Commission for UNESCO of their country, with a description of the experimental activity that they propose to put into effect. If the request is accepted, the establishment regularly receives educational material that will help it to implement its projects for a culture of peace.

For further information, please contact UNESCO, Education Sector, 7, place de Fontenoy, 75352 Paris 07 SP, France (fax: (33–1) 40 65 94 05).

Forty Years of the UNESCO Associated Schools Project (ASP)

Ever since UNESCO launched the Associated Schools Project (ASP) in 1953 to promote education for international understanding and peace, it has played a pioneering role in human rights education. From its very beginning, one of the ASP's three main areas of study was women's rights, although International Women's Year was proclaimed only in 1975.

As the ASP network has expanded at various levels of education in an ever-increasing number of schools and countries – at present it includes more than 3,200 institutions in 123 countries – its ever-growing experience has enabled it to perfect approaches, methods and materials in fields as varied as education for human rights, international understanding, the role of the United Nations system, intercultural education and environmental education.

The ASP is designed to have a multiplier effect through dissemination of information about its achievements and through the introduction, where possible, of innovations in all curricula.

Respect for human rights calls for knowledge, for certain attitudes and for practical learning; the Associated Schools have therefore concentrated their efforts on developing cognitive and affective or socio-affective techniques, both at the level of pre-school education and in teacher training.

As far as cognitive techniques are concerned, multi- and inter-disciplinary approaches are the most fruitful, since human rights issues have many different aspects and should be included in school curricula everywhere with the co-operation of teachers of all subjects: civic education, history, geography, science subjects, literature, philosophy, aesthetics, etc. However, as history has often shown (and it is still the case as we approach the third millennium), knowledge about human rights is insufficient to guarantee their observance in

practice. Commitment is needed, real participation, a firm will. Therefore, over the years, the Associated Schools have also developed socio-affective methods which emphasize confidence, respect for others, solidarity, democratic principles, co-operation and communication with a view to ensuring that those rights are respected and implemented.

The rapid transition to democracy which is taking place in many countries in this last decade of the twentieth century and the urgent need to resolve conflicts by non-violent means at every level – local, national, subregional and international – have resulted in UNESCO's receiving numerous requests for teaching material for education for democracy. In order to begin responding to this demand without delay, it seemed useful on the occasion of the fortieth anniversary of the Associated Schools Project to collect, analyse, publish and circulate same examples of educational activities carried out successfully by institutions participating in the project throughout the world.

This book gives an idea of the experimental work carried out recently by some Associated Schools in different parts of the world. We hope that it will be a source of inspiration for all teachers involved in education for democracy and that it will facilitate the preparation, particularly at national level, of teaching materials which correspond to the needs and aspirations of various cultures. We are convinced that, despite the difficulties in the world today, considerable progress can be made by developing an effective international network for innovation and communication which seeks to give substance to the shared ideals of the Member States of UNESCO.

The publication of this book is a first milestone on that road, and we invite interested schools and educators in all countries to send us examples of any significant activities, together with their thoughts and observations, which could provide material for a second volume.

Colin N. Power
Assistant Director-General
for Education, UNESCO

Contents

1. Fragments of the culture of democracy: analysis

A fragment is a piece which represents and is part of the whole: it is nothing much, yet at the same time it is a great deal. The same is true of a democratic experiment: it is limited and imperfect, but meaningful.

A reading of the chapters that follow, with the experiments and analyses that they relate and the mistakes they expose, clearly shows us that the culture of democracy in school is the same from nursery school to university, not to mention in continuing education institutions. As early as nursery school, all the major problems arise with their two dimensions, local and global: citizenship in a narrow and in a wide sense. Faced with the questions of receptiveness to others, social interaction, interculturalism, mass society, learning to debate and becoming aware of the environment, children are confronted with their neighbours, the institution in which they live, people in general and the great institutions of the world.

They must respond both to what is near and to what is distant. This is the challenge. It is therefore essential that the school be, first and foremost, the place where real dialogue takes place: meetings of children and genuinely adventurous women and men who are witnesses of the great struggles. We could stop there and observe that the fundamental question is the lack of human resources: good educators are needed. But any strategy for social progress must be two-pronged: it must at the same time affect the people who transform the structures and the structures that condition the people. The culture of democracy, by taking each human being at the heart of their contingency, their particular values and horizons, places them in contact with absolute values and a responsibility that can be endlessly extended. The culture of democracy places people in a

paradoxical situation, one which stimulates them and enables them to take a fresh look at structures.

The adjective 'democratic' refers to the institutional dynamics of the complex concept of culture. The culture of peace, like education for tolerance and non-aggression, has often been emphasized, and quite rightly. But has not the struggle that such a culture implies been underplayed? We cannot simply replace violence by gentleness; we must also reinstate recourse to true force and genuine struggle, thanks to which ideas do not remain simply ideas.

Democracy is not a state, but a constant fight against all forms of laziness, mediocrity and stupidity. The fact that such a fight is mainly non-violent, that its weapon is dialogue, does not reduce the difficulty – on the contrary. The idea of the culture of democracy thus includes the culture of peace, while specifying the political dimensions of the institutional struggle: the means whereby the principle of systematic dialogue can be effective, using all contradictions as sources of progress.

We are living in societies that suffer from all sorts of discrimination, poverty and, ultimately, war, which we have still not managed to eliminate; the most that can be said is that, despite the efforts made here and there, our schools are not equal to their major task; they usually reflect the societies which surround them.

In this respect, all states are more or less equal. The human rights situation has deteriorated rather than improved in recent years; the World Conference in Vienna in June 1993 showed the fragility of the international consensus: the states failed to reach agreement on a genuinely indivisible, binding conception of human rights or monitoring procedures.

In the new political landscape, while some countries have an older democratic culture and therefore a priceless heritage, they are not necessarily the most developed countries from an economic point of view. In any case, they can all be regarded as imperfect, as 'democratizing countries'. This statement is both critical, in that it rejects the notion that some countries are models of democracy, and idealistic, in that it suggests that the democratic model is far superior to anything invented hitherto.

The chapters that follow offer plenty of examples, suggestions, projects and problems. Of course, they describe only a few experiments among many.[1] We propose to draw a number of clues from them, fragments of the culture of democracy.

1. For other examples within the framework of the Associated Schools Project, see the ASP bulletin, *International Understanding at School.*

Schools on the democratic front

There are many fronts. The front may be a totalitarian system which has broken down, leaving behind a culture in a state of collapse whose characteristics are more often than not the struggle for survival, indifference to the common good and corruption. We note the scope and precision of a fundamental programme for the construction of a new culture in the Hungarian report; it is to be hoped that it succeeds on the great building site of democratization. In many countries, the front is one of poverty, illiteracy, poor communications or war. In the industrialized countries, the front faces bureaucracies of all sorts, indifference and complacency. All schools in all countries must contend with arbitrary discrimination among pupils, and with the senseless barriers between school and society, and between disciplines.

Classical humanism and moral discourse cannot cope with this situation. Schools must become genuine conservatories of democracy, places where democratic values are transmitted by being experienced and where new interpretations are made, exactly as in a musical conservatory.

There are, of course, other places for this in a democratic society and, in the final analysis, all corporate entities are partners in education for human rights and democracy,[2] but the school is privileged to be able to do this, provided that the authorities grant it that vital autonomy on the two counts of independence of culture and the promise implicit in childhood and youth. These two dimensions give the school a certain leeway in relation to social needs, enabling it to be somewhat ahead of the rest of society. It seems quite clear that a society is democratic to the precise degree to which it protects this area of freedom, the essential spearhead of its progress.

If we repeat here the three functional ethical values which universally make up a democratic culture – namely, freedom and human rights, organized dialogue (debate) and exemplariness (respect for creativity), which can be upheld only by the exercise of

2. The great originality of the *World Plan of Action on Education for Human Rights and Democracy*, adopted by the International Congress on Education for Human Rights and Democracy organized by UNESCO in Montreal in March 1993 (see Appendix for text) is that it is addressed not only to states but to all bodies, whether governmental or not, which are involved with such education and are able to take new measures to launch the decisive progress for which we have all been waiting too long.

citizenship through participation in responsibilities and power-sharing – it is easy to identify the obstacles to such a culture.[3]

The first principle is the respect for human dignity expressed by human rights and corresponding ways of working: dialogue as a decision-making process and exemplariness as a process of implementation. The exercise of citizenship reveals all the corresponding duties. One can, of course, find other ways of organizing this cluster of values: it can be made more specific, or supplemented, or the principles outlined may be called by another name. But there is an emergent objectivity here which must be taught.

Human rights (including the right to a balanced environment) still express imperfectly the complexity and wealth of human dignity. That is why they are very difficult to teach: this is not a subject which can be categorized like any other, as it affects all disciplines and is both theoretical and practical. Human rights are highly diversified and contain opposing social rationales (more or less state intervention, individual and collective rights, rights that can be immediately demanded and rights that can be infinitely extended, such as liberties). They can only be legitimately understood as an indivisible whole. Accordingly, teaching them entails the need for a great deal of knowledge, openness to the world and personal testimony. How can we teach someone to be free? One needs a great deal of knowledge and to be very free oneself to be capable of producing experiences of liberation. Models can be shown and experiments carried out in school, but cases of violation must also be analysed, as is demonstrated by the reports from Senegal and the Republic of Korea regarding violations within the country. The same exercise can be performed for remote or past violations, such as studying the interweaving responsibilities in cases of genocide.

Organized dialogue means that every decision is made only at the conclusion of a dialogue methodically set up and regulated according to objective procedures between the partners involved. It covers

3. In an article in *The UNESCO Courier* (November 1992), Federico Mayor identifies four 'fundamental concepts' of democratic culture: citizenship, tolerance, education and the free exchange of ideas and people. Tolerance is part of the culture of peace, dialogue includes tolerance, but adds the relentless search for a reasonable consensus on which to build democracy. Education is not peculiar to the culture of democracy unless it is specified that it means education in human rights and freedoms, as a fundamental standard to be at once exercised and respected. The special character of democracy is therefore to be found here. The free exchange of ideas and people is certainly an explicit value of democracies, but it must be linked with all the other rights and freedoms with which together they form an indivisible whole.

respect for truth common to all (in the most believable form), tolerance and the ongoing quest for objective processes of negotiation. As far as schools are concerned, it means working in ways which challenge the conformism of students and teachers and the society around them, because dialogue constantly questions everything and so is difficult to manage socially. Indeed, every system tends to relapse into a simple hierarchical structure whose role is reduced to applying given programmes. Thus, and this applies generally to the whole culture of democracy, dialogue cannot be instituted once and for all as a working principle; it calls for ceaseless vigilance, restoring confidence in its effectiveness and awareness of its necessity, rather than taking the easy way of simply applying administrative measures. For this to happen, appropriate debating procedures must be found for each social body: these will be different in the school, the family, the company, the district, the professional association, etc. The culture of democracy is, above all, a faith in intelligence, and dialogue is its normal way of working.

Exemplariness, the concrete form of respect for creativity, is the ability to practise what one preaches and prove one's ideas in action. As far as the school is concerned, this means that the school community must be able to favour new experiments in participation, interpersonal relations and dialogue, and be in advance of the rest of society. As a general rule, it must be acknowledged that the aim of the school is to train pupils for society as it is, with its social discrimination and its various divisions, including nationalism. As long as states do not accept that schools have this laboratory role, they deprive nations of the driving force of democratization, namely, the training of human resources and the invention of new sorts of interpersonal relations. Exemplariness means that when a group has taken an initiative which is beneficial to everyone and shows itself capable of carrying it to a successful conclusion, the superior authority will encourage the initiative if necessary, but refrain from taking it over (principle of subsidiarity). Managing a school democratically does not mean commanding, but looking after the daily running and initiatives of a school community (pupils, teachers, parents and administration).

The *exercise of citizenship* makes it possible to uphold these values: it is a matter of giving pupils and teachers considerable freedom and the ability to organize those freedoms and maintain them for the common good.

Citizenship is a two-sided concept. It is an *extending concept,* in that it indicates that an individual can always have a share in more

responsibilities (in the exercise of new forms of citizenship). One must learn to be daring, to imagine other ways of life, to organize oneself. In this way, individuals can join forces to defend the environment, or as prisoners of conscience, or to bore wells on the other side of the world, for example. It is not a question of dividing responsibilities as one divides a cake. While there is an obvious division of labour, the major responsibilities, those which affect justice and human dignity, are shared in democracy: we are all responsible for famine, war, unemployment and poverty. In this respect, participation in responsibilities can always be extended, while in a bureaucratic system responsibilities are fragmented.

But citizenship is also a *limiting concept,* in that it means that each power must be limited by counter-balancing powers. It is here that the culture of peace becomes a culture of just struggle, through shared awareness and tenacious deliberation. The citizen's awareness of belonging to a social body and sharing in responsibility for its common good entails knowing that every power, including that of any individual, has just limits. They are stricter than those recognized in the French Declaration of 1789, according to which 'my freedom ends where another person's begins'. We must go further and prefer the formula: *my freedom begins where the other person's begins.* This means that I am everywhere limited by other people's freedom, and that in democracy there is a just form of censorship, a just limit to liberalism: everything which diminishes or underplays human dignity and the social order necessary for its fulfilment must be banned.

Citizenship means learning about both freedoms (extension) and respect for human rights (limitation). The democratic limit is not simply negative, a restriction of its own rights, but rather a *definition* of those rights: the duty to respect other people's freedoms does not fundamentally restrict my own freedom, but ensures its coherence. My freedom and other people's freedom are interdependent.

All these problems are in fact of the same kind: democracy is essentially pluralistic and tolerant (extension: dialogue and exemplariness) and it is at the same time founded upon an increasingly well-defined tradition, a core of fundamental values which give it its tradition and unity (limitation: definition of human rights). It is not easy to adhere to both rationales at once. The same is true of the idea of democratic legitimacy. A decision is legitimate on two conditions: that it is the result of a process of institutional dialogue and that it respects human dignity. A law passed by a majority which

Lim Yeh Ern,
aged 16
(Malaysia)

does not respect human dignity as it is defined by human rights contradicts the democratic tradition and cannot be valid.

As far as extension is concerned, the obstacle is all the forms of social conservatism which lead to class divisions, nationalisms, divisions between ethnic groups, corporations, etc. The other side of the coin is the risk of too much blending, standardization and, in the final analysis, uniformity and mass society.

Finally, it might justly be objected that no mention has so far been made of the rights of peoples. This is because the notion seems to be a synthetic construct, corresponding to the very idea of democracy, understood as a people's permanent conquest of freedoms. The idea of a people takes substance to the extent that the foregoing values are respected and the rules of the game applied. Then the social fabric of a nation, made up of numerous interacting groups and communities, can be the real subject of the culture of democracy, and the school is its servant, an essential part of the social bond. That bond is experienced both with the close-at-hand and with the remote.

Culture is double-sided – at once particular, affirming its own identity, and universal, participating in values common to everyone[4] – and the culture of democracy carries this dialectic through. It is a dynamic which tends to develop a citizenship of proximity, of identification with neighbours within well-known frontiers, but also a universal citizenship in relation to other people in general, near and far, whatever the frontiers.

Education content

As a 'shared concept' for all people, cultures and disciplines, human rights are among the first principles of the school but also belong to the family, the media and all social actors. This 'common' character of the concept means that, while all corporate entities should feel responsible for those rights, there is a danger that no one will feel concerned. This is the paradox. The rights of the individual are one of the first principles of our national constitutions; they have an important place among the objectives of our laws on education, yet teaching them is left to the whim of teachers, who are free to interpret the curriculum more or less broadly. The result is that human rights are seldom taught.

The fact is that there is still no real democratic consensus on the school's role in this sphere, because there is no real consensus as to the fundamental place these values must be given, and in particular the balance between the two tendencies, particularist and universalist. If teachers emphasize world culture and the values of solidarity, they will be accused of propaganda; the same is true of all other values. The result is the general neutralization of the school, which adapts to a consensus by default: to the lowest common denominator, namely, public opinion, instead of the true democratic consensus expressed in the law.

The school must continually provide reasoned arguments for the principles which govern it, lend them concrete support and not assume that they can be taken for granted once and for all like mathematical postulates.

4. On the definition of cultural identity and cultural rights, see P. Meyer-Bisch (ed.), *Les droits culturels, une catégorie sous-développée de droits de l'homme*, Fribourg, Éditions Universitaires, 1993. (Eighth Interdisciplinary Symposium of the University of Fribourg.)

We are faced with the paradox of the practice of law in our democracies: basic or general laws are relegated to the status of vague ideas, good only for inaugural speeches; regulations alone, which have the great advantage of specifying concrete duties, are taken seriously. We are witnessing the flattening of the normative pyramid (from general laws to rules of application): members of school communities (pupils, teachers, administrators and parents) have grown used to regarding laws, their laws, as a set of regulations or codes of conduct determining what is permitted and what forbidden. But they are much more than that: they are a charter which unifies them and gives them a common objective. General laws are tending to give way to specific regulations, and *this is what marks the great difference between bureaucracy and democracy.*

If this critique is taken a little further, we arrive at what Edgar Morin called, when speaking of the universities, 'the school of bereavement', which has fragmented knowledge and teaches students first of all to give up the old illusion of general or basic knowledge:

> The fundamental questions are regarded as general questions, that is, vague, abstract, non-operational. . . . The human being is becoming fragmented: here there is a tool-hand, there a tongue-which-speaks, elsewhere sexual organs which affect the brain a little. The idea of a human being is as disposable as it is contemptible . . . Must knowledge be splintered into a thousand ignorant parts? It is true that few will explicitly claim that the human concept is 'contemptible', but by turning one's back on ideas considered to be too vague, in practice one is showing such contempt.[5]

Our school is a school of bereavement precisely to the extent that it is no longer able to teach what is general, is not trained for the systematic, rigorous practice of interdisciplinarity and, lastly, does not seek to draw attention to the gap between the ideal and the real. Yet it is this kind of teaching which is so important, since it reveals the unacceptable lacunae (violations of all sorts), the complexity of the social system and responsibilities and, lastly, the strategies which make it possible to fight and to uphold values.

At grips with complex reality

Are there many pupils who, when they have finished their geography classes, have learned something specific about the geography of hun-

5. Edgar Morin, *La méthode.* 1: *La nature de la nature*, p. 13, Paris, Seuil, 1977.

ger? Do many of them know that, in most countries of the world, access to topographical maps with a scale of 1/25,000 is forbidden, such maps being regarded as state secrets? How many of those who have taken classes in modern history understand something of the contradictory results of the process of decolonization which make the contemporary world what it is? Where are those who have learned in their literature classes, through precise examples, that the right to write is still a considerable privilege and that the right and ability to write well, to be able to express oneself, is a necessary condition of freedom? How many of them know of the responsibilities they might have as consumers in an economic chain linking them to workers living on the other side of the planet? Worthy of note are the examples provided by Senegal, offering teacher-training students a complex critical study of the situation of 'maids' (cleaners). This is an excellent preparation for the complexity of human rights and the knowledge of the social milieu in which children live. An example from the Philippines, an analysis of how a public service works, its slowness and divisions, and the possibilities for reform, is also significant.

The bereavement of knowledge is also manifest in a compartmentalized school. Teaching what is general means becoming aware of all the gaps between the ideal and the real, in understanding the diversity patterns of reasoning (of disciplines); it is a school at grips with complex entity.

What pupils have gained some idea of human rights as a whole, with their profound diversity and yet their unity? It is essential to re-examine all teaching programmes in the light of this prime objective. The main difficulty is that teachers have not been trained in the interdisciplinarity needed for studying and teaching these issues – and the great majority of universities are still not training them. The observation is a harsh one. As long as knowledge is fragmented it cannot deliver human rights but, on the contrary, helps to maintain divisions and conservative attitudes of all kinds.

Interdisciplinarity, often emphasized in UNESCO programmes, is not simply a fashion; it is also a major intellectual challenge, a factor in the culture of democracy. It is the ability to embrace issues in all their true complexity, and that complexity alone can involve us in practice.

It is not a matter of taking something away from the teaching of each discipline, with its specific rigour. *Interdisciplinarity means additional rigour.* First, teachers must be trained who can teach the interconnections; then, space must be made on timetables for the

interdisciplinary study of major issues. The content of such teaching requires a degree of practical flexibility.

UNESCO's Associated Schools network should be able to collect and disseminate precise examples of this type of teaching (content and methods), based on a list of fundamental current issues which every school should cover: famine, war, decolonization, respect for the local and global environment, the clash of cultures, the unity of human rights and their observance, democratization, gender studies, the place of the child, etc.

Teaching in practice

How can freedom be taught? The right to freedom of expression is the right – not only granted, but awakened, encouraged and guided, if necessary – of every pupil to set the world to rights in class, to think about major values, to question the foundations of science, the arts, religion, life in society, and also the quality of the teaching he or she receives. Defining freedom, thinking about the conditions of creative art, revealing the dynamics of the development of science and social progress means analysing them in the present context and showing the human solidarity implicit in them; it means outlining processes of liberation. The school must meet a number of necessary conditions if it is to be able to bear witness to such liberation.

The school community charter

It is difficult to demonstrate the conditions necessary for institutionalized (democratically regulated) freedom of expression if those conditions are not first fulfilled in the place where teaching takes place. The French report, among others, shows the importance of the school community as a whole (pupils, teachers, parents, headteacher and ancillary staff). There is true communication and real solidarity among the members of this community, which is crystallized in a charter containing the school's philosophy. This is an example to be followed again and again. Why cannot every school draw up and adapt a charter, which is far more important than school rules? The Hungarian report rightly emphasizes the need to describe the teaching context accurately. It is not simply a matter of general goals, but of constraining principles in the life of the school. All freedoms must

be written down. When they have been written down they are stronger, they are bench marks that everyone may then use and pass on. *A culture of democracy is merely the patience to rewrite the maximum number of freedoms.* This does not mean simply writing on paper, but also on walls, in laws, in the street and in ways of life, as the proposals outlined below will show.

The pupils' parliament

Such a community is set up not only by applying general administrative rules, but through a relatively autonomous, democratic, dynamic process. In the reports presented here there are no precise examples of pupils' parliaments in schools, but we know that many exist in many countries. The Hungarian report provides us with the principle of 'teaching democratic debate as the regenerator of public discussion in Hungary'. The Canadians have done a great deal of work in this area.[6] The difficulty is always the same: lack of faith. Many will say that the pupils are not mature, that they are not really interested, that a lot of time is wasted in chat. Although all these arguments may be true, this does not mean they are decisive: on the contrary. Democratization means learning to construct from a starting-point of anarchy and lack of interest. This is the whole problem. Training people in democratization means enabling them to make that transition successfully. Making room in every school for discussion which enables all members of the school community to participate at their individual level in the working out of joint decisions is one of the first steps on the road to a culture of democracy in the school.

Simulations of democratic bodies

The Senegalese and Swiss reports provide examples of games simulating democratic bodies in schools. These simulation games are of considerable educational interest, not only for the school community, but also in the relationships they develop with society and other schools. The school is the play zone we have spoken about: play, because many experiments and freedoms are permitted there, but *essential play,* that is democratically regulated, since it is in reality the

6. See: *Les élections à l'école secondaire, un avant-goût de la démocracie,* published by the Director-General of Elections in Quebec and the Ministry of Education of the Government of Quebec.

training of human resources, a genuine growth of awareness, that is at stake. To these formal simulations can be added those which simulate intercultural situations in daily life, such as the game Bafa-bafa mentioned here by the Philippine report, and which is played almost everywhere.

Non-violent conflict-resolution

The report of the Republic of Korea also stresses non-violent conflict-resolution and the element of individualism and selfishness in us all. By avoiding the risk of moralizing,[7] an effective democratic process in the school will show that conflict is not something to be avoided but that it is rather a necessary part of all action and that there are non-violent means of resolution. Any social action has a cost one must learn to foresee; any effort will encounter contradictions and, therefore, any strategy must take account of opposition as a necessary, positive factor: awareness of this is the point of departure for a culture of democracy. After violent strife, compromise solutions are regarded as the worst, since they often result in real contradictions being ignored and their solution postponed. Does developing receptiveness to the world amount to jeopardizing other lines of teaching? Does giving pupils a little more initiative in the choice of subjects on the curriculum imperil its unity, coherence and objectivity? Does teaching on political issues amount to propaganda? These contradictions cannot be settled by compromise; they demand a redefinition of the explicit philosophy of the school. Every school must specify the nature and place of civic education, not only in class, but also in its daily practice.

The school newspaper

The first way of presenting real contradictions, and hence of coping with them, is transparency. There is no school worthy of the name which does not have many forms of effective communication: not only on the notice-boards, but also in the school newspaper, an indispensable organ of both training and communication. School newspapers

7. There is a difference between a *moral* attitude, which consists of having values one strives to uphold, and a *moralizing* attitude, which consists of affirming lofty principles in order to salve the conscience of individuals and systems.

– not only official reports, but also pupils' newspapers – should be one of the essential yardsticks against which the effectiveness of democratization in a school is measured. The French report shows that this is possible as early as nursery school. One might even imagine that, through UNESCO's Associated Schools network, a single newspaper could be produced in turn by several schools.

The citizenship of the consumer

If the school ought to be the place where all human activities are scrutinized, the most striking example today is consumption. It is essential that pupils discover the exercise of citizenship in the choices they make as consumers. A whole economics or political geography lesson can be based on a supermarket trolley. This should not be optional, as the issue here is a fundamental one of citizenship, an everyday way of voting and experiencing one's relationship with things and others. Behaviour in relation to waste should be included in this analysis.

The study of witnesses in their context

In all syllabuses and activities, the links between school and society must be made systematically explicit so that everyone grasps the nature of their present responsibility and importance to society. One of the main themes to be developed is the study of what is meant by a 'human resource', and what it means for society. This is especially true as regards becoming aware of changing employment problems, the workings of competition and all the processes that enable economic, social and political initiatives to be taken. Several reports, particularly the one from the Republic of Korea, stress the importance of studying the major hallmarks of democratization; this is a classic component, on condition that it is placed in context and that the conditions for democratic progress are analysed, as well as the obstacles that have to be overcome.

The intercultural zone

In terms of the meeting of accumulated knowledge and individuals, writings and faces, the school is an intercultural zone twice over: it seeks to discover ancient and modern cultures, and children, women

Nirosha Pushpanjali Siriwardana, aged 14 (Sri Lanka)

and men who are living in today's cultures. All these are salutary encounters for developing and identifying one's own culture: the intercultural through writing and relationships.

In either case the aim is to recognize the range of diversity and – no less great – that of possible points of contact, features of the eternally human. The experience of culture is a liberation in that it results in the realization that there are innumerable possible relationships between cultures. It is the experience that there is two-way traffic between the particular and the universal.

The intercultural zone is to be found here in this meeting of the near and the far, the specific and the general. This zone is always a frontier where cultural identity is defined. It is not a state but a process, an identification according to the two dimensions of the particular and the universal.

Study of transcultural concepts

The school's educational role is to give an account of past and contemporary cultures, near or far, with their interactions, so that all pupils can understand how their own culture is formed of a myriad cross-fertilizations. This means giving pride of place in every subject to intercultural interfaces, to a few concepts or situations that will be analysed comparatively across several cultures. This process may focus on daily life as well as on major issues.

In many schools today there is wide cultural diversity which

must be managed with the twofold aim of respecting differences and protecting the right to similarities. We know that the school has a role to play in integration, on condition that integration is not understood as mere assimilation, but rather as mutual enrichment. Here again, the social link must be understood to be with both the close-at-hand and the distant.

The social link at local level

The French report shows how a local school can become a social and cultural link of prime importance as soon as the organization of intercultural meals, for example, starts bringing together the parents of children belonging to the most varied and most distant cultures. A school is no longer a government building where official teaching is dispensed to children, it is also a public facility which encourages and welcomes intercultural contacts. The Costa Rican report adds the dimension of generations: pupils are invited to collect stories from their grandparents, with the whole exercise ending in a party. Might not 'the grandparents' school' be a traditional value that Western societies would do well to revive? The example of the reception given to a disabled child in Costa Rica supplements this approach. Here, interculturalism which is examined and experienced directly is the achievement of a community through its social diversity.

The social link at national level

On a national scale, especially in countries where there is great regional cultural diversity, the school again plays the role of a catalyst, either by giving places to children from different communities or by a system of twinning with schools in different cultural regions. It is still important that the conditions of public freedoms be strictly observed in order to ensure that the state does not use school staff as propaganda agents serving the interests of a nationalist culture. Public freedoms can be upheld, in particular in the freedom of expression enjoyed by the members of the school community and in the free choice of teaching materials. As a rule, the concept of a minority should be regarded with suspicion: whether or not it is in a majority, a cultural community is worthy of, and has a right to, respect for the emblems of its cultural identity. There could be a role here for the moral authority of

UNESCO's Associated Schools network to strengthen the school *vis-à-vis* a state not fully aware of its responsibilities and to demand that it fulfil its duties in the area of the free flow of ideas and persons, and the right to transnational criticism.

Twinning

Responsibility is therefore essential at the transnational[8] level; school communities can easily communicate from one country to another by taking advantage of the cultural affinities of age-group and function which transcend cultural diversity. There, too, the Associated Schools network can play a leading role. There is no reason why a school in the network should not be twinned with several schools on other continents by an agreement establishing a fair partnership. Such interconnections across the diversity of peoples are highly useful for promoting awareness of a genuine international community. When a school is twinned in this way, geography, history, literature and language lessons in particular are brought to life. But it also involves a duty to understand and take into account the diversity of economic and social systems, as is shown by the experiences of the Macrocosm group described in the Swiss report. This involves teachers and pupils in a joint adventure and opens the school to life in all its complexity.

The school as a place to live

It is certainly essential to see the culture of democracy as the art of interpersonal relations and therefore as the art of living together in different ways. But interpersonal relations are not merely a matter of politeness or discretion – they must also be dealt with in places where people live. All these freedoms can be written down and I do not believe there are any societies without the written word. The right to write is a fundamental cultural right. But one does not write simply with letters on a more or less permanent surface. One writes on the ground by occupying it, or by tracing the links between dwellings; one also writes on the human body, recording festivals and rites; one

8. Whereas *international* refers to relations between governments, *transnational* applies to all the relations that develop between one group and another (population, village, association, etc.).

writes, lastly, by designing and occupying part of the home. For our purposes, it is essential to understand this physical aspect of a culture of democracy, as some foolishly believe that great ideas are merely vague indications, whereas there is in fact nothing more concrete or absorbing for the imagination than an idea, when it is a great one. Schools must set the example. The French nursery school's experiment suggests a number of ways forward.

The school as a welcoming place

The school is a cultural centre for the neighbourhood, as the university is for the town and the region. This means it is a place for the creation of things and the links between them, and that parents, friends and various authorities meet there. We have seen that a real school cannot be only a place for lessons. As the *social front of freedoms*, the frontier where the social groups that make up a society interact, it is a place for preparing for festivities and also for living through crises, as when schools and universities oppose the government. It is therefore simultaneously a workshop, library, forum and place of celebration, the whole with a certain versatility in space and time that the school's inhabitants must learn to manage.

The school as a place for creative activity

It is also a place of experiment: it is vital to be able to write on the walls – not just anyhow, since a public space must be used according to regulations accepted by the community which inhabits it. But a poem is not only something to be shut up in a book: it must be exposed to everyday view and publicly recited in many ways. Only afterwards, when it is known 'by heart', when the special background of the school has enabled it to take on an image, sound, perfume, faces, will the book be able to close on a lively memory, a treasured source to be discovered. The same is true of the pupils' various creative efforts, which need to be submitted to other people's scrutiny and bear witness to this place of creation. The school is, above all, a place of admiration and free comparisons; otherwise it can only be a desperately empty place of alienation.

For this reason too, therefore, it is vital that life should grow and be cultivated in school in all its various forms, as we see in the French report. We are not talking only of decoration and greenery, but the life cycle is an indispensable referent in our way of thinking. If our

schools are often very abstract, it is because they are made in the image of our compartmentalized societies.

Some people still believe our societies are too materialistic. This is not true. If it were, we should have a better understanding of walls, spaces and materials. Learning to communicate is also learning the language of the materials and objects exchanged. What we pejoratively call materialism is in fact a race for power, the source and perpetuator of discrimination. It is the pure (abstract) power relationship that is supplanting the human element.

The establishment of democratic limits

Unjust discrimination is not the only obstacle to the culture of democracy; another adversary is mass society, as engendered by totalitarian systems and also by blind liberalism. A standardized 'massified' society allows itself to be manipulated, misinformed, led by a party, a fashion or a form of fanaticism. A democratic society is complex and sustains its complexity. This means that it can recognize diversity in its authorities. In a society governed only by profit, poets have a tiny place, unless they are bought. In a resistance group, they are at the front. In a mass society, the religious person is merely one of of many peddlers of spirituality, and, in a fanatical society, such persons embody a dangerous collusion of all the authorities. In a democratic society, they bear witness to faith and cultural authority. In a mass society – liberal or totalitarian – researchers are of interest only if they find what the authorities – the oligarchy or the party – expect of them. In a democratic society, they are at the front, bearing witness to people's faith in progressive reason, a researcher in everyone's interests, looking for that which has been, and will be, essential to humanity and its environment. This means that a culture of democracy sees culture as an end in itself, while mass cultures see it only as a means.

When we use the word 'school' as an adjective, then, we mean disciplined, subject to learning to make a fair distinction between what is worthy and what is not, admiration for the products of high culture in whatever field, and repudiation of abuses and

impostures. This is what is most difficult and yet indispensable. The school is a place where one learns to criticize in every way.

Teaching the limits of democraty

The report of the Republic of Korea provides us with a classic example: is censorship needed in democracy? And, if so, who decides what must be censored? Many people believe that censorship belongs to totalitarianism and bureaucracies of all kinds, and generally this is true. But we forget that a democracy is based upon, and renews itself through, a tradition of freedoms and dignity that must be protected from partisan impulses. Accordingly, attempts to falsify history in order to minimize Nazi or Stalinist crimes are, or should be, outlawed. The school is a *memorial,* because there is a sacredness in democracy, provided that the terms of that sacredness are established by the objectivity of every discipline. In intercultural dialogue, and in the choice of transverse themes, the legitimate forms of democratic protection deserve special attention. This will have the twofold advantage of distinguishing a culture of democracy from both unrestrained liberalism and totalitarianism.

The tyranny of the majority: can it be avoided?

Attention to the workings of democracy as an institution also involves identifying the pitfalls of systems which describe themselves as democratic. How can tyranny by the majority be avoided? The essential point is to show that the vote is only a temporary sanction in an ongoing debate. Discussion in schools shows children how, with patience, it is possible to move from a majority/minority situation to one of consensus. But unless and until this worthy objective is reached, experience must show that respect for the minority is the indispensable guarantee, not only of freedoms, but also of the democratic process, which can progress only through the permanent confrontation of opposing ideas. The right to conscientious objection thus seems to be a vital principle in this process. In addition to direct experience, an examination of the historical background to the major schools of thought is needed, in both politics and science: a comparison between these two fields must be centred on the idea of rational consensus or objectivity.

The culture of democracy as resistance

Schools, in other words, are places of resistance. The image of builders of a bright future must be abandoned as the verbiage of civil or religious totalitarianism. We have seen that a democracy cannot be constructed like a building, stone by stone. That would be easy, calm, both conservative and gently progressive. No: a culture of democracy entails rather ongoing correction and risk-taking, since it is the art of dialogue or dialectic: a systematic search for criticism through opposing positions.

The culture of democracy produced by schools is a country's prime defence. For example, the Costa Rican report explicitly relates the place given to this branch of education to the fact that the country has no army. What does this mean? That if a people has truly learned the meaning of freedoms and active negotiation, if it knows the price, it will be very difficult to enslave. A culture of democracy means civil resistance, the vitality of a social fabric, less vulnerable to the onslaughts of blind economic forces or partisan interests.

Therefore, to remain faithful to the celebrated formula of UNESCO's Constitution – 'since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed' – UNESCO's Associated Schools Project must clearly show how freedoms are the most effective defence against all types of arbitrary power. A culture of democracy is a culture of resistance, and societies must be shown that this is true. It develops according to specific strategies of struggle and communication through the exemplary exercise of citizenship roles in ongoing dialogue on behalf of human rights.

Towards a system of adoption?

Acting on these lines, the network could surely 'adopt' internationally a few schools considered to warrant priority, on the well-tried model of many non-governmental organizations. This would offer the advantage of working together on concrete operations and would enable all the fragments we have listed to converge. Some schools are at present experiencing very great difficulties. Many schools in various parts of the world could undertake to give them some support, both material and moral, not only in a spirit of free assistance, but also

Johanny Villadiego (Colombia)

and especially in a spirit of partnership: a school in difficulty has much to offer in terms of arousing awareness of what the culture of democracy really is.

Prospects

UNESCO, as an intergovernmental organization, is a paradox. It is run by representatives of states and acts in consequence, with all the ambiguity that that implies. But, if it is faithful to its Constitution, to its role as the conscience of the United Nations, it must also act as a non-governmental organization, out of pure fidelity to an ideal, to the immediate benefit of all cultural institutions, beginning with schools, whatever the competing demands of *raisons d'État.* Such a network is therefore very fertile. According to the Constitution, if we do not make it live, we, too, are responsible for poverty, discrimination and ultimately for war. This is what UNESCO is: democratic culture, the place for all types of diversity, is a necessary ideal, a wager which is far from being won in advance. The contemporary world shows, on the contrary, that it is so often and so seriously lost. Such a culture, including the culture of peace, can be apprehended only in fragments, as no one can ever say what humanity is or what it signifies; but it is enough gradually to identify what is inhuman, and so to define the extent of our freedoms in negative terms.

May this small collection of experiments and ideas, collected and presented on the occasion of the fiftieth anniversary of UNESCO itself and on the fortieth anniversary of UNESCO's Associated Schools Project, encourage us to engage increasingly in exchange and criticism, so that the network may consolidate moral and democratic authority. Clearly, this is within our power.

P. M.-B.

2. Teaching democratic principles in pre-school education: the link with society

*Costa Rica: memories shared**

Pre-school education began in Costa Rica with the opening of the first nursery schools in 1878. They were essentially charitable religious institutions at that time. Since then, pre-school has grown considerably, influenced in particular by the introduction of the Montessori method in 1924 and the application of the active methods favoured at the time. The 1950s saw the formation of the General Council for Pre-school Education, which marked the beginning of official policy in the field. The establishment of a training programme for pre-school teachers at the University of Costa Rica was a great step forward. In 1979, finally, pre-school education was made a priority and it was decided to extend it gradually, especially in rural areas.

Because of the importance the country attaches to this branch of education, the National Council for Pre-school Education is being reorganized; the council seeks to help, train and provide back-up for all pre-school staff throughout the country using educational activities, follow-up and supervision.

A whole range of teaching methods and aids are now used in Costa Rica and applied in nursery schools. The principles of freedom, initiative and autonomy, respect for the individual, socialization, the educational value of games, the importance of the natural world and vitality are still the basis of an active, child-centred education, which respects the pace and methods of learning of each individual,

* This section is based on the report drawn up by the Costa Rican Commission for Co-operation with UNESCO.

organizes education in terms of stimulation to learn, favours links between the nursery school and the family, and develops unconventional programmes.

Both laws in force and national feeling make the Costa Rican an individual who sets store by fundamental values: justice, freedom, dignity, the common good, honesty, national identity, fellowship, truth and peace. National policies are based on the practical application of these values in the study programmes prescribed by the National Council for Pre-school Education; the guidelines selected for the period 1990–94 confirm this approach. The methodology of pre-school teaching is based on the principle of viewing the child as a whole, active and possessing his or her own individuality: the child is regarded as the centre of an educational process which must provide him or her with conditions favourable for the development of all faculties, strengthening autonomy, individuality, a sense of values, and attitudes. The methods used must therefore favour children's active participation and be adapted to their own rhythm. The teacher must facilitate and order learning experiences which must be open to the arts, science, music, physical education, etc., and will give active children the opportunity to build and enrich their knowledge and gradually develop their critical and creative faculties.

As UNESCO Associated Schools, Costa Rican nursery schools reaffirm the educational principles in force in the country by keeping to an approach that matches the objectives and principles of the Associated Schools Project and, hence, of UNESCO. An annual curriculum, end-of-term reports, periodic circulars, follow-up visits and seminars organized by the Costa Rican Commission for Co-operation with UNESCO give guidance to teachers and help them to take a position as regards a number of key questions: human rights, environmental problems, international understanding, problems affecting humanity and the development of creativity.

The curricula of the various levels of education in Costa Rica clearly define the type of individual they wish to produce. Training begins in the very first years of life in pre-school education. The objectives set by the curricula are in keeping with those of the Associated Schools since they seek to encourage democratic principles, the safeguarding of values and human dignity through respect for human rights, and the inculcation of attitudes of respect and tolerance for all ethnic groups.

In the context of this education policy and in accordance with the principles of the Associated Schools Project, the group of pre-school teachers who describe the various examples of activities here have thought it important to list the objectives, as they are common to all of them. As the child is regarded as the centre of the process, the objectives are described from his or her point of view. The child must be enabled to:

- take creative decisions in everyday tasks;
- communicate ideas, feelings and emotions by using different forms of expression in an atmosphere of mutual respect;
- apply principles of co-operation and solidarity in the work he or she performs in the family, in school and in the community in order to improve the quality of life;
- analyse his or her rights and duties in the situations encountered in the family, the school and the community;
- analyse ideas expressed by other people about situations and events in the immediate environment;
- describe the Costa Rican customs, beliefs and values practised in the family and the community;
- demonstrate the ability to express feelings through various forms of artistic expression; and
- participate in national festivals which celebrate democratic principles.

An illustrated story about Costa Rica

This activity was carried out in the kindergarten of the B. Corazón de Jesús school under the leadership of Constanza Muñoz Villegas, infant teacher. The group consisted of thirty-two children, boys and girls, aged 5 and 6.

The activity was that of putting together an illustrated story about Costa Rica. As this subject is celebrated throughout the country in September (National Month), advantage was taken of the children's motivation to ask them to make up a story together in which they would tell all they knew and thought about their country, so that other people could learn more about it and familiarize themselves with its customs.

The idea of developing the story was discussed with the children. Their enthusiastic reaction decided the matter. The ideas they suggested were written on the blackboard and the children then classified them by identifying five underlying themes: nature, the

duties and rights of children, national emblems, traditions (processions) and values.

The activity took place mainly during the time assigned to it, but if a new idea or contribution came up at some other time, due attention was paid to it. The activity lasted for two weeks altogether, during which many additions and alterations were made until the children were satisfied.

When the ideas had been subdivided into five themes corresponding to the five pages of the story, the themes were looked at one by one and every child in the group drew pictures illustrating each of the themes. The drawings were shown to the group; the five drawings considered most appropriate were kept for each theme; the children then voted on the final choice. One or two last-minute changes were made to the story and then the children voted on a title from among those they had suggested.

The activity enabled the children to approach the five chosen themes and imagine how to use them. The expression of ideas (submission and choice of drawings), freedom of expression, and each child's right to have an opinion and choose according to his or her own criteria were an illustration of the *democratic* principle. Throughout the activity, each child's ideas and contributions were taken into account and the rights of the child were one of the story's themes, thus referring to *human rights*. The discussion, which encouraged the children to express their ideas and make choices, and the principle of voting made it possible to avoid conflicts and to try out ways of *non-violent conflict-resolution*. Lastly, the activity improved their knowledge of Costa Rican culture and national traditions, with emphasis on *intercultural education*.

Welcoming a disabled child: an experiment in tolerance and co-operation

Seventy children aged 5 and 6 at the Republic of Panama nursery school took part in the experiment over a two-year period when a little girl suffering from cerebral palsy was admitted to the school. The experiment was run by two of the school's nursery teachers.

In order to make the children aware of the democratic values of respect, justice, solidarity, humanity, etc., it was necessary to bring them face to face with reality so that they would have concrete experiences likely to awaken those feelings in them.

It was in this context that a little girl with cerebral palsy was

sent to the nursery school. The school admitted the child and meetings were held with parents of the other children to present the case to them and justify the decision. The co-operation of the School of Physiotherapy proved essential. A series of meetings was arranged with all the school's staff: nursery, primary and secondary. Parents, pupils and teachers all sought to work constructively. Class work was designed on the operative theory of children being free to work out their own learning process. During art classes, the children drew pictures showing the little girl's difficulties when she arrived and her present situation: thanks to her classmates' positive attitude, she managed to take her first steps seven months after her arrival in the school.

The children used their class material for this experiment: paintings, sheets of paper, etc., with the addition of a wooden chair and a typewriter adapted to their needs.

The experiment enabled the children to put into practice the spirit of tolerance and co-operation among children, parents and teachers, and to test the democratic principle. The presence of the severely disabled child gave them an opportunity to practise respect for the other person in his or her own right and to understand that everyone must be able to fulfil their potential, whatever their abilities and limitations, thus arriving at the concept of human rights. The careful preparation of the environment in which the child was to be received and the commitment of everyone involved to helping her showed that unity and good will can resolve many social problems and that there is such a thing as non-violent conflict-resolution. The experiment helped to eliminate prejudices and stereotypes, and bring about respect for individual differences, thus preparing for intercultural education.

Grandparents' Day

Grandparents' Day is an activity that has been taking place at the bilingual Sony de Cartago School for more than eight years. Every year, for a little over a week, the children's grandparents come to the school with their work-baskets, photographs, guitars, carpentry tools, etc., to share stories, songs, games and practical work with their grandchildren and their friends. The activities described below were carried out with nursery groups during 1991 and 1992.

In 1991, grandparents were invited to the school to tell the children about their experiences. Their visit was discussed; the

Viktor *Čičaj,*
aged 17 (Slovakia)

children voted on the week's topic and chose 'How did our grandparents meet?' For homework, the children were to talk to their grandparents so as to report their story at school the next day. On the appointed day, the children were asked to tell their classmates how their grandparents had met. The teacher wrote the accounts on the board. The written text took the form of a poem. One of the little girls began to sing what was written on the board: it was decided to turn the text into a song. A refrain composed by a child whose grandparents been killed in an accident a few months previously was added to the song. When the song was ready, the children prepared a show to go with it. Each child chose a role. The children were so enthusiastic that one father accepted his son's invitation to accompany them on the guitar. The children put on their show on Grandparents' Day, spontaneously accompanied by the music teacher. The children's song was published in the Newsletter of the Council for Pre-school Education and the children were invited to put on their show in the municipal park of Cartago.

These are the words of the song:

I don't know if it was at the market,
Or perhaps at the fair,
My grandmother and my grandfather.
He serenaded her
And sang her his song
That's how my pretty grandmother
Fell in love with my grandfather.
[Refrain]
Listen, beautiful grandmother,
Listen, gallant grandfather,
When two people love each other,
God unites them in heaven.
The days passed,
The wedding was celebrated,
Daddy or Mummy was born,
And I'm their child.

The following year, looking ahead to the World Decade for Cultural Development and the 500th Anniversary of the Encounter between Two Worlds, the theme 'How our Ancestors Lived and What they Did in their Spare Time' was chosen, taking account of the children's interests. To develop this theme, the children collected valuable information by questioning their grandparents and other older people. The children organized an exhibition of old objects in the school hall with the material collected in order to give substance to their ancestors' way of life. They divided the rest of the material into tableaux in order to put on a show: parades, processions, games of chance, dances, cock-fights, etc. They then devised a show based on each of the tableaux, choosing the parts they wanted to play, and put on their shows during Civic Week, to coincide with the national celebrations. At the special reception for grandparents held at the school on Grandparents' Day, the children performed the show that they had created thanks to the information the grandparents had given them.

In both cases, the theme was chosen *democratically* by the children themselves. The same was true of the treatment of the theme. Throughout the activities, the children were free to express their opinions, and to practise participation and co-operation. They appreciated the value of what their grandparents taught them and

understood that they deserved respect and admiration – in the family, in the local community and in the country as a whole. They realized that old people's experience can be of great benefit to society and were thus able to approach the subject of human rights. The way the activities were run made it possible to foster dialogue and respect for other people's opinions and behaviour, and so helped them to understand the principle of the non-violent resolution of conflicts. Finally, the exchange between grandparents and grandchildren made the latter better informed about their own culture and taught them to respect the differences between past and present, thereby introducing them to the concept of intercultural education.

Celebrating National Month: civic education live

As an example of civic education, we describe here the activities organized at pre-school level on the occasion of the commemoration of Costa Rica's independence. Several of the schools selected to present this type of activity chose this as their theme. They included the La Carpintera nursery school and the nursery sections of the Eugenio Corrales and Winston Churchill schools, all in Cartago province. A total of 600 children took part.

All teaching establishments throughout the country participate in the celebration of Costa Rican independence during National Month. Activities cover all subjects: geography, history, science, arts and music. The aim is to stimulate respect and admiration for the founders of our country. It is important to remember that Costa Rica has no army; for this reason, pupils from all schools, public or private, take an active part in the great national celebrations, including nursery school children.

The programme began in school with activities to motivate the children: decorating the classrooms and houses with the Costa Rican flag and coat of arms, identifying the colours of the national flag and the figures on the coat of arms, and using different modes of expression: making frescoes, invitations, programmes, etc., in art classes.

During Civic Week, conversation periods were used to discuss the terms freedom, independence and democracy. Costa Rica was placed in a world context so as to convey an idea of the distance between Europe and America, between Costa Rica and Spain, and between Costa Rica and Guatemala (site of the former capital of

Central America). In music lessons, the children listened to and sang the national anthem, and learned to salute the flag.

Parents were asked to help make simple costumes for the children to wear at the various commemorative ceremonies during the national celebrations and other costumes for Children's Day, which in Costa Rica is celebrated in September. The parents also helped to make lanterns for the 14 September parade.

The nursery school children had an important role on 7 September, the first day of Civic Week: they went in a little procession to the Centenary Tree which is in the canton of the Union in Cartago province. Around the tree, the children, future citizens, listened to the older people recalling the symbolic act of other children of the canton who, many years previously, had collected the seeds of this cedar exactly one hundred years after the independence of Costa Rica. A bottle containing a number of documents is buried under the tree: legal documents, speeches, silver coins and the signatures of officials, teachers and inhabitants. The contents of the bottle will be accessible when the giant tree dies of old age.

On 14 September (the eve of Independence Day), the children played an active part in the traditional torchlight procession which takes place in all the towns and villages of the country. On 15 September, they took part in the pupils' procession and the civic ceremony dedicated to this great national day. On Children's Day (9 September), the rights of the child were discussed and several recreational activities organized: traditional games, films, excursions or special celebrations, according to each school's programme.

The celebration of Civic Week was used to promote democratic principles; ideas were freely expressed; the children chose their activities themselves and worked in groups or individually according to the programme they had set themselves. Each child's ideas and work were respected, and they were free to choose activities and materials. By this means the children were made aware of the concept of human rights. The way the activities were organized fostered dialogue; problems were discussed and solutions sought by the group; materials and experiences were shared, which made it possible to approach the idea of non-violent conflict-resolution.

Lastly, the activities chosen for the national ceremonies helped the children to learn more about the history, geography and customs of the country and the knowledge and values of the native peoples, thus introducing the importance of the concept of intercultural education.

*France: a whole town goes to school**

In the past, the school was often considered solely a place of learning. Today it is recognized that at school we do not only learn: we 'make', 'produce', create and live. Furthermore, it used to be thought that school was the only place where learning took place but, even before he or she goes to school, the child already has a past and has acquired a rich fund of knowledge, know-how and lifeskills. In the name of 'education', the school all too often forgot about self-expression. It seldom if ever allowed children to express their needs or wishes. Not only did it not foster their knowledge of reality, but it did little or nothing to validate their dreams.

Today it dares, it tries, it is changing its nature, letting go of its defences and dogmas, opening itself to the district, the town and the world; it is curious about human lives and no longer lags behind in the recognition of the major problems of society. In order to do this, it works, thinks, debates (often outside school hours), makes itself available, refines its perceptions of things and people, and is itself becoming adult and a responsible citizen.

At nursery school, the aim is not really to teach democracy through theoretical classes on its basic mechanisms, nor is it to teach, for example, civic education. It is rather a matter of experiencing democratic practices and attitudes in everyday life, where everyone's rights and duties (children and adults of the school) are listened to and respected, and thus of *experiencing* citizenship in school.

The fundamental objective of the teacher or the staff who choose to work in this way is to mould personalities capable of accepting themselves for what they are and adapting to all sorts of circumstances while showing respect for other people. The activities must therefore foster openness and dialogue, critical judgement, discernment, free expression of ideas, theoretical debate, a sense of responsible action, initiative, empowerment, participation, evaluation (children and adults) and respect for everyone's dignity.

Teaching methods must be used which do not divide science and logic from language and self-expression, sport and physical education from thinking, or theory from practice; which regard mistakes as creative, emphasize the positive side of every learning

* This section is based on the report drawn up by Viviane Fava, Head of the Maxime Gorki nursery school in Nanterre (France).

situation, play down the importance of failure and enable children to share in their own progress rather than to be weighed in the balance.

Varied teaching methods must be used which take account of the pupils' heterogeneity, not in order to eliminate it, but so that all the pupils achieve the same results by different means (even though children must tackle all sorts of methods, each child must above all receive teaching appropriate to himself or herself). Without knowing and paying attention to each individual child, it is impossible to implement the new teaching methods recommended by the recent educational reform (education law of 10 July 1989 and decree of 6 September 1990 laying down the new ways of organizing and running French nursery and primary schools).

The examples of activities below illustrate both this rich variety and mature consistency by describing the approaches and practices affecting all the partners in a school: adults (teachers, ancillary staff, parents, assistants and external staff) and children alike. It will be easy to see all the links between the activities described, all the interconnections which, indeed, make it difficult to classify the activities under a particular heading. Everything seems to be part of everything else.

I will give four examples of 'experiences' (I prefer the term experiences to activities, although the various projects were obviously designed as activities) in a suburban nursery school in the Paris area – a school in a new neighbourhood with very modern architecture and high population density, in the heart of a district with a very mobile population – where children come from very varied ethnic, cultural and social backgrounds but are brought together through the labour and planning of an educational team working with hope, confidence and respect. These four examples are spread over ten years.

The organization of work in educational teams based on school projects, as recommended by UNESCO's Associated Schools Project, is in itself an aspect of the work and the democratic approach. The whole teaching team (composed of ten teachers and seven ancillary staff), taking into account the various partners, debates, discusses, exchanges ideas, makes decisions and in this way develops the school's philosophy. Thus, through a host of initiatives, teaching experiences and cultural experiences, the school's coherence emerges.

The Maxime Gorki school is an urban school in an ethnically mixed area; there are 260 pupils, 35 per cent of whom are of foreign nationality, and more than 50 per cent of whom are French but of foreign origin; a third are not French-speaking (about

30 countries are represented in the school). The area also contains a mix of social classes: some parents are unemployed, while others are senior executives. Of seventeen adults working in the school seven are ancillary workers and ten are teachers, including the head; seven of them have been working together for nearly ten years; the headteacher, who is also a class teacher, devotes most of her time to the academic running of the school. All the activities were carried out with a minimum of materials.

Activities focusing on intercultural education

The great banquet of the countries of the world

The teaching team turned its attention to the theme of interculturalism and observed that it is opposed both to any refusal to differentiate among cultures and civilizations, and to their ordering in a hierarchy. It is central to communicative, interactive, open-teaching methods. It stresses distinctiveness (being different, being special) and belonging (finding what is common and universal). The Maxime Gorki school is an ideal place for practices and activities which foster knowledge, mutual understanding and enriching experiences and it provides the children (and adults working in the school) with all possible means of communication with the outside world. These activities should enable the children to discover other ways of life and other cultures, thus stimulating, freeing and developing their imagination and helping them to build their personality by stimulating self-expression of all sorts. The teaching team was given three books to illustrate this theme: *Un monde de différences* (published by the World Wide Fund for Nature (WWF)), *Le grand livre des droits de l'enfant* (Messidor/Farandole) and *Interculturalité en éducation et en sciences humaines* (Université de Toulouse–Le Mirail). The parents' involvement was mentioned as a motivating and mobilizing factor for the success of intercultural education: showing the pupils' or parents' countries of origin in a favourable light meant that their contributions were well received, and children and parents were brought closer together.

For three years the school has been organizing a 'banquet of the countries of the world' which brings together parents and children, former parents, teachers from the primary and other schools of the area, friends of the school and partners in many activities (representatives of the educational administration, the town council,

Iqbar bin Othman, aged 16 (Malaysia)

UNESCO, etc.) to share a selection of hot and cold, sweet and savoury dishes.

How is this gathering prepared? A month in advance, the children issue invitations through their correspondence books (which provide the link between the school and the family), prepare, write and decorate the labels for the dishes, and do various kinds of work in class which will be exhibited in the school on the day: a large fresco on the theme 'Together' (children aged 4 to 6), a painting free-for-all based on the word 'Us' (children aged 5 and 6), graphic illustration of the Declaration of the Rights of the Child, decoration of the various articles of the declaration, a photographic montage (children aged 3 and 4) made up of photographs of the children's hands as they meet and look at the colour of their skin, and the hand-prints of the youngest children in the school (aged 2 and 3 years) to accompany the UNICEF poster *Vivre.*

The parents write 'Hello!' in their own language on large banners; they settle down to do this on two consecutive mornings in the school hall. The banners are hung in the entrance hall to greet

everyone. The parents prepare a dish from their country or region of origin and bring it to school in the morning on the day of the banquet.

The teachers suggest the activities to the children and help them to carry them out, issue invitations themselves, meet every parent individually, take the time to explain the purpose of the event, cook a dish of their own (as do the ancillary staff) and prepare the premises on the eve of the event: they empty the gymnasium and the rest rooms, install buffets (the equipment is borrowed from the council), dining and seating areas. The accent is on welcome, conviviality, comfort, exchange, decoration and display of the children's work. The names of the countries and the children taking part in the meal are shown by threads on a large world map. There is also a map of France (no one must be left out). Music is provided in addition to that which the parents make, and the visitors' book will record all the enthusiastic messages.

Because they have participated, and felt wanted, needed, involved, *everybody* comes to school on the day: 600 in 1992, 700 in 1993. The parents come with the rest of the family and invite friends from the area or from other towns. The school is no longer big enough to hold them.

The festivities last from midday until 3 in the afternoon; ancillary staff (outside their working hours), parents and friends volunteer to help serve. The teachers make sure that everyone feels welcome, with a word to everyone, a real smile or a handshake. The team's preparation means that everyone knows their role or roles, and where they should be. When it is time to go, sleeves are spontaneously rolled up and brooms come out of cupboards for the clearing up. People do not feel that they are simply guests, still less consumers. Everyone, regardless of rank, feels involved in the whole party and even in clearing up afterwards.

Afterwards: the essential 'letter to everyone' from the head, sincere thanks, compilation of a big *Recipe Book of the Maxime Gorki Nursery School* (everyone is asked to write or dictate the recipe of the dish they bring), the exhibition of photographs taken on the day, and the making of a 'memory album' which will preserve the memory of the party (the articles are written in class after discussion and a report prepared by the children for the school newspaper). The adults also assess the event, particularly as regards human contact. Were we what we hoped to be? What can we improve next year? Whom did we forget? Why?

Schools throughout the world which are not lucky enough to

have such rich cultural diversity can nevertheless organize a similar event with the help of parents and other members of the community.

Cultural evenings and exhibitions

We will mention them briefly without describing their preparation. They illustrate the diversity of words and resources given to the children; they all have their importance. The main thing is to be able to *speak out* and to dare to do so, as everyone has something to say.

At least once a year, the school organizes *cultural evenings* for parents: a concert of Indian music, an African evening (dancing, music, poetry), a jazz concert. These evenings afford an opportunity for parents to go out with their children, for families to get together and for children to experience their school in a different way. The school keeps a record (files, photographs and/or video).

The school also has areas for *exhibitions*, either on the walls or three-dimensional; many of them are intercultural in nature. They enable parents to learn about their children's work topics and interests, and encourage the children to think about other people's work; they help them to understand how everything is connected in the life of the school.

A project entitled 'Plastic Arts and Interculturalism' has been launched for a two-year period. The stairway to the first floor has been repainted and decorated by parents and teachers, strictly according to the children's ideas. On the theme 'All Different, but All Together', one class makes totems – Who are we? – and sets them up in the playground. A graphic art workshop (ten children and one teacher) is learning to write by using the paintings on bark by the Pygmies of Upper Zaire. A plastic arts workshop (eight children aged 5 and 6 and one teacher) are creating a large mural for the school hall on the theme 'Roots and Land'. As part of its work on dwellings, the school is organizing exhibitions on the wooden houses of northern countries, the African house, etc.

Intercultural action as experienced in this Nanterre nursery school (as well as in other schools in the Belleville district of Paris, for example, such as the Vitruve school) has really changed the school's atmosphere. Without any pompous speeches, and by means of genuine, generous, welcoming activities, it has broken down the divisions that existed between families and the school, and between the children's cultures of origin and the school's cultural practices. It

has also succeeded in integrating teaching with social and cultural aspects of the school's work. Little by little it has made the school a beacon for the neighbourhood, a place where everyone knows they are no longer merely tolerated, but welcomed, known, recognized and respected; where everyone knows that his or her resources and abilities, and also weak points and problems, are taken into account; a place to which people want to go, where they speak to each other, look at each other and smile at each other, and where it is therefore possible to work *together*.

Festivals

Christmas has changed over the last two years, and is no longer so closely influenced by the one version of Christmas portrayed in traditional French stories. Setting aside the religious aspect – we're a secular school – our celebration with the children centres on a display of Indian or Armenian dancing, for example.

Carnival has become a huge occasion in the past five years. Here, it is also a matter of leaving the school and going with parents and children to other schools in the area.

Workshops – dance, story-telling and poetry – are run by organizers from outside the school, teachers paid out of funds collected by the school, parents who volunteer (story-telling) and teachers from the school (the teachers of the youngest children while the latter are asleep, or the Head). An African dance teacher comes once a week throughout the year to organize an introductory workshop for thirty children aged 4 to 6 from all the classes, who put on a show at the end of the year. A teacher of classical and contemporary dance ran a workshop for a year; all classes took part and put on a show on the theme 'The Five Continents'. The story-telling workshop offers opportunities for listening ('Tales from Here and Elsewhere') and creativity ('Tales of the Park Neighbourhood' – this is the name of our neighbourhood). The poetry workshop is run by the Head for all the older classes (5- and 6-year-olds). Each workshop lasts three months; titles have included 'Introduction to African Poetry', 'Poetry from North Africa', 'An Invitation to Travel' (or another way of discovering Latin America) and 'Voyage Around the World' (water, here and elsewhere).

These workshops show that, in our school, music, dance, poetry, the plastic arts, story-telling and cookery extend beyond the

frontiers of our country – although we by no means undervalue its own riches – while at the same time avoiding at all costs the trap of a 'folkloric', reductionist version of interculturality.

Education in democracy: the school newspaper

The need to open the school in a different way, to let people know what is experienced, done and said there, to try to understand and know the area, to reach out beyond it to the town and its environment, to give our opinions on school events, diversify partnerships (parents, former parents and pupils of the school, and primary school pupils), and to change the children's relationships with one another and with adults, taking as a focus a project that would bring them together and concern them all – these were the situation, the needs and the ideas which led our team to found a school newspaper.

One of the principles of our school is not to lie to the children in order to over-protect them, even if reality is sometimes cruel or disturbing; we are – we hope! – bold enough to deal with subjects that are too often avoided: birth, death, sexuality, health, old age and money problems, and love and religion as well. We know that the children think, that they want to find out. We never give them rote answers. No doctrine or belief is imposed on them. We want their thoughts to be alive, their ideas to take flight and their awareness to grow.

The school newspaper seemed a particularly good way of stimulating discussion, debate and exchanges of various kinds, one more place where the children could express themselves. The aim of the paper was therefore to place at the children's disposal a means of communication which involved team work, co-operation and mutual help, without restricting what they had to say or speaking for them. It had to allow them to think about themselves and life, to identify problems and to seek personal solutions and responses; it also had to arouse their curiosity and critical sense, give them responsibility for managing the paper and also for writing and reading, and finally to develop their autonomy on editorial committees.

At first the newspaper had an editorial committee composed of some fifteen pupils from the intermediate and top classes (aged 4 to 6) and a teacher to co-ordinate the team. They met once a week for about an hour-and-a-half. Once they had found a name for the paper, their task was to collect articles submitted by the classes, to read and

criticize them, to check the summary, to write the editorial, to make suggestions to the classes (special pages, comment columns, special issues), to foster relations with other partners by opening the columns of the paper to them (parents, instructors at the leisure centre, the social worker, the nurse, the educational psychologist, ancillary staff and the school caretaker) and to carry out surveys on the area by approaching cultural or social associations, shopkeepers, doctors, etc.

The editorial committee was assisted by a layout commission consisting of about twelve pupils and another teacher, which looked after the graphic and manual aspects, artwork for the cover, page layout, etc.

A committee to manage equipment, stocks and financing was also formed. Six children, two parents and two teachers managed the paper's dates of issue, the number of pages, purchases (paper) and the accounts, and organized sales (publicity campaigns, sales and distribution campaigns) and the use of profits.

So *Tam-Tam* was born, which, four years later, became the *New Tam-Tam.* From an initial 20 pages, it soon increased to 40, then 50 pages. More a magazine than a newspaper, it was issued three times a year. It has a full-colour cover; 300 copies are printed, photocopied by parents who are able to do so. Initially the cover price was 2 francs, which rose to 3 and then 5 francs; it is distributed free to shopkeepers, local doctors, the other schools in the area (about forty) and public libraries. A vending kiosk was placed in the school hall and decorated by the children. Advertisement posters (painting, drawing and collage) are made by all classes; the older children write advertising leaflets for distribution to families; advertising tapes are recorded in class. An exhibition traces the development of the paper from conception to production.

The paper is gradually changing. Work is done in class parallel to the editorial committee's work. The children dictate articles to their teachers, type them (the older children), draw and illustrate articles, conduct surveys, compare our school paper with others, survey the press (with dailies and periodicals brought from home), organize visits to a printing works and a local newspaper, and discuss the news: radio and television news, and freedom of the press and of expression. What does it mean to speak one's mind? The editorial committee has decided to post up everything it receives – announcements, news, articles – on the walls. Everyone can therefore follow the development of its work and comment upon it.

Today, for the sake of greater spontaneity of expression and a

livelier, more sustained approach to news, the paper's organization, which had become too complex, has had to be made more flexible. It is now issued every two weeks in the form of two recto-verso pages called *Mini Tam-Tam.* A different class is responsible for each issue, forming itself into an editorial committee. The magazine still survives, but is now annual. It is prepared in the same way as the old newspaper.

It may be recalled that, at the time of the 1789 French Revolution, hundreds of new newspapers started up all over France. People read them together, clubbing together to buy them, thereby demonstrating very clearly their desire to follow the democratic events of the country as closely as possible. The school paper, although with far more modest ambitions, is also a paper for expression and opinion, read individually, but also posted on walls. An undoubted instrument of communication, it enables everyone to read full and frank accounts of the school's various experiences, the children's discussions and opinions, and internal debates, taking care never to limit or distort information. It stands as evidence of genuine democratic activity, bringing together children and adults.

In our nursery school, we question both the form and the content of our paper so that it does not become rigid and continues to be a dynamic tool keeping closely abreast of current events. In addition, the editorial committee tries to analyse the content of each issue and keep a record of the ideas expressed. Any problems or criticisms are taken into account.

It is possible to work in this way in a nursery school: questioning, analysis, criticism and child-adult team work show that it is possible to practise democracy in everyday life, provided that there is a will to do so and that care is taken to create the necessary structures.

Education for human rights through respect for the environment

In order to undertake work on respect for the environment, we had to go back to the very beginning of things, and of life itself. It then became obvious that we could not talk about respect for others and for oneself without talking about respect for nature, in the broadest possible sense of the term.

Children in urban schools in the so-called developed countries have the habits of consumers: they turn on the kitchen or bathroom tap without thinking twice, waste the often large amounts of food on their plates, thoughtlessly throw things away. Because of their

Pandele Dragos, aged 14 (Romania)

parents' way of life, they no longer take the time to look at their environment, admire it, or respect it. They live in the midst of noise, pollution and waste, and in their ignorance they despise or sometimes even destroy what keeps them alive.

So in this school surrounded by tower-blocks, some with as many as thirty-five floors, where the children live vertically, no longer thinking of looking at the trees, forgetting that the nearby park is full of birds, and knowing vegetables only as something vacuum-packed for supermarkets, we wanted to make a stand; we wanted to open the children's eyes and other senses, their hearts and their minds. In order to do so, we had to create an environment (place, atmosphere and relationships) which would encourage receptiveness, curiosity, interest and a questioning attitude, help them to use and respect the resources of their environment, and develop a sense of individual and collective responsibility for environmental and development problems, whether in their school, neighbourhood, town or even beyond, in the rest of the world.

We read: *L'homme contre ou avec la nature*, by D. Bihrman; *L'animal et l'école* (published by the Ligue Française des Droits de

l'Animal); and *L'enfant et l'animal dans l'éducation* (Paris, Casterman). We used the information pack *L'eau,* produced by the Comité Français Contre la Faim and the dossier *Donnez l'eau, donnez la vie.*

Respect for nature, the animal kingdom and life itself

We decided to plant a kitchen garden, an orchard, a flower garden and a herb garden. The gardening project developed in several stages: the preparatory work the children did in class involved looking for background material, visiting various parks and gardens in the region and the nature centre, and planting and sowing in class. Teachers and parents asked the municipal departments for fertilizers and peat, dug the ground, installed a water tap, bought tools for adults and children, and hose-pipes, watering-cans, seeds and seedlings, sometimes with the help of the council gardens department. We have also endeavoured to give the children a sense of responsibility for the financing of the project: every Friday evening, the school sells cakes baked in cookery classes.

As for the gardening itself, the produce is collected in small groups; it is then used in cookery classes to prepare dishes (jam, salads, stewed fruit and soups) which we eat together, with classes inviting each other or parents. The herbs are used for infusions and flavouring, or are added to the classes' 'perfume gardens'. A large 'garden book' is kept by everyone, describing month by month, and now year by year, all the aspects of the work (manual work, experiments, scientific study, play and visual appreciation). It is available to everyone in the school assembly hall.

At the same time, we took water as a special theme throughout one year. The children had to try to answer such questions as the following. At what times of day do you use water? Where does rain come from? How does water get to the tap? Helped by their teachers, they looked for information enabling them to understand where water came from and what it was used for. They discussed various problems: floods, the monsoon, drought, the importance of water and how to avoid wasting it. Scientific and artistic exhibitions (water sculptures and objects, boats on water) were held in the school. The *Book of Water* records those experiments. A water bar was set up in the school where different sorts of water could be tasted. In a science corner, the children demonstrated experiments concerning water.

Work was also done on trees and the need to protect them. Two classes made recycled paper, another made bins for the collection of

paper for each class, while yet another wrote to the mayor asking the council to use recycled paper. Three classes took part in a competition on the theme of the tree and won first prize (6,000 francs).

Animals have gradually found their way into the school – budgerigars, doves, mice, rats, tortoises, rabbits, guinea pigs, hamsters, snails, gerbils and squirrels. They are not decorative objects, nor are they biological material, instruments or toys, but sentient living creatures which are treated with care and respect so as to awaken a spirit of observation in the children and help them to acquire a few methods of scientific thinking, while at the same time giving them a sense of responsibility and respect for all forms of life in its unity and diversity, without any hierarchy of values. The children have thus learned to observe animals without harming them, to handle them without frightening them, to give them shelter, to look after them and to be responsible for them. They have also begun to learn about and observe the legislation and Ministry of Education regulations in this field, and the Declaration of the Rights of Animals. In class, they have discussed vivisection, hunting, abandonment and zoos; they have studied the problem of endangered species and written to the World Wide Fund for Nature. One class studied the rehabilitation of the wolf (documents, stories, films and books circulated at school and in pupils' homes).

The children were active outside the school. A Spring Festival was organized in the neighbourhood with music and make-up. It turned into a real festival of the environment: the children sang, made banners and distributed leaflets announcing that they wanted the neighbourhood to be preserved and, in particular, the street leading to the school to be closed to traffic; this was done a few months later. One class's work on housing, in co-operation with a school of architecture, brought out the children's affection for their area with its multi-coloured tower blocks and their real desire to preserve them. This work was later extended to a year-long programme throughout the school on the theme of home: 'We Haven't All Got the Same Sort of Home.' Three classes entered the competition organized by the Council Housing Office on the theme 'Draw Your Home (or Your Dream-Home)' and won painting and drawing materials.

The right to development

Dealing with the problems of water, the destruction of forests, the threat to ecological balance and pollution inevitably broke down

barriers. World maps, globes and atlases came into the classrooms and prompted numerous questions.

All the children watch television, which makes them aware – for good or ill – of aid problems (Ethiopia and Somalia). They had a discussion and decided to send the profits from the sale of their paper to the school with which they are twinned in Senegal. This paid for the construction of the walls of one of the classrooms and the boring of a well. They also took part in the operations 'School-Action' and 'Rice for Somalia', for which they collected more than 280 kilos of rice.

The teachers are careful to avoid the pitfalls of facile assistance or colonial-type aid, which gives donors a feeling of achievement but usually does more harm than good, and of self-satisfaction and complacency on the pupils' part. This, as they know, is one of the most difficult aspects of the work.

After nearly ten years' work, it certainly seems that a citizen's ethic has taken root as early as nursery school in activities, some of which (gardening, for example) might seem less exalted than others. And yet to respect the context in which all activities – school, learning, etc. – take place is truly to respect life. The child, the future adult, must constantly assess the importance of the environment, the changing surroundings and the preservation of the background to daily life. Every day in our school we put the children in the meaningful and rewarding situation of living in their classroom, their school and their neighbourhood, rather than ignoring and consequently damaging them. This is a long-term task which requires greater harmonization between the nursery and primary schools. In this area as in others, we know that however essential our work at the nursery school, it will never bear fruit unless there is continuity in our objectives and practices. It is therefore up to us to continue to inform families and our teaching colleagues of the importance of such educational practices, which are in no way detrimental to the basic subjects of reading, writing and arithmetic. These practices do not 'eat into' the sacrosanct time set aside for them, but supplement and enrich them, giving them form and substance. We are well aware that much remains to be done.

Why do children fight? Education in non-violent conflict-resolution

An in-depth analysis was undertaken on aggressive behaviour. It brought out the difference between positive aggression, which is

necessary for the satisfaction of the vital need to confront problems ('Without aggression' wrote Freud, 'our impulses would be unable to achieve their ends'), and violent acts of destruction – we must not forget that human beings are the only species capable of self-destruction. This resulted in objectives for the school: to be on the look-out for aggression, which may be expressed in play, work, research or creativity, and to enable the child to distinguish between aggression and violence.

Another study was made on the nature of conflicts and the phenomenon of aggression itself, which seems to be a part of life. It would appear to originate in the rivalry of mimetic desires. We know that mimicry is essential to the learning process (Plato) and plays an important part in appropriation mechanisms (wanting the same toy, for example). Unfortunately, while an object can be shared, things become more complicated in cases of personal conflict. The child copies and imitates acts, not mere words.

The objectives are therefore to accept conflicts and allow them to be expressed, but to avoid insults, for example. The child must be helped to find peaceful solutions (negotiation, tolerance, dialogue) and develop the ability to settle conflicts by all possible means other than violence. We try to persuade the children to accept that it is not conflict itself that must be eliminated (as it is often the adversary who is eliminated), but we enable them to put several models in competition, so that they can define their own personality and develop their critical sense – for example, against all totalitarian fantasies and ideologies.

The team read *Le livre de paix*, by B. Benson; *Peace on Earth* (UNESCO), *La colombe et l'encrier*, by N. Bernard; *Non à la guerre, disent-elles*, by O. Thibault; *L'injustice racontée aux enfants*; *Le racisme raconté aux enfants*; *L'amitié racontée aux enfants*; and *Le bonheur raconté aux enfants*.

When the nucleus of the present teaching staff began to form ten years ago, the playground was the setting for fights and racist remarks between rival gangs, ending in tears and blows. This situation led the staff to think about a reorganization of the playground. After a period of observation necessary for understanding the various aspects of these phenomena (unprovoked aggression, children who were rejected and bullied by others, relationship difficulties and rivalry among some children, desire for the same plaything, and relationship problems between some children and their parents), it seemed obvious to us that a playground with more games, responding to the children's need for energetic activities

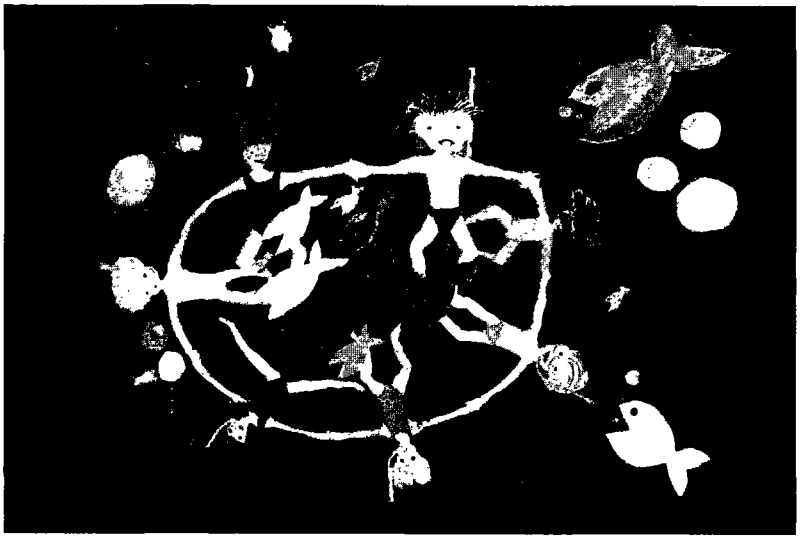
and emotional security for the youngers ones – a playground more in keeping with their expectations and desires – would cease to be a violent place and become one for working off surplus energy, individual and group games (sport or imitative), even a place of discovery and experiment.

The work took two years. Discussions were held in all classes, in large and small groups, about fights, the origin of conflicts, ways of resolving them and what the children wanted for their playground. The discussions, desires and decisions were received, collected, compared and exchanged among the classes. One class then made a model of 'the ideal playground'. A class of older children (5- and 6-year-olds) also suggested a plan for the dream playground. Drawings, descriptions and models produced by all the classes were exhibited. They represented all the children's desires, even the wildest ones: for example, we want the playground to have a flower-garden, huts to hide in, a train, a car, a boat, water, a swimming-pool, bicycles, roads, toboggans, swings, roller skates, an elephant, a donkey, ducks, the sea, the beach, music. At the same time the school formed a committee with some twenty interested parents responsible for organizing the work and planning its funding. Plans of huts – the gardener's, the fisherman's and the one to hide in – were drawn and sent to the municipal departments for their approval (in particular regarding safety). Planning applications were sent to the local authority and the Ministry of Education inspectorate.

Meanwhile, the children drew up plans for hopscotch and for road circuits on the ground, and collected information for laying out a garden, a kitchen garden and an orchard. The work was done at week-ends from March to June. Parents and teachers built the huts, made the swings, marked out the hopscotch pitches and a road circuit; a boat and a motorcycle were provided, a small pond dug and equipped, and a sound mobile installed.

Almost immediately the fighting stopped. The games and new structures were treated with care because the children expected and wanted them; the garden and orchard were planted. Rules of conduct and of use for the new facilities were drawn up in class and circulated from class to class in the form of a charter which was written by the older children and which the younger ones could read as it was illustrated by sketches and pictograms.

During these two years, while the central activity of altering the playground was taking place, the main purpose of which was to determine what attitude children between the ages of 3 and 6 can



Tinkara Tinta
aged 14 (Slovenia)

have to violence and its more or less serious effects, we read the following books to them: *Tristan les pouces verts*, by Maurice Druon; *L'enfant qui ne voulait pas grandir*, by Paul Éluard; *Mémoires d'un colonel jardinier*, by Koechlin; *Pas de baisers pour maman*, by Tomi Ungerer; and *Ivan, Monika et le moineau* (Père Castor album). One class worked on the genocide of the Indian people (right to life) and another on the right to be different, with the story of Steven Spielberg's film *E.T.*

The whole school drew up a charter of children's duties in the school and a personal version of the Declaration of the Rights of the Child. Messages of peace and friendship were prepared and sent by some classes to other schools in the town. One class wrote to arms manufacturers, another looked at the theme of slavery and racism after attending a jazz evening (right to freedom). The classes exchanged stories that they had made up in the form of cartoons, developing the idea of a code: rules of behaviour to be observed in the school, the street and the family.

One class of 4- and 5-year-olds exhibited a huge mural in the entrance hall of Nanterre Town Hall entitled *Inner Peace*, illustrated by the following:

> Once upon a time there was and therefore will be . . . a crowd of us, children and adults, developing, mixed and proud of it, marching towards the dawn and then towards the future, aware of our violence expressed, then controlled, finally conquered, soon submerged by the calm, slow wave of tranquil serenity, happy wisdom . . . Once upon a time there was, and therefore will be for us: the time of 'Inner Peace'. (Viviane Fava)

The teaching staff then decided to continue the reorganization of the school facilities, to show what *living* in one's school means. Seating areas were made where parents and children could sit down and take time to take leave of or greet one another in the morning and evening, and where parents could meet the teachers or simply talk among themselves.

Faced with fights and acts of violence which could be dangerous the teachers suggested and put into practice a number of attitudes: teachers must be firm with the children but must be able to pacify, reassure and keep things in proportion: they must be able to intervene if necessary to point out the seriousness of the action and encourage children to change their behaviour by making them aware of their responsibility; they must bring the children's attention back to the subject of the dispute, taking particular care to avoid comparisons which could cause jealousy among the children and lead to the development of rivalry. It also seemed obvious that one of the most effective remedies for violence (negative aggression) was love and tenderness – which Freud said was a secondary and reactive type of learning – and friendship. We know all too well where emotional deprivation leads in such circumstances.

Aggression harnessed to living, but using dialogue and showing respect for everyone, seems to be a challenge that has been met in our school – among children, among adults, between adults and children – provided that no one believes the battle has been won for good and all, provided that all continue to be vigilant and introspective, attentive to the way they live and teach, and do not hesitate, in groups or alone, to constantly call into question their attitudes, words and conduct. This is the pact that our team has made with itself.

3. Learning about citizenship at primary school: the example of the Republic of Korea*

Article 1 of the law on basic education makes *Hong Ik In Gan* (Maximum Service to Humanity) the hallmark of all the attributes that an individual and society must acquire. In addition to democratic ideals and national development, it lays emphasis on the development of abilities and the forming of character as the path to personal fulfilment. The current curriculum on civic instruction and education for democracy at the elementary-school level is set out in the Elementary Study Programme, formulated by the Ministry of Education in 1984. This programme spells out, in the form of specific concrete objectives, the aims and general purposes assigned to elementary education by the law on basic education. The stated goal is to develop in children a healthy mind and body, the right attitude to health and safety, and to teach them the basic principles and discipline needed for everyday life, and for love of one's fellows and the nation.

From the first to the sixth year of study, elementary-school pupils receive, through their various subjects of study, an education that will make them democratic citizens capable of contributing to the development of a democratic nation and working for the common prosperity of all peoples throughout the world.

Moral education is, in the Republic of Korea, one of the main subjects via which democracy is taught. It is generally acknowledged, however, that moral education is not enough to lead pupils into the

* This chapter is based on the report prepared by Bom-Eung Ki-So and Bom-Eung, elementary-school teachers, seconded to the National Teacher Training College at Incheon, and Park Byong-Ok and Bom-Eung Yang-Sook, officials in charge of the programme at the Department of Education and Sciences, Korean National Commission for UNESCO.

path of democratic thinking and behaviour. Appropriate topics taken from family education and other areas should therefore be incorporated into moral education, as should ways of dealing with questions that arise in the normal course of relations between pupils and teachers in the context of the school, its events and its activities.

The aim of social studies is to inform pupils of the basic principles governing full participation in national and economic affairs, and to foster their awareness of the essential features of life in a modern democracy.

Lastly, out-of-school educational activities seek to encourage the pupils in their first six years to participate, on a voluntary basis, in the life of the school and to provide them with various opportunities for self-scrutiny in an atmosphere of freedom and creativity so that they can more effectively discover facets of their personality and character.

The UNESCO Associated Schools Project has developed a great many new materials and methods for education for democracy and civics that have been widely distributed and accepted by the education system (e.g. *The United Nations – Teaching Material on the Universal Declaration of Human Rights, Teaching Material for Social Studies,* and the *Guide on Education for International Understanding*).

Some teachers from Associated Schools have collaborated with the Korean Educational Development Institute (KEDI) in the preparation of teaching materials to be used in schools in the Republic of Korea for the purpose of education for democracy. The following four case-studies on the subjects of democracy, human rights, non-violent conflict-resolution and intercultural understanding have been carried out by the elementary school attached to the National Teacher-training College at Incheon.

Choosing joint programmes: a democratic experiment

The basic principles of democracy are respect for others, acceptance of responsibilities, tolerance, human rights and co-operation. Primary-school children have egocentric habits of thinking and tend therefore to show a lack of understanding of these democratic principles in their daily lives and to behave impulsively and selfishly.

Participation in decision-making processes incorporating

discussion is often mentioned as one of the best ways to learn these principles. The project described below was developed and carried out by the school in a bid to cultivate in children the values of democratic citizenship. It aims at helping them to structure their thoughts as a function of the basic principles that should govern the behaviour of a citizen in a democracy. Joint programmes using group discussions constitute the project's basic methodology.

The project lasted one year, from March 1991 to February 1992.

The first step was to lay down principles governing joint work programmes. Programmes were chosen that could be executed by children, be combined with monthly or end-of-term events and help shape democratic attitudes.

To select the programmes, boxes were installed in classrooms for the purpose of gathering points of view. The final decision was taken by a class assembly or in consultation with the head teacher.

A number of joint programmes were accordingly adopted: decorating the classrooms at the beginning of the school year, pooling pupils' resources and drawing up a work rota; pinning up drawings and poems on the walls of the school, watering potted plants, etc.; embellishment of a flower garden by the pupils in spring; upkeep of different parts of the school; collecting money for the poor and the sick; maintaining public facilities; identifying some public amenities in need of upkeep (public water fountains, public conveniences, public parks); organized games requiring teamwork; collective games like tug of war or piggyback in small groups or with the whole class; mountain climbing as a co-operative exercise: hiking, in groups, to the highest peak to round off a lesson; observing the highway code between the school and the home; safety instructions and appointment of children as traffic wardens; cleaning-up activities in the community; cleaning the surrounding area once a month; collecting rubbish for the preservation of the environment; and distributing bins for refuse collection and sorting rubbish for recycling.

The teachers concerned regularly noticed changes in the children's behaviour patterns. They distributed questionnaires, in which children answered questions on their conduct in certain problematical situations. A joint evaluation of the children and an evaluation by the children themselves of their companions' behaviour were then carried out.

The evaluation criteria were designed to focus on several

aspects. Did those concerned, for example, respect the viewpoints of others and did they make the best possible choices when selecting and carrying out joint work projects? Did they express their opinions freely and did they participate actively in the discussion? Did they take an active part in joint work projects and did they carry out their difficult tasks in a co-operative way?

The pupils showed enhanced respect for democratic forms of action and for decisions taken by a majority; they expressed their opinions logically and coherently, and showed respect for other people's points of view; they learned more about customs and rules to be observed in public places; they gained a better understanding of the aims of joint activities and took part in them in a co-operative manner; and they were more clearly aware of their roles and responsibilities and came to behave much more positively in their work.

The report on this project was sent to all the teachers in the school and forwarded to certain research institutes such as KEDI, as part of an exercise in exchanging information and experience.

Reading biographies and masterpieces of world literature: becoming aware of human dignity

It may be said that the most important feature of education for democracy is the assimilation of its basic principle, namely the necessity of respect for human dignity. Children can often feel superior to peers who are physically weaker or less intelligent than themselves and tend to discriminate against them at school. The purpose of this case-study was to help children to become aware of human dignity and to acquire respect for others through reading the biographies of some of the world's most outstanding individuals and certain literary masterpieces, and to study the ideas and conduct of those distinguished persons and leading characters in novels. The 'post-reading' discussions were an opportunity for the children's respect for others to be enhanced.

The project lasted one year, from March 1991 to February 1992.

A number of works and authors were selected and suggested for reading: Helen Keller, Henri Dunan, Florence Nightingale,

Dr Albert Schweitzer, Pestalozzi, Gandhi, *The Prince and the Pauper, The Last Leaf, Les Misérables* (by Victor Hugo), *Uncle Tom's Cabin, Un chien des Flandres* and *Sans famille* (by Hector Malot).

The pupils were invited to bear a whole range of considerations in mind when reading. Disabled persons, for example, should also be able to enjoy human rights, and receive love and care from society. In the event of war, respect for human dignity should also be granted to enemy troops and, whether friend or foe, injured soldiers should have access to immediate medical attention. Whatever their race, all human beings are equal and should be treated as such. Children should be respected as human beings and educated through love. Even the weakest nation had the right to independence and its sovereignty should be respected. People should not be subjected to discrimination because of their social class. Even the rights of criminals should be respected, and society should take charge of them, teaching them to become good citizens. It is an offence on the part of a human being to ill-treat others; all human beings are equal. We are surrounded by many people doing their best to survive in spite of their poverty, and we should help them. The poor are threatened with alienation in today's industrialized societies; we should respect their rights and help them.

The pupils were also asked to think about what might be the consequences or influence exerted by a particular eminent person or novel on society and to imagine what they themselves might have done or how they would have behaved if they had lived at the time of the book.

Every day, approximately one hour was set aside for reading after school. The pupils were provided with explanations about the historical background to the books so as to help them gain a better understanding of them. Once the chosen book had been read, the pupils held their monthly 'post-reading' discussions during which it was suggested that they write to the book's characters and show their letters to their class-mates. A number of pupils wrote to Dr Schweitzer, Florence Nightingale, Jean Valjean and Uncle Tom to relate what prompted them to respect or like them. The pupils also had the opportunity to organize role play, representing stories or passages from the book. They acted their role and then discussed it.

The pupils' behaviour patterns were evaluated in several areas. With regard to attitudes towards the physically disabled: did they try to understand the difficulties encountered by these people and to help them? With regard to respect towards others who did not share their

point of view: did they heed people with opposing or different opinions to their own, and did they respect their ideas? Did they, at the same time, strive to overcome their prejudice towards different races? Did they make an effort not to alienate their weaker companions and did they try to help them? Did they take pains to avoid all discrimination against poor people?

This project of educational reading for human rights proved a success. The results were communicated to all the teachers at the school. The project was also described in a weekly periodical on education.

Conflicts in class: the value of dialogue and self-criticism

Organizational conflicts, which stem from interaction among the members of an organization, are inevitable. The fact that a conflict takes place in a class is not significant in itself; what is important is how to resolve it properly. Guidance is one of the ways to resolve conflicts in a class, during which the teacher and pupils interact. The aims set for this project were: assessment by the pupils of their own behaviour patterns according to a 'self-evaluation table'; formulation by the teacher of guidance programmes for the resolution of problems and conflicts identified among the pupils; and implementation of the guidance programmes formulated.

There were fifty fifth-year pupils in the project's target group. The class teacher was in charge of the project, helped by all the teachers in the school and more particularly by the 'life conduct' instructors.

The project lasted one year, from March 1991 to February 1992.

The pupils were first of all required to evaluate their own conduct. The teacher in charge of the project noted that conflicts between the pupils in the class arose when a pupil was impeded by others in his/her action; when a right of possession, such as the appointed place for a game or for a toy, was not respected; when pupils suffered physically because of the behaviour of other pupils; when certain pupils considered that others were cowards and told tales about them; and when some felt they were in competition with

Burcu Biricik, aged 14 (Turkey)

others. A 'self-evaluation table' served as a bench-mark enabling the pupils to judge their own behaviour patterns, and to think about the hostile and aggressive nature of their conflict-oriented acts.

The teacher first set about establishing friendly relations with the pupils. Nevertheless, the pupils began to feel the need for help from a counsellor whom they could consult in the event of a dispute. In addition, they started telling the teacher about situations in which they helped or hurt their companions. The teacher, wherever pupils were seen to be in conflict, helped them to pinpoint the problem and identify ways of solving it, while at the same time respecting their dignity and their rights. This respect shown by the teacher thus became the basis of respect, in the pupils, for the dignity and rights of the partners in conflict with them. The teacher helped the pupils to devise their own strategies for settling their conflicts. The pupils submitted their plan and the teacher encouraged them in putting it into practice. That was how a guidance process was introduced, based on dialogue and discussion, with the emphasis on caring.

The evaluation of the project centred on the pupils' 'self-evaluation table', on the daily accounts of their guidance activities recorded by the teachers, on the relational comparison between the pupils in the hot seat and the others before and after guidance, on diaries kept by the pupils, and so forth.

The evaluation resulted in different findings. The children who caused a conflict with others in the class always had a reason for doing so and the conflict could be resolved through the expression of affection

and the creation of a favourable atmosphere. A minor, uncomplicated problem could be solved through introspective work by the pupils concerned. The conflictual factors in the class could be dissipated in two ways. The creation of good human relations between the teacher and the pupils, among the pupils themselves and between the pupils and their families was extremely effective. The second technique consisted in helping the pupils to participate fully in all school activities. In this context, guidance through dialogue proved very useful.

All the teachers in the school were witnesses to the project and to the importance of guidance through dialogue for non-violent conflict-resolution in class. The project was extended to other fifth-year classes in the same school and the same encouraging findings were observed.

Intercultural understanding: role play

In a constantly changing society, as is the case today throughout the world, there will be a growing need for intercultural and international understanding. For schoolchildren in the Republic of Korea, who live in a very homogeneous society in many respects (race, skin colour, language and way of life), international understanding will henceforth be an important component of their everyday lives.

The goals to be attained were therefore to find the most effective ways of organizing and managing the activities of the Club for Education for International Understanding, to promote understanding in one's own culture and in foreign cultures through fact-finding activities, to plan and implement various cultural programmes, and to encourage schoolchildren to take part in them on a voluntary basis with a view to promoting intercultural understanding.

To attain these goals, the project discussed in this case-study aimed above all at strengthening cultural identity, understanding foreign cultures in their diversity and eliminating prejudice with the help of examples taken from everyday life rather than by a systematic historical analysis.

Forty-five members (from the fourth to the sixth year) of the Club for Intercultural Understanding were selected. The programme lasted one year, from March 1990 to February 1991.

Small groups were formed to carry out specific activities and to

study international understanding individually. Each group chose its own slogan, flag and songs, as symbols designed to represent the group during discussions and reinforce its unity. The club comprised six groups, which among them represented six continents, the North and South poles and the ocean zones. Each group chose a zone or a continent to study over the year.

The groups devised activities geared to learning about the natural, human and social environment of foreign countries. They carried out preparatory activities such as gathering materials and information, certain field activities and an analysis of these resources. They then undertook the study of the natural environment and the history and society of foreign countries individually or in small or large groups. Lastly, they attempted to take a wider view: referring to the materials and data they had amassed, the groups pooled their information and the materials were used as teaching materials. All the teachers in the school were told about the results of the club's activities.

To make a coherent pattern of what was learned and to help children strengthen their cultural identity and gain a clearer understanding of foreign cultures, a series of activities took place in the field. For instance, at the Chinese primary school at Incheon, the activities chosen were to observe the school life of Chinese children, to learn about the ways of life of Chinese people, and, at the National Museum, to seek a clearer understanding of how our ancestors lived and to become better acquainted with our cultural heritage.

In addition to the cultural events held by the school, a number of activities were organized in order to give impetus to the children's drive for international understanding, disseminate the results of the operation more widely, and induce children to be more interested in international relations and enhance their understanding of them. Information and pictures on the natural environment, development, climate, rare species of flora and fauna, and interesting aspects of foreign customs were displayed and changed every month. During the hour given over to personal study, video cassettes on themes such as famous places in the world were shown on television. A fashion parade was organized during a school camp at which children wore traditional costumes from foreign countries, representing tropical, temperate, cold, alpine and arid zones. A traditional dance contest was organized during the fifth-year camp, at which Thai, Indian, African, American and Korean folk dances were presented. Members of the Scout Club held an impromptu competition on themes such as 'We Are One' and 'International Understanding'.

A questionnaire to which the children had replied and the club journal written by the children and the teachers were analysed for evaluation. The majority of the club members replied that they had become more interested in what was happening in the world and in foreign cultures since they had joined the club. Some 36 per cent of the pupils replied that international understanding was a vital concern. They also showed strong interest in international exchange programmes. Some 65 per cent of pupils gave very positive answers to questions about people of a different skin colour and about the least developed countries. A significant improvement in club members' attitudes was observed as they participated and co-operated more positively, thus deriving greater satisfaction from their school life. Some reports on the school's activities on international understanding were incorporated, for wider circulation, in the set of case-studies published by the Korean National Commission for UNESCO and distributed to teachers at all levels and to the main teaching establishments.

To maximize the impact of education for international understanding action is required on three levels: curricula need overhauling, teachers must be trained and more positive syllabuses should be devised with a focus on strengthening international exchanges both among pupils and among teachers.

4. Secondary education: participating in the culture of democracy

*Hungary: building civil society and living in it**

Today we are convinced that education can and must be at the forefront of any effort to enable democracy to be established in Central and Eastern Europe during the current period of transition. After decades of living under the authority of a single party, we must completely relearn the fundamental principles of the democratic conduct of affairs. The region is now embarking on a political reconstruction which will make all future adults responsible for their own government. It is especially important that they understand that democratic societies are based on the market economy. In order to create the social conditions for free competition and private enterprise after forty years of a state-run economy, there must be a radical change in the government official mentality prevalent among most adults of Central and Eastern Europe.

From the need to relaunch civic education on new lines, the idea arose of forming a network of secondary schools in Central and Eastern Europe which would collaborate in the task of redirecting young adults towards a new status as democratic citizens.

The programme began in 1990, when the Maxwell School of

* This section is based on the report written by Joseph V. Julian, University of Syracuse (United States of America), the Hungarian National Commission for UNESCO, and Tamás Kozma, Hungarian Institute for Educational Research (HIER), Hungarian National Commission for UNESCO.

Citizenship and Public Affairs[1] accepted the invitation of the Rákoczi Gimnázium of Budapest[2] and the Hungarian Institute for Educational Research (HIER)[3] to join them in setting up a consortium to improve civic education and the responsible exercise of citizenship in Hungary. The Joint East European Center for Democratic Education and Governance is the umbrella body for the three institutions.

A network of schools and other institutions that wish to take part has been created, bringing together schools, research and development institutes, higher educational establishments (and also other support and funding associations, such as the Fund for the Development of Public Education, the Hungarian Ministry of Education, the United States Information Agency (USIA) and the Kettering Foundation of Dayton, Ohio, United States).

The consortium conducted a needs assessment during which students, youth organizations, environmental experts on the environment, university teachers, religious organizations, teachers, foundations, head teachers, the Hungarian media and voluntary organizations such as the Association of Citizens for Democracy were consulted.

The study included eighteen needs-assessment seminars, in which the participants referred to classics of democracy, such as *On Liberty* by John Stuart Mill, to assist them in their study of the future

1. Since its foundation in 1924, the Maxwell School of Citizenship and Public Affairs (University of Syracuse, New York, United States of America) has been devoted to teaching and research in the social sciences, training public service executives and civic education for future public servants. Some members of the teaching staff are specialists of the Civitas programme, which is at present preparing a model programme as a framework for civic education for young Americans from nursery school to senior year. The Maxwell School itself produces work which has for many years brought it into association with teachers throughout the country. Its 'Participation in Government' classes are at present attended by some 50,000 high-school students.
2. This school was founded more than three hundred years ago. In the sixteenth century it was the first preparatory school for the first university in Hungary. The Rákoczi Gimnázium went through a difficult period at the end of the 1970s and during the 1980s when it lost its famous boarding section and its great reputation. It is now again becoming a *gymnasium* with a good reputation in Budapest. It offers, in particular, new language teaching, computer training and civic education programmes. It has recently distinguished itself in the fields of sport, political science (prize awarded by the Israeli Embassy), biology and music.
3. The institute occupies a central position in the worlds of education and social sciences as it is the first and only institute in Hungary specializing in applied research in the social sciences in the field of the education system and policy. The aim of the analyses, surveys and research it conducts in the fields of economics, sociology, social psychology, etc., is to follow up and evaluate education policy at various levels of its development (principally at national and regional levels). The institute also provides training and teaching and organizes training and refresher courses for teachers. In 1992, its documentation and publishing work was regarded an essential part of the services it provided.

needs of those who will have the task of educating citizens called upon to exercise self-government.

Two summer schools ('Democratic Values' and 'The Social Studies Programme'), one in Budapest, the other in Debrecen, also took place in 1991. After this study, several *gymnasia* adopted the Hungarian version of the Participation in Government course taught in New York State. The adoption of this course confirms an important conclusion of the needs assessment: although the compulsory school curriculum of the former regime had been abolished at every level, little had been found to replace it, particularly in disciplines likely to contribute to the development of a strong democracy.

One of the fundamental questions posed by the study was what the future teaching should be based upon. The answer was to link the new publications with new 'model lessons', the most urgent task in Hungarian teaching being to update curriculum content, since the recent political changes have profoundly influenced the interpretation of the country's history, political science teaching and civic instruction in schools. The need to broaden the scope of education for citizenship by including the study of major world problems, public policy, ethics, legal aspects of education and multiculturalism was also emphasized. The importance of this last aspect was much discussed. During the years of the Kadar government, diversity and pluralism were not things to be examined in the light of democratic principles. It was therefore felt necessary to draw up a programme of study which would establish a balance between unity and diversity, cultural enrichment resulting from plurality of beliefs, ideas and heritage, and the necessary strengthening of society's free commitment to the unifying values of a democratic citizenship.

The political reconstruction of Hungary and the development of a strong culture of democracy are regarded as two essential parameters of the civic education of future primary- and secondary-school teachers. As the overriding aim of the project is to produce informed, sensitive citizens, capable of participating effectively in the life of a democratic political community, particular attention must be paid to the role teachers themselves play in forming their pupils' knowledge, values and civic skills. The training they need in order to be able to prepare their primary- and secondary-school pupils to play their future role as citizens more effectively is therefore of capital importance.

Thus it seemed clear that, if they received adequate training, teachers would be able to reinvigorate Hungary's public life. This required short-term refresher courses in civic instruction and teaching methods for serving teachers, and a long-term programme to prepare a course for training future teachers in the country's teacher-training colleges and universities.

The 'Education for Democracy' programme was therefore prepared. Its essential aims are to set up a civic education course corresponding to the present needs of teachers in Hungary, to develop teaching methods for democratic debate as a means of revitalizing public discourse in Hungary, and to contribute to the definition of an intellectual frame of reference and study programme for future teachers of social studies and other disciplines of a kind likely to contribute to the establishment of a sustainable democracy in Hungary.

To achieve these general objectives, pupils must be equipped with the necessary knowledge and intellectual tools, such as participation techniques to monitor public policy, influence its formulation and implementation, review its application and foster in pupils public-spiritedness and commitment to the values and principles which are the foundation of skilled, responsible citizenship.

Drawing inspiration from the report of the National Study Group on Civic Education and Social Studies for the Twenty-first Century and the report of the Study Group for the Programmes of the National Commission on Social Studies in Schools, the study programme provides pupils with the most enlightening approaches to democracy. Besides academic disciplines, these are: introduction to legal issues, critical reasoning, ethics and moral instruction, community-based learning, an approach to an understanding of the global dimension, pluralism and multicultural education, and the institutional reform of the school.

The new approach to *history and social sciences* stresses the teaching of facts, concepts and general ideas about social phenomena. It places emphasis on the knowledge that academic subjects, especially history and the social sciences, enable one to acquire and on the methodology used by contemporary experts. It is an approach which, rather than covering particular problems that the citizen might be confronted with, is based upon the principle that mastering sophisticated social science systems will enable citizens to understand problems of civic life better when they arise. Some people have called for the curtailment of the role of history and the social sciences in civic

Ramangason Raharisoa Vololonarivo, aged 16 (Madagascar)

education, but these disciplines are still the mainstay of the present approach in secondary-education curricula.

Introduction to legal issues stresses the preponderance of law in a democracy; it emphasizes the importance of teaching the fundamental principles which regulate legal procedures. Various projects are therefore offered relating to legal concepts: controversial constitutional issues, the judicial system for children, techniques of legislative pressure, legal reasoning in legal procedure, the laws which apply particularly to young people, problems relating to the bodies responsible for enforcing the law, etc. The models produced using this approach may be incorporated in courses in the school curriculum or regarded as material for separate lessons on the legal process.

The aim of *critical reasoning* is to develop in citizens the intellectual ability to distinguish among various categories of problems, a means of assessing the validity and quality of empirical propositions, logical inconsistency, definitions given and value judgements. Critical reasoning is seldom taught as a separate course; the abilities it requires are usually taught through subjects such as history, economics and social studies. Teaching social science research techniques is often combined with critical reasoning.

Ethics and moral instruction can be taught through concrete examples: the pupils are given moral dilemmas and questions of conscience (such as that of the man who hesitates to steal medicine that he cannot afford but that might save his dying wife's life) and are asked to discuss among themselves the reasons why the solution which

is right from a moral point of view is indeed right. Unlike critical reasoning and the clarification of values (which involve a relativist philosophy), moral instruction regards certain types of reasoning as universally better than others and tends to help pupils to progress from lower to higher levels of reasoning.

One criticism of the foregoing approaches is that they tend to cut pupils off from experience of the 'real world'. The partisans of *community-based learning* seek to place pupils in a non-school environment so that they can observe current social trends in action, do voluntary work for charities, create programmes managed by young people and take part in electoral policy, the life of community organizations and other kinds of direct social action. Commitment and participation are stressed, not as substitutes for study and thought, but as guarantees that they are geared to social realities and participation techniques.

Understanding the global dimension emphasizes the fact that mastering the art of being a citizen must be based on a reasoned knowledge of different ways of life in other cultures, changes that are taking place in the world's political system and the way world problems are connected with the lives of communities large and small, and have repercussions on them. The advocates of this approach stress that it is important to help pupils understand how the life of other communities throughout the world can be affected by what happens in their own.

Pluralism and multicultural education take account of the growing interest in Hungarian schools in studies relating to ethnic heritage and multicultural education. It also examines why religion is becoming an important part of civics. The advocates of this approach maintain that young people cannot understand the world in which they live if they do not understand how religion impinges on public life. They claim that conflicts such as those in the Middle East, Northern Ireland, Pakistan and India cannot be understood without a basic knowledge of religions. It is, furthermore, an approach which invites pupils to assess the value of the principles of religious freedom applicable to peoples of all denominations.

Lastly, we have observed that the structure and quality of the life of the school can be more influential in turning out good citizens than the official curriculum. For example, it is clearly difficult to teach democracy in an authoritarian institution; *the school must therefore be reformed* to give pupils their full rights as citizens. But not everyone agrees on this point, some saying that pupils are obliged to go to

school precisely because they must learn what it is to be a responsible citizen. They further maintain that children must not be deceived into thinking that they have all the rights of citizens when they will not be able to enjoy them until society considers them sufficiently 'mature'. Some of these opponents would perhaps agree to a certain enlargement of pupils' rights in matters of discipline, but it is unlikely they will be disposed to grant them the power to manage the school or decide on educational methods.

In order to help the schools taking part in an overall review of the conception of the social studies syllabus and other disciplines which might help build lasting democracy in Hungary, a document has been drawn up to provide a teaching framework for curriculum development. It brings out the major problems that democracy poses and suggests lines of inquiry.

1. *Overview of democracy and its values.* What is democracy? The language of democratic citizenship. A few traditional viewpoints. Debate, the nerve centre of democracy. The limits of debate. A framework for democracy.
2. *The democratic state: who governs, by what rules, in what sphere?* The differences between the democratic state and democratic society. The oldest question: who governs? Democracy, rule of law or rule by the people? Absolute democracy: limits of government by the people. Representative democracy or direct democracy?
3. *Protection of the citizen from the state: law of the majority versus minority rights.* Democracy, negative aspects. Democracy as a threat to individual rights and freedoms. The tyranny of the majority? The tyranny of rights?
4. *Empowering the citizen to act within the state: responsibility, participation and service.* Democracy as the tool of public welfare. Rights subject to responsibility. The various forms of civic participation. Civic education, civic virtue and civic judgement.
5. *Is democracy the same everywhere?* The comparative method and democracy. One democracy or many? Planning a common democratic future, or the prospects for world democracy.
6. *Democratic civil society and the democratic citizen.* How does civil society differ from the state? The institutions of civil society. Is civil society private or public? Civil society in the world.
7. *How we fail to achieve civil society: pathology of modernity.* Civil society threatened from above: totalitarian institutions. Civil

society threatened from below: alienation and anomy. Civil society threatened in the centre: the commercial giants and the restrictions on the free market.

8. *How to create, recreate or preserve civil society: maintaining social cohesion without endangering freedom.* Traditional integration: the church, customs, habits. Artificial integration: civic discourse, civic education and citizenship. The guardians of civil society: freedom of the press. A civil religion as a philosophy of civil society.
9. *Is civil society the same everywhere?* The comparative method and democracy. One or more civil societies? Planning a common future: the prospects opening up for a global democratic civil society.

Hungary's problems today are essentially concerned with education for a thinking democracy. The real challenge to the policy of civil society arises once the revolutions are over. It is then that the most important debates take place – not those in which the people speak to their rulers but rather those in which they speak to one another (D. Mathews). In a self-governing society, citizens must have the opportunity to discuss the most pressing problems of their time in order to determine not only the differences separating them but also the common ground on which they might reach agreement. As the needs assessment clearly shows, this is no easy task in Hungary.

On the question of 'freedom of expression', the following is an example of what regularly happens in classes when several pupils are asked to study the problem of the limits that a democracy must impose on freedom of expression. In this case, the class was asked to consider three fundamental choices affecting freedom of speech in a democratic society.

First, they were to decide whether it is right to impose restrictions on some forms of expression since certain material is of a nature to cause serious harm to people and society as a whole. The second issue was whether freedom of speech should be regulated in order to protect impressionable young people from certain messages, while giving adults free access to ideas and materials. The third concerned the threat to the principle of freedom of speech represented by imposing new restrictions, with the implication that all censorship threatened freedom of expression.

At the end of an animated discussion, it was interesting to observe that several pupils in the class wanted 'the right answer'. One of them remarked that 'before, we were always given the right

answers. How can teachers be any good if they don't know the right answers?' However, as the course progressed, there was a very clear perception of the importance of democratic debate and the way public discussion can help a self-governing society to generate 'the right answers'.

So it was that the Training Programme for Civic Intelligence and Skills came into being. Of course, good textbooks and effective supplementary materials and teaching are all needed. We have so far prepared three essential textbooks: the first, *Participation in Government,* is a collection of writings for American high-school pupils by a team of political scientists and civic education teachers. It is supplemented by a teacher's guide that includes elementary evaluation materials. The Hungarian translation is widely used in the classes of Rákoczi Gimnázium and related establishments. The second, *Public Politics,* is an introduction to political science by David Mathews, specially designed for those who want to familiarize themselves with an approach to politics which differs from the one they know. The author has supplemented the first version of his book with an introduction and chapters specially designed for Hungarian readers. Teachers from the Rákoczi Gimnázium have translated the book. Lastly, *Introduction to Democracy: Selected Texts* contains historical and modern writings illustrating various aspects of democracy. It is a collection of material by philosophers, political scientists, politicians and Hungarian poets, collected and put together by a team of teachers from Rákoczi Gimnázium. All three books are published by HIER.

The methodology that must be developed for class activity is 'work on choice'. It brings out the importance of public discourse in the democratic process of policy-making. It assigns to pupils the roles of political decision-makers and requires the teacher to be impartial. The pupils are given a collection of problems involving political choices and are asked to examine the values underlying the political options among which they have to choose. They must accept that those who do not share their point of view have reasons which justify their choices. The exercise shows that there is a price to be paid for every realistic solution and that difficult choices often call for sacrifice on both sides. It brings out very clearly the complexity of the exchanges that shape policy in a democracy.

Various class and school activities also play a part in learning citizenship. Studying exemplary citizens through their biographies and historical accounts of their deeds enables pupils to learn a great deal about how to work for the public good. Participation in the

management of the school can also be a useful means of developing the ability to monitor and influence government policy. An important source of information available at community level derives from observing and speaking to public officials and active citizens: they are public office holders and citizens active locally in running the community and shaping its way of life. Studying models of government and conducting simulation exercises, such as a mock United Nations session, simulating a trial, diplomatic activity and debates on legislation or the management of a government establishment, all give pupils decision-making roles comparable to those of adult citizens in public life. Lastly, original research on their own community or neighbourhood enables pupils to collect information at first hand and learn to become good judges of public policies. The findings of their research can also be published by the local press, radio and television.

*Senegal: finding room for negotiation**

A majority of the world's population is rising up against dictatorships and all forms of oppression and discrimination, demanding deep-seated changes in political and social structures immediately.

Throughout Africa, as elsewhere, multi-party systems, new constitutions, representation of the people and greater freedom of expression are being demanded. People are realizing that democracy includes all rights and freedoms, and is a harmonious order of freedom which balances rights and duties in order to preserve a just and lasting peace, in a balanced, non-discriminatory system conceived for the common good. They are also realizing that democracy, justice, security and development are necessarily linked; that freedoms and rights are very fragile and therefore the constitution that protects them and the citizens when their rights are threatened needs itself to be protected; and that democracy will survive only if all the citizens

* This section is based on the report by Doudou Gaye, teacher of history and geography at the Maurice-Delafosse Commercial High School, Dakar; Saliou Sarr, teacher of history, geography and civic education at the École Normale de Jeunes Filles Germaine-Le Goff, Thiès; and Amadou Cissé Ndieguene, teacher of literature, head of the Associated Schools and Non-Governmental Organizations Division, National Commission for UNESCO (project co-ordinator).

show the will to defend it by peaceful, orderly, legal, non-violent means, and through understanding and co-operation.

Senegal upholds the principles of law, tolerance, justice, national unity, African solidarity and human fellowship against conflicts and wars, and for world peace. To this end, Senegal has provided itself with an arsenal of laws and regulations so as to advance along the road of friendship, understanding and co-operation among nations. These principles influence the education systems and the steps that the Senegalese authorities are taking to establish them in the national consciousness. The projects described below, which took place in the context of UNESCO's Associated Schools Project, illustrate how they are applied.

How a rural council works: an introduction to democracy

Since 1972, Senegal has been living through an exciting administrative and land reform whose credo is based on the three democratic principles of devolution, decentralization and responsible participation. In order to gain a better understanding of democracy and to identify its principles, the students of the teacher-training college decided to study the workings of the Rural Council of Notto Diobass, seat of the rural community of the same name, 30 kilometres from Thiès.

A preparatory meeting was held to determine the objectives, resources, methods and forms of the activity. The students applied to the Chair of the Council for permission to attend a meeting of the budgetary session. Their aims were threefold: to discover the meaning of terms such as 'decentralization', 'devolution' and 'responsible participation'; to identify and apply democratic principles such as equality, equity, majority decision-making and free elections; and to identify and adopt all the attitudes democracy requires – such as tolerance, active listening, respect for others and freedom – so as to apply them at the school in clubs, associations, etc.

The students visited the Rural Council offices and then had a discussion with councillors and the sub-prefect on their experience of decentralization and democracy in the Rural Council. They subsequently attended a Rural Council session as observers and had a discussion with the councillors. A meeting of the UNESCO Club was later held at the school at which all the principles and attitudes acquired at the Rural Council were put into application.

Romain Zinhouin, aged 10 (Benin)

The activity took place over a two-week period and made it possible to carry out a genuinely multidisciplinary study (history, geography and civics). Various research methods were used: surveys, observation, simulation and empathy (socio-affective method). A coach had been rented for transport and a questionnaire prepared.

The discussions with the rural councillors and sub-prefect of Noto were very rewarding and enabled the students to understand more clearly the meaning of the 1972 reform with its policy of decentralization, devolution and responsible participation, which has established genuine grass-roots democracy. The students were able to grasp how the decentralized local authorities (urban and rural district) and the Rural Council work, how councillors are elected by direct universal suffrage and the role of the government representative, which has been considerably curtailed since the municipal and rural elections of November 1991.

The students greatly appreciated the Rural Council meeting, as they were able to observe closely and even experience the practice of democracy. A number of principles particularly captured their attention, notably the division of roles, the fairness which gave everyone a chance to speak, the freedom of the speakers, etc. The debate began very calmly, marked by active listening, patience, tolerance and respect for the speaker. But after a few hours the atmosphere became stormy, impassioned and, despite the efforts of the Chair to maintain order, chaotic. The students realized how difficult it was to listen to and tolerate one another.

However, calm gradually returned when everyone had vented their feelings. No compromise having been reached, the councillors voted: the minority accepted the majority verdict in a spirit of fellowship, friendship and understanding. All the councillors welcomed the majority decision and the students admired the fairness of this way of doing things.

The second phase of the activity was a simulation exercise, or rather a practical application of the principles identified, at a meeting of the UNESCO Club. Division of labour (pledge of everybody's participation), the setting of a specific agenda, giving everyone a turn to speak, active listening, tolerance, compromise, voting and the rule of the majority but with respect for the minority: the members of the UNESCO Club took all these values and attitudes on board, though not without some difficulties.

The students found the activity very interesting; initially observers, they subsequently became actors. They realized that democratic values and attitudes are not easy to apply, that respect for others, tolerance and patience are values and attitudes that have to be learned and cannot be acquired overnight. Humility and modesty are the virtues of the democrat and of the militant for peace. They were also able to take the aspirations of the minority into account.

The principles of democracy were applied not only in the schoolroom, but above all in young people's organizations and in local women's, sports and cultural associations. Research was also carried out to identify organizational forms similar to democracy in the history of Senegal and the subregion; examples such as the Sebagbaor in Walo and the Council of Elders were studied. In class, the students tried to identify the articles of the Universal Declaration of Human Rights and the various covenants which emphasize democracy, and in particular Article 21 of the American Declaration, and the operation of the Commune in France and in Senegal.

This prompted discussions on the concepts of freedom, equality, popular sovereignty, majority and totality. Reference was made to the American model and the students compared it with others. Basic questions were asked: What freedoms does a government tolerate? How are they guaranteed? Which groups enjoy or are excluded from them? What are the concrete signs of a democratic government?

Noting that the constitution must protect the rights of states and of persons, they wondered whether it was possible to respect the will of the people, ensure equality and grant the various freedoms all at the same time. Then they inquired whether the princi-

ples on which democracy is based are applied in the school, when electing class representatives, in the student hostel, on the consultative committee and in the various clubs. Lastly, the students cut out newspaper and magazine articles relating to democracy for the years 1988–92 (a period of post-electoral disturbances in Senegal), the celebration of the bicentenary of the French Revolution, and the reform and questioning of many political systems in Eastern Europe and Africa, especially from the point of view of national conferences.

They produced a well-structured file on these issues and chose an article to summarize, comment upon and discuss in class.

Discrimination against women: human rights education

On the occasion of International Women's Day (8 March) and Women's Fortnight in Senegal (15–31 March 1991), whose theme was 'putting into application the United Nations Convention on the Elimination of all Forms of Discrimination against Women (3 September 1987)', the students decided to discuss the situation of female domestic staff from the human rights aspect and to identify measures taken to improve both their occupational and their legal status.

The situation of female domestic staff in Thiès and in Senegal generally is appalling. Most come from the surrounding countryside where drought has become endemic; they are exploited by Senegalese and foreign employers. The students wanted to know more, but above all they set about identifying and collecting all the legislation governing domestic staff and servants.

The students' aim was to identify the violation of the maids' rights as women, often mothers, and very hard-working. They had to collect together the legislation relating to their work, understand the role of the Labour Inspectorate and compare its methods of conflict resolution with those of the United Nations. They also had to identify the role of the union of servants and domestic staff, women's associations and girls' hostels, and be able to conduct surveys, work in a group and prepare questionnaires.

A preparatory meeting to define the activity was held. An article from the national daily newspaper, *Le Soleil*, entitled 'Fatou, Maid of All Work' provided a useful way into the subject. Various groups were formed to conduct inquiries: interviews with maids, and

with employers who were Senegalese, Lebanese, Syrian, European, etc.; a visit to the Ministry of the Family, Women and Children; an interview with the union representative and the Thiès labour inspector; and investigations at the Senegal Retirement Institute (IPRES) and the Health Insurance Institute (IPM).

The activity extended over two months and involved various disciplines (history, geography, sociology and psychology).

The pupils broadened their ideas on the subject by reading and analysing a number of texts: the Universal Declaration of Human Rights and the two Covenants, the Senegalese Labour Code, the 1982 Collective Agreement, the African Charter on Human and People's Rights, International Labour Organisation Conventions 100, 103 and 140, the United Nations Convention on the Elimination of all Forms of Discrimination against Women, the Nairobi Forward-Looking Strategies (1985) and Order No. 000974 of 23 January 1968 laying down the general conditions governing domestic staff.

Reading 'Fatou, Maid of All Work', which gives a poignant description of Fatou's plight, faced with all kinds of harassment, sparked off the discussion in class. The students identified the violations: Fatou as a woman, as a mother of two children, as a working woman and as a victim of discrimination. The students questioned maids and employers, and two went so far as to offer their services to various Senegalese and Lebanese or Syrian women for a week to judge employment conditions for themselves.

The next phase was to go in small groups to the Labour Inspectorate to find out about the 1982 Collective Agreement, to IPRES and IPM to inquire about provisions relating to maids, and to the union's head office to examine the cases brought to its attention and the defence of their interests. One group spoke with officials at the Clair-Logis hostel to find out what had been done there.

After the investigation, the students observed that the rights of maids were frequently flouted and that they were the victims of discrimination. Articles condemning these violations taken from various covenants and conventions were quoted in the course of a lively discussion.

They then looked at the measures taken by the Labour Inspectorate to enforce these rights and identified the methods of conflict resolution between maids and their employers, such as conciliation, negotiation, mediation and arbitration. The investigation also revealed that most maids are unaware of the

existence of the union of servants and domestic staff, and very few are members.

The women's associations which belong to the Fédération des Associations Féminines du Sénégal (FAFS) tend to emphasize occupational training and pay little heed to the 1982 Collective Agreement. They do, however, try to find work for maids in their home villages. An operation of this sort was successful in Pambai in the department of Tivaouane (Thiès region).

The Clair-Logis hostel provides literacy classes and occupational training for maids, and an introduction to simple administrative procedures at the Town Hall, the police station and the post office. It has an index card for each maid, as a sort of record of movements of workers, used by the Labour Inspectorate. All these initiatives are encouraged by the Ministry of the Family, Women and Children, which urges women to establish small economic projects in the villages in an attempt to slow the rural exodus of maids.

The activity taught the students a great deal about their human environment, about institutions, and about United Nations texts and conventions; it also stimulated their creativity (drafting questionnaires), eloquence and ability to work in a group. Above all, it developed their capacities for enthusiasm, empathy and communication. The teachers involved also learned a great deal informally outside class; they gained in self-confidence.

This very stimulating activity led the students to organize a debate on the 1982 Collective Agreement at Clair-Logis so as to explain their rights to the maids. They sent recommendations to rural instructors to make the agreement more widely known. They took advantage of the field study organized each year in the villages to make women aware of the difficult living conditions in towns and the violations of maids' rights at work, with a view to persuading them to remain in the village.

Land disputes in the Niayes: non-violent conflict-resolution

The restoration of peace through non-violent conflict-resolution has always been an important part of United Nations action, as peace-keeping and the prevention of war were at the forefront of the concerns of the men and women who drew up the United Nations Charter. In order better to understand this mechanism and to identify certain instruments of peace, the students of the women's

teacher-training college invited the chief of the village of Ndong in the Niayes (very fertile depressions between dunes, home to most of the market-gardening in Senegal) to describe the various stages in the settlement of a difficult land dispute between two families (which had made the headlines in its time).

The object of the exercise was to identify all the stages in the resolution of a conflict and the attitudes necessary for its resolution (active listening, tolerance, recognition of individual responsibility, acceptance of difference), and to identify and compare all the instruments of peace, such as direct and indirect negotiation, conciliation, arbitration, etc.

The chief gave his account in Wolof, a language accessible to all the school's students. It was followed by an exercise to identify the means and different stages involved in resolving the conflict. The experiment ended with a simulation exercise.

The activity lasted eight hours and drew on various disciplines: history, geography, civic instruction and educational psychology. It involved both the awareness-raising method and role play.

The village chief's account of the conflict and its non-violent resolution opened the activity:

> The two oldest families in the village disputed the right to the most fertile land in the village, situated between their respective holdings. One family based its claim on custom, while the other brandished a contract of sale in due form issued by the eldest member of the other family, who is now dead. Verbal violence, physical aggression on the part of one of the members of the first family and deadlock characterized the relationship between the two families. After a number of discussions, they were unable to reach an agreement and, as is our custom, put the matter before the village elders, who made recommendations at a meeting with the two families and their allies. Some weeks later, the affair blew up again because of the stubbornness of the youngest member of the second family. I (the village chief) decided to intervene at that point and, after a thorough investigation, we – the two families and myself – reached a compromise that satisfied both parties.

When the village chief had finished his narration, the students set about identifying the instruments of peace used to resolve the conflict, after noting that most conflicts in Africa and the rest of the world concern borders, although within African states themselves many conflicts arise from the democratic process.

The students listened to the village chief, in his capacity as the village's law enforcement officer and symbol of tradition, as he set out the stages he generally uses for non-violent conflict-resolution: the

parties must be helped to describe clearly the subject-matter of the dispute, calm must be established and the situation defused; each party must listen to the other and understand his or her reasoning, which requires tolerance; then the basic cause of the conflict must be found, mediators must be brought in after the failure of negotiations between the parties and several possible solutions sought which take the interests of both parties into account and make it possible to reach a compromise.

Having asked for clarification on certain points, the students then read and discussed texts about the restoration of peace between the Islamic Republic of Iran and Iraq, and in Angola, and compared the procedure the chief had outlined with the instruments of peace of the United Nations, such as direct and indirect negotiation, the good offices of the Secretary-General, who often mediates in disputes, arbitration such as that provided by a Geneva arbitration tribunal on the maritime frontier dispute between Senegal and Guinea-Bissau, and judicial settlement by the International Court of Justice in The Hague, which examined the same problem when Guinea-Bissau contested the Geneva tribunal's decision.

The pupils then took part in role play in which they simulated a conflict and tried to resolve it. The class divided into three groups, two adversaries and a conciliation/mediation commission. When all negotiations had failed, the village chief played the role of arbitrator.

As future teachers, the students found the activity very interesting, because they learned a technique which they now use to settle conflicts in class, in the playground, and in sports and cultural associations. They put a great deal into the role play: from being observers, they became actors. They also studied the United Nations' methods of conflict resolution and appreciated the immensity of the task, as, during their role play, they had encountered serious problems before finding a favourable outcome. Thorough investigation proved to be an essential preliminary to any mediation; the underlying cause of the conflict must always be sought and, on this point, the students greatly appreciated the attitude of the village chief, who recommended humility, tolerance and recognition of each individual's responsibility.

This activity had a considerable impact on the school population of Thiès. The method for non-violent conflict-resolution was explained and demonstrated in class at the teaching-practice school, and a larger audience of teachers subsequently became acquainted with it. The students used the technique to resolve

Elvira B. Torre, aged 18 (Philippines)

disputes in their local associations and the results were very encouraging. They collected material about the lives and work of peacemakers and their actions at local level: Sheikh Ahmadou Bamba, El Hadji Malick Sy and many others who had offered peaceful resistance to colonization and exploitation, such as Martin Luther King and Gandhi, the apostles of non-violence.

Board games such as *baobab,* inspired by snakes and ladders, and produced with the help of several associations and groups in Senegal, was also used to introduce the concept of human rights and to make players think about and feel involved in the subject. *Give Peace a Chance,* an international relations and conflict resolution game, enabled the players to familiarize themselves with the language, methods and lives of a number of heroes of peace.

Intercultural education: twinning

Pen-friends and exchanges are generally an excellent means of promoting international understanding – they make it possible to bring together children and adults from different cultures, to understand the diversity of the world and to show that friendship can exist where there are differences. It was precisely with this objective that the pupils and teachers of two schools decided to correspond and organize exchanges.

The activity began following contacts made between a teacher from the Collège Diamaguène (literally, 'Peace is Better') in Thiès and

another from the Collège Anne Frank in Saint-Just/Saint-Rambert (Loire, France) during a course at the School as an Instrument of Peace in Geneva, summer 1991.

The aims of the activity were to gain a better understanding of one's own culture and its positive traditional values by discovering the other people's culture, way of life (housing, religion, clothes, leisure activities, school work, etc.) and their country (climate, vegetation, relief, etc.). Understanding others, their culture and their differences, should enable pupils to acquire attitudes of tolerance, friendship, peace and co-operation, and to bring about closer co-operation among teachers. Information about the rights of the child, and in particular Article 29 of the United Nations Convention on the Rights of the Child, was used to promote and develop solidarity among children from different cultures.

The activity unfolded in several phases: letter-writing between the pupils of the two schools began in October 1991, followed by correspondence between teachers. Cultural weeks were held in both schools; then a Senegalese teacher went to the Collège de Anne Frank and a French teacher and two parents came to the Collège Diamaguène. Naturally, all disciplines were involved in this exchange.

Several approaches combined to bring about the success of the operation: an affective approach, with invitations, exchanges of gifts and tokens of friendship; a cognitive approach with exhibitions, songs, poems, drawings, various texts and even videos conveying information about the other culture; and, lastly, awareness-raising, making it possible to contemplate mutual help and co-operation.

The main materials were the *Friendship Exercise Books* of the School as an Instrument of Peace stories, songs, drawings, videos, photographs and written descriptions of cultural week-ends at Diamaguène and the Winter Olympics at Albertville in France.

The pen-friendship between the Collège Anne Frank and the Collège Diamaguène was conducted through the *Friendship Exercise Books*. They enabled the pupils to get to know one another, discover a different culture and way of life, different festivals and different types of housing. They also made them aware of the rights of the child. The first letters sent by the Collège Anne Frank in October 1991 were from the first- and second-year pupils; letters from the children in the third and fourth years followed, involving ten classes in all.

The pupils of the Collège Diamaguène gradually discovered the department of Loire-Forez, its towns and the surrounding

countryside. They became familiar with the physical characteristics of the region: the climate, very different from that of Thiès, vegetation, soils, relief – quite varied compared to the uniformity of the Senegalese landscape – administrative characteristics, contours, rural communities and large towns. The correspondence revealed the French children's culture, traditional festivals, tastes, family structures – very different from the Senegalese family – food, etc. The size of the classes (twenty-five pupils), very different from the crowded classes in Senegal, photographs, songs and poems all revealed a culture altogether different from their own, but one which they learned to like. To crown all this, the pupils organized an exhibition at the school called 'Learning about Loire-Forez', which included photographs, drawings, songs, *Friendship Exercise Books* and gifts that their French friends had sent. They also exhibited *The Albertville Games,* an album which the second-year pupils of the Collège Anne Frank had put together.

The curiosity and desire to know more about Africa on the part of the Collège Anne Frank pupils were satisfied: they now know about Thiès and Senegal through the Thiès children's descriptions. The pupils found the climate, vegetation, customs and habits different but very exciting. The French language, spoken in both schools, greatly facilitated communication between the pupils. The French children were able to appreciate the Thiès pupils' relative poverty and lack of resources, and the teaching problems they encountered. The resulting awareness led them to organize a 'Learning about Senegal' day, with photographs, Senegalese literature and various objects sent as gifts by the Thiès children, in particular an album about the cultural week-ends organized by the Collège Diamaguène.

The second phase of the activity was a visit to the Collège Anne Frank in the summer of 1992. It provided an opportunity to meet the school's administrative authorities, those in charge of the boarding hostel and the teachers, who undertook to correspond with their colleagues at Diamaguène. A Senegalese teacher gave a talk about Senegal and answered questions from teachers, parents and pupils.

In December 1992, a teacher from the Collège Anne Frank and two parents travelled to Thiès at the invitation of the Collège Diamaguène. They stayed with local families for two weeks, immersed in Senegalese society with its legendary *teranga* (hospitality). A party was organized for them.

Summarizing the evaluations made in Thiès and Saint-Just/Saint-Rambert, we find that both Senegalese and French pupils

took part enthusiastically in the activity. The aim – the discovery of another culture – was achieved. The young people became more tolerant of other cultures, and friendships were made. The teachers who took part in the activity, which is still continuing, also learned a great deal. They have formed strong friendships and developed feelings of empathy which have enabled to them to help one another. There are, however, some problems with the regularity of the correspondence. Now that some teachers have made the trip, others would like to follow them.

Over and above its impact on the pupils and teachers, the activity has aroused much interest in the other schools in Thiès. As a result, links have now been established between Thiès schools and others in France, Belgium and Switzerland through the *Friendship Exercise Books*. The information collected has been used by history and geography teachers in Thiès and by the Collège Anne Frank in their classes on France and Africa. The Collège Diamaguène pupils even plan to carry out exchanges locally with the blind children of the Senegal National Institute for Blind Children (INAS) in Thiès.

*Switzerland: from canton school to global school**

It is not possible to adopt a single education policy for the whole of Switzerland as, under the Constitution, each canton has sovereignty over its own cultural and educational policy. It is right that this should be so, as the autonomy of each confederate nation is above all a matter of its right to cultural self-determination. It is important to remember this fact in the present world context. Each cantonal parliament jealously defends its right to legislate independently to maintain the cultural identity of the people it represents. Historically, Switzerland has had certain advantages: the linguistic divisions (four official languages) do not correspond to religious (Catholic and Protestant) or economic (mountain and plateau) frontiers, so the country is not divided into two or three blocs but into twenty-three distinctive states. Moreover, hitherto these distinctions have

* This section is based on a report by Patrice Meyer-Bisch, editor of the present volume.

corresponded to fairly coherent geographical frontiers, so that each confederated nation has sovereignty over a particular area.

However, in the age of Europe in the making this balance, which is the result of slow, sensible compromise, has its disadvantages. Switzerland is culturally divided into three zones of influence, German, French and Italian, which means that school curricula are in part dependent on neighbouring countries and summer holidays with different dates; in short, there is little federal unity. Furthermore, until very recently, Swiss universities did not recognize each other's degrees, here again expressing the independence of each cantonal culture with a touch of outmoded chauvinism. Under the pressure of European construction, this situation is changing as the scattering and lack of co-ordination of forces is seen as increasingly outdated.

The opening articles of every cantonal education law therefore state the objectives, which are as a rule to form each pupil's character to respect cantonal traditions, and to be receptive to the rest of Switzerland and to the world. No federal authority can impose any rule or mode of conduct on the cantons.

Here again, Europe is prompting the confederated nations to unite. As a member of the Council of Europe, Switzerland is bound to implement resolutions of the Committee of Ministers. It is one of these resolutions (R 85-7) encouraging human rights teaching which is most often mentioned by all those who are working for the development of human rights education and education in democracy, be they teachers, members of non-governmental organizations or politicians.

The federal tradition thus has the advantage and the disadvantage of complexity. The advantage is that democracy is experienced at close hand: citizens see themselves as belonging first of all to a town in whose life they have an active part; next they have their cantonal nationality; in third place only, they are confederated; lastly, they are gradually coming to regard themselves as partners in European construction. Thanks to this rich experience of citizenship at several levels, everyone can exercise their civic rights and duties in various ways, and Swiss citizens are probably called upon to vote more often than citizens anywhere else in the world.

But complexity is also a disadvantage; it acts as a screen allowing everyone to lock themselves away in their regionalism. Thus often only one-third of the electorate turn out to vote. A country in which people vote so often should be a pioneer in democracy education in schools. This is not really the case: civic education and

related educational activities are still far too marginal. Fearing indoctrination, many people think the school should not involve itself in political matters. There is therefore a serious contradiction, common, it is true, to all the countries of Europe but perhaps more obvious in Switzerland, between the high level of democracy demanded and the low level of education devoted to democracy.

As a result, UNESCO's Associated Schools Project has much to do in this context. Because of the federal system, the project has no weight at the centre, and its role really is that of a network: spreading the ideal of UNESCO, acting as a catalyst, forging links and contributing to the continuing education of teachers.

It encompasses more than a hundred schools at various educational levels, and is essentially a liaison body whose aim is to make known the initiatives taken in different places and to offer a very sustained series of training seminars.[4]

Among the various noteworthy activities (international exchanges, school newspapers, interdisciplinary courses on environmental issues, summer camps, North–South seminars, etc.), we have chosen two typical examples: an annual activity, quite outstanding in terms of its size and its context (a mock session of the United Nations in Geneva), and an ongoing extracurricular activity in a Fribourg school (the Macrocosm group).

A mock session of the United Nations

The Students' United Nations, or more simply, SUN, is a mock United Nations assembly managed entirely by secondary-school pupils and students. This annual event has been taking place since 1953 and has therefore recently celebrated its fortieth anniversary. SUN was founded by a teacher from the International School in Geneva and was an internal activity of this private school until 1970, when, for the twenty-fifth anniversary of the United Nations, all the Geneva secondary schools were invited to take part. Since 1974, the Swiss National Commission for UNESCO has been associated with it and has included it in the Associated Schools Project proposals.

Since then, all Swiss secondary schools which are members of

4. We should note in particular 'The Right to Write', 'How to Introduce Intercultural Teaching in Schools', 'How to Deal with Migration in Schools', 'Being a Citizen of Europe and the World Today: From Individualism to Commitment on Behalf of Others'.

the project have been invited and their number continues to grow, so that the problem of setting a limit has now arisen. About 500 people take part in the sessions in the Geneva International Conference Centre: two pupils for every delegation of the countries of the world, the accompanying teachers, messengers and pupils attending as observers. All the meetings are conducted (or at least, such is the intention) according to efficient rules of procedure based on actual rules, in French, English and German; students from the School of Translation and Interpretation of the University of Geneva and other volunteers provide simultaneous interpretation.

The General Assembly takes place in December or January each year. A committee composed of two pupils and one teacher per school meets regularly to assess the previous assembly, make any useful changes, choose the themes of the next assembly and allocate countries to the schools. Following negotiation, decisions are made by majority vote. A steering committee, composed exclusively of students, manages the organization of the whole, including the budget, which involves many requests for subsidies and learning to manage money with the necessary economy for the meeting and for preparations.

Every school is then free to prepare for the assembly in its own way. Sometimes it is an optional course set up for the purpose, sometimes it is part of an optional course, or it is done outside teaching hours. There are four objectives: learning about the themes that will be the subject of the debates, learning about the United Nations system and the major international institutions, learning about the special characteristics of the country each pupil is going to represent, and practising the drafting of speeches that keep to the time-limits (2 or 5 minutes) according to the restrictive procedure necessary to regulate the debates in an assembly of more than 300 participants.

Besides training in debating skills, the pupils are therefore encouraged to prepare files, learn to use the media and existing textbooks critically, and prepare draft resolutions. The drafts are prepared in the required form and selected by the whole student body, already formed into delegations at a special meeting in October or November. At the same time, the Associated Schools Project organizes a small committee in Lucerne, in the north of Switzerland, for the mainly German-speaking delegations which are too far from Geneva. Then a second, smaller, committee, which includes teachers, makes the final selection of twelve or thirteen resolutions to which two or three are added just before the assembly on urgent matters

connected with crises and conflicts developing in the world at that time. There are still a few weeks in which to prepare the discussion of the resolutions selected.

The delegations meet in the main hall for three days and discuss the draft resolutions according to the established programme. The simulation then operates fully: speaking before several hundred people, representing a real country, and lastly, and above all, discussing issues which are the subject of current international debate. Other than the questions of security which are dealt with every year, the three other themes may concern the environment, population control, Third World debt, democratization, children's rights, the parallel economy, etc. During the debates younger pupils play the role of messengers and carry notes from one delegation to another across the hall. Needless to say, these messages do not always concern the subjects under discussion. Each resolution is introduced by the delegation responsible, then debated for an hour or two before the assembly votes.

At the end, nothing real in the world has changed except that hundreds of young people have played the game: some have found it so rewarding that they are thinking about a career connected with international relations, others remember chiefly the experience of democratic debate and the difficulties it encounters in a large assembly, and others again go away a little disappointed at not having been able to speak or at having heard debates they consider too superficial. All have a different view of the current world situation and most hope to come back the following year better prepared.

The whole experience is highly worth while, which is why it has lasted for over forty years, managed for the most part by the students.[5] The objectives mentioned above are attained to a greater or lesser extent, depending on the personal commitment of each participant.

One essential, interesting problem remains: the limits of the game. SUN is a simulation, so the students can give free rein to their imagination to suggest a better world. But how far can they go? The educational challenge is to show them that this freedom has no meaning unless it acknowledges objective landmarks, namely, respect for the Universal Declaration of Human Rights and knowledge of the working of international organizations. This problem has led

5. Other events of this sort take place elsewhere, in particular, The Hague International Model United Nations (MUN).

Kusula Channanath Bamunusingha, aged 15 (Sri Lanka)

the SUN committee to rethink all the statutes so as to make the necessary improvements.

Democracy often seems to be a chaos of differing opinions, but one from which a rational consensus emerges as a result of debate or dialectic. The SUN participants experience this: they have to confront the chaos made up of numerous fine speakers who, because of the complexity of the problems or their own ignorance, put questions badly. They have to learn not only to have something intelligent to say, but also to put their point across and to lobby so that the idea is heard and accepted. Lastly, they come to understand the extreme relativity of majority rule, the result of which is very disappointing when it sanctions debates which for the most part are mediocre. But they sometimes manage to bring excellent ideas out of the chaos and in any case to understand what a struggle it can be to make an idea carry the day. Throughout the preparatory phase on the SUN committee, they also learn the continuity of the democratic constitution of their own organization: we cannot destroy today what we did yesterday; there must be a certain amount of consistency.

Human rights are the first objective standard to be respected in democratic debate. This is not always easy, given the multiplicity of international situations. Many have started out with the idea that human rights are a special cultural category and have put forward resolutions which undermine the principle of human dignity. We have had to specify in the statutes that draft resolutions are valid only

if they do not contradict the Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights, and the International Covenant on Civil and Political Rights and the Optional Protocol to the latter Covenant. This does not prevent anyone from proposing improvements or other rights, but the ethical limit had to be set.

Many young people are tempted to speak in front of a large audience simply for the fun of it, sometimes irrespective of the content of their speech and therefore of the matters in hand. Those who are less brilliant and who do not manage to deliver a well-prepared speech resent this. There is a great temptation to be scornful. Some delegates also find a number of students immature, sending aggressive and insulting messages. They learn about the wide gap between knowledge and ignorance; they learn to identify those with whom they might have a real dialogue and how to bypass those who systematically oppose everything. Lastly, they understand how sensible discourse, judiciously formulated and strategically conducted, can win many battles against mediocrity and is an effective way of learning non-violent conflict-resolution.

SUN affords an excellent pretext for *intercultural education.* The pupils come from different parts of Switzerland, but also from different parts of the world, because there are several international schools in Geneva. So a blond, blue-eyed girl may represent the Côte d'Ivoire while a black boy will be in the Swedish delegation. There is a clash between the cultures themselves, compounded by the diversity of the countries represented. But most of the pupils are in fact from Geneva, and all find that understanding among the delegations from different parts of Switzerland is not always easy: there are still prejudices to be overcome and doors to be opened. They sometimes also experience an intercultural situation which is too rarely spoken about, namely, that which separates rich from poor: most of the participants come from the comfortably off classes of a rich country, and they discuss questions which above all affect the poorest of the poor countries. How can due allowance be made for this contrast, and how can the participants be made to understand that it is a great privilege to be able to debate great world issues freely and with substantial resources? This is without doubt the most important feature of SUN.

The Associated Schools Project plays a small but significant role: it helps to ensure the presence of UNESCO's ideals in the organization and running of SUN, and provides the necessary back-up in public relations. It also promotes the concept of SUN and

enables Associated Schools to participate. It is hoped that other mock assemblies can be organized in other Swiss towns, perhaps on a smaller scale, so that many more pupils can take part.

The Macrocosm group

Macrocosm was founded in 1985 on the initiative of Michel Joye, a teacher at the Collège Saint-Michel in Fribourg, and a group of motivated pupils, with the following objectives (extract from statutes): 'to come to the aid of the dispossessed, oppressed and forgotten, and especially the children and young people among them; to create bonds of solidarity between the Collège Saint-Michel and needy communities in Switzerland and abroad; to enable the pupils of the school to come to grips with the real world through purely humanitarian, wholly voluntary action, on their own initiative and in keeping with their capabilities'. Since then, fifty to sixty pupils with the support of a number of teachers have formed a small association and successfully carried out a number of activities: some are short-term while others develop over several years.

The ad hoc activities can be divided into two groups: first, those involving collaboration with non-governmental organizations such as Amnesty International (human rights, the death penalty and collecting signatures for the release of prisoners of conscience), Aide à Toute Détresse (poverty and human rights in the Fourth World) and Terre des Hommes (battered children). The aim of these activities is to understand how these large organizations work by inviting officials to the school and by taking part in their activities. Direct action in favour of a group of people is another aspect of the activities: a school, an orphanage, a night refuge for street children in Calcutta, a dispensary in the Comoros, two schools in Lebanon, an orphanage in Brazil and a school in Peru.

The most striking example is perhaps the help given to the Refuge orphanage in Calcutta, which takes children in and then gives them some vocational training. Financial aid was sent in 1986, then a plan for the construction of a computer centre for vocational training was developed and, in 1988, two members of Macrocosm went to Calcutta to make contacts. By degrees, a total of 25,000 Swiss francs was collected and sent to fund the building of the centre. In July 1991, fourteen members of Macrocosm travelled to Calcutta to report on the project and brought back documents to show what the partnership had actually achieved.

These activities are financed by direct action: the sale of fruit and pastries in the street during demonstrations, car-washing, etc., and by putting on concerts for which the musicians provide their services free of charge. Fund-raising is never an end in itself, but takes place in tandem with efforts to raise the awareness of those approached. In addition, the pupils experience for themselves how much any action costs, and also what it can bring in, taking account of the particular weight carried by the Swiss emblem in many developing countries.

The spirit of these activities is *discovering partnership,* either with humanitarian organizations or with the bodies directly assisted. It is not simply a matter of giving money, but of learning much that is of great value: for example, the pupils were struck by the lavish hospitality of the Bengalis and the rich culture of their hosts, who told them: 'We are poor in money, but not in culture.' Partnership is also experienced in the Collège Saint-Michel itself, as people have to be convinced that humanitarian action can be included as part of an educational activity. Fund-raising also involves contacts with impresarios, department stores, etc.

The most active group of pupils finds out what it is like to manage an organization at decision-making level, share out work and responsibilities, organize public relations, and collect and use large sums of money (over 50,000 Swiss francs were eventually collected). An organization of this kind must above all be flexible, able to adapt to the needs and possibilities of the moment, and to act as quickly as possible in the most effective way, both in the school in Switzerland and with partners. There is, however, one thing to be regretted: the relationship with the Calcutta school virtually ended when the computer project was finished. Could not the links be maintained? For this reason, Macrocosm is now preparing a more permanent twinning plan with a school in Burkina Faso.

Information about *human rights* has an important place, both through the organization of lectures and meetings with the people directly involved, and through the action itself. The pupils come to appreciate, in particular, the complementary nature of all human rights since they involve the fight against poverty (social and economic rights), illiteracy (cultural right), imprisonment for one's opinions and the death penalty (civil rights). The action in Switzerland in particular brings out the importance of the right of association and freedom of opinion. Each human right appears as a bridge to freedom which must be taken both at home and abroad.

As far as *non-violent conflict-resolution* is concerned, all the pupils

who watch the news on television are faced with a feeling of complete impotence. Macrocosm's activities demonstrate above all that it is possible, and therefore necessary, to do something within one's power, and that this something is not necessarily insignificant. It shows how democracy can patiently wear down all obstacles, both administrative and/or those resulting from inertia. We are not dealing here with direct violence but rather endemic indifference which connives at all forms of violence.

Each aid project is accompanied by classes on the living conditions, needs and customs of the groups concerned; mere gifts of money and 'good intentions' are avoided altogether. *Intercultural education* is an essential aspect of the spirit of partnership and vice versa.

Macrocosm publishes a thought-provoking little newsletter from time to time. It is essential, for purposes of self-criticism, that evidence should be available of the coherence and the educational aspects of every action undertaken. These activities have had considerable impact on the participants and have also affected the outlook of the whole school, standing as evidence for many people. UNESCO's Associated Schools Project was not involved in the formation of the group, but now acts as a useful channel for spreading information about it and how it works to other schools in the project. A great many Associated Schools have humanitarian activities and 'Third World' groups, but this example appeared to us particularly significant because of its duration, the quality of its self-managed organization and hence its effectiveness.

A network must be flexible and capable of seizing opportunities. However, there seem to be two priorities today. First, contacts must be developed among the various schools in Switzerland in an attempt to extend participation still further by, for example, seminars on educational matters, extending the spirit of SUN and creating a pool of lecturers available to Associated Schools. Second, international exchanges between schools are needed, if possible in the form of twinning. There is much evidence that these exchanges are not straightforward and that it would be advisable to draw up a brief ethical code of partnership. Ideally, it would be desirable for every Swiss school to be twinned, according to its size and intake, with a school in Eastern Europe, in Western Europe and in a country of the South. In this way, our network would be a means of communication with other networks, a way for pupils to discover that great ideas become reality through the meeting of different people, who are both distant and yet at the same time close.

5. Training teachers, the people who open the door to democratic life

*Colombia: political creativity and conflict-resolution**

In 1991 the new Colombian Constitution came into force; that year saw the beginning of the development of a curriculum for teaching about the Constitution, human rights education and values training in the context of adult education. The overall objective is to make the Constitution better known so that everyone regards it as their own; understanding the Constitution is considered an essential component of adult education. To achieve this, strategies will be used which reinforce solidarity, co-operation and respect in communities and which train people for life in society and for democratic participation. Open and democratic channels of communication will be established and documents about a number of points of the 1991 Constitution will be produced and distributed. At the same time, training programmes and adult education curricula will be revised in order to adapt them to the changes the Constitution has introduced.

A curriculum results from the choice of cultural subjects made in educational circles, and more particularly in schools, and from the way they are organized. It is an intentional, systematic process which involves decisions about the cultural subjects to be taught and their organization and about methods and evaluation techniques. It deliberately aims to develop an identity, an awareness and moral standards which will enable a person to identify as an individual and member of society. Decisions concerning the curriculum are therefore

* This section is based on the report of the Colombian National Commission for UNESCO.

extremely important. Mindful of this, the Ministry of Education has carried out a thematic, conceptual and methodological revision of all areas of study in school, paying particular attention to ensuring that all aspects of human rights and participatory democracy are duly and clearly taken into account, in accordance with the draft general Law on education submitted to Congress. Taking account of the special characteristics of the regions, with their individual interests and needs, the new curricula arrange civic training around such themes as human rights, participatory democracy, ethical and moral training, the study of religions, environmental education, sex education, a critical approach to the media, family structures, the formation of criteria and values, the national identity, critical and comparative history, political systems and civil society.

Education in Colombia seeks to give children, young people, adults and the elderly comprehensive training that will enable them to obtain better living conditions for themselves, their group and their community.

The curricular revision was based on the idea of education as a total, flexible, contextualized process, epitomized by the Escuela Nueva. Dating back to 1975, the Escuela Nueva is committed to group work and the democratization of relationships between teachers and pupils, and the communities in rural areas. The school seen as a cultural project represented the first major effort to plan the educational institution as a self-managing body. We educate as we live, and we maintain in everyday life the atmosphere we live in as students and teachers.

The legislative measures taken to promote education for peace and human rights fit into the general framework of the curriculum. In the period 1982–86, the government created Chairs in education for democracy, peace and social life and a Chair in Simón Bolívar studies.

In the field of environmental education, the programme of the Second Botanical Expedition, which involved all levels of education, contributed greatly to making people aware of ecology, to research and to the production of information. Later, important regulations were introduced. A Human Rights Week was instituted, for example.

History teaching is being revised so that it is not limited to a juxtaposition of characters and events in which no process can be identified and, *a fortiori,* no analysis is made of the social context in which they act and take place, where characters simply appear one after the other, do things and then leave the stage. The sort of history which was treated in its historical context only, without looking at its

Heriba Cerna Villegas, aged 16 (Chile)

effect on the present or the future, is no more. The role of history now is to favour the development of civic education, critical faculties and a sense of values both near and far.

But how is such teaching to be provided? Teachers need to be given more directives to encourage them to look for other ways of promoting, in particular, solidarity, co-operation, peace, human rights and civic responsibility, beginning with pupils' daily relationships in their families, communities, region and country, and ending with relations with other countries.

In addition, knowledge about our ethnic diversity is particularly important because the new Constitution recognizes minority ethnic groups and their cultures. Intercultural literacy must therefore be reinforced with various educational activities which contribute to the knowledge, analysis, enhancement and affirmation of ethnic identity so as to arrive at an understanding of the special knowledge and technologies of other human groups with a view to community linkage. Where the curricula are concerned, the training of teaching and administrative staff in urban schools is being developed. Its central theme – education in and for democracy – aims to provoke thought leading to self-assessment, analysis and action relating to harmonious social living, the purpose being to construct an educational community by way of self-management. In teacher-training workshops, the strategy adopted to promote a new democratic experience has been based on the presention of Colombian experiences offering a range of possible ways of beginning the transformation process.

The 'school government' in the rural primary school

Within the framework of the Escuela Nueva programme and UNESCO's Associated Schools Project, a 'school government' has been instituted in each of Colombia's 33,500 rural schools. It is regularly elected according to a very democratic procedure, since regard must be shown for every candidate, whether he or she is voted for or not. The election is a special classroom event. Outgoing presidents present their reports, as they are required to fulfil their duties and carry out what they promised during their campaign. The candidates then present their manifestos and the children vote. The elected president must support the work of the committees by gathering together and passing on information so that approaches can be made to the teachers. Through the representatives they have elected to the 'school government' or to various committees, the pupils play a part in the running of the school, experience its problems, suggest solutions and help to implement them. The self-management procedures must be brought to life, however, so they do not become simply a matter of form, unable to provide the genuine training that will lead later on to civic participation. The teacher must therefore be trained to become a real adviser, able to make the experiment live.

In addition, the 'school government' must not be a pretence by which the children assume the teacher's power in certain activities; it involves a transformation of the power balance in the school. In addition to the Education Officer and the Head, the management of the school must involve representatives of teachers, pupils, families and other community organizations.

The UNESCO Associated Schools: towards the consolidation of a culture of peace

In Colombia, the UNESCO Associated Schools are working to consolidate a culture of peace by creating areas where discussions can be held, launching projects for the promotion of values such as respect, a sense of responsibility and honesty, and supporting the organization and production of materials which facilitate the introduction of new teaching methods that follow the principles of democratic, participatory education.

There is a great variety of materials available to the educational community, which includes primary and secondary pupils, teachers, parents and community officials. For example, a kit entitled *How Can Values be Inculcated?* provides an opportunity for experiencing and thinking about the teaching of human values at the levels of pre-school, primary, secondary and adult education, using games as an important teaching aid. The kit includes a variety of materials, a *Respetín* album, a socio-drama, games, a survey guide and guides for the running of workshops.

Other games, such as the *Success Lottery*, which gives players the opportunity to learn about, analyse and suggest specific compromises which help values and human rights to be experienced, or the game *Concentrate!*, which enables players to think about the situation in their country from the point of view of the practice of values and human rights, are excellent teaching aids for education for a culture of peace. *Think and Link the Facts* presents situations for discussion and analysis leading on to effective involvement in working for social progress through respect for human rights and the practice of values; *Rights of the Child Lottery* makes children aware of their rights and gets them to analyse the way they are experienced in their community; and a play, *Where Are Our Values?*, awakens a sense of respect, solidarity and justice with regard to others in order to construct a peaceful society. The major concern at present is to extend these activities to the greatest possible number of educational centres – hence the need for them to be strengthened.

The programme of youth promotion and preventive education

This programme stems from the postulate that is the basis of human participation and development, namely, that everyone has creative, affective and constructive faculties. As it is planned, it requires the co-operation of children, young people and adults in order to be successful. The programme of youth promotion supports and organizes activities aiming at the creative use of free time. It is based on the premise that by increasing participation and providing greater social organization, offering attractive activities and assisting the individual training of young people, it will be possible to form active groups to confront problems and contribute to finding solutions, particularly in the case of drugs. Over the past five years, the programme has principally sought to establish young people's

organizations in every secondary school, area, *vereda* (subdivision of a rural district) and community. The initiative has been welcomed by young Colombians and there are now 1,046 organizations throughout the country; a further 1,575 are being set up.

A few productive projects will serve as examples. In Colombia there are twenty self-managed creative young people's companies. Those include *inter alia* a company for recycling school furniture, and various agricultural and craft projects. The programme concerns thirty-three regions and it is hoped that, with the support of the whole community, every school will in future have an organization of this sort. Through this work, the programme is seeking to reinforce the processes of self- and co-management in order to contribute to the establishment or consolidation of places where participation can occur. The desire is to find in civil society stable points ensuring that these processes can be linked to viable productive systems, within the economic model in force and from a co-management viewpoint. The programme is also seeking to establish mechanisms conducive to participatory democracy.

Self-managed adult education centres

An experiment is being conducted in the field of adult education to try to make it an area for the exercise of democracy. Its philosophy and principles are based on participation by the community in the design, planning, execution and assessment of educational programmes so as to make the community self-managing and autonomous.

In addition, as well as various programmes focusing on teaching human rights to civil servants (particularly those in local government), and to the police and armed forces, the Presidency's Human Rights Council has an ambitious programme of education in teaching establishments which has the support of the Ministry of Education. With the participation of the teachers, it is hoped to develop proposals for reforming the curriculum for human rights and related subjects, and to establish mechanisms for acting on the real structures of social interaction and mutual respect within schools. It is expected that this action, combined with others undertaken by various state bodies and civic organizations, will strengthen efforts to reduce violence in the short term with a long-term policy of prevention, and a further policy focusing on the development of new qualities in social relationships among Colombians.

Human rights in formal education

This is a pilot-scheme for three Colombian cities – Cali, Bogotá and Medellín – consisting of three programmes (research, training and publications), the common aim of which is to forge a human rights ethos which will be the main pillar of democracy in Colombia. This research and training project is a response to the desire to increase understanding of how human rights and the ideas underlying them are experienced and to engender, through participatory methods, a process of transformation to make the school a cultural project fostering human rights.

The partners in education for democracy

A training for democracy programme must bring all the active elements of the community together – governmental and non-governmental bodies, associations, foundations and organizations – which act at local level and influence social development. Thus, through its links with the family, the school as the place in which democratic life is introduced becomes a place of dialogue, contributing to the establishment of agreements and commitments which work to consolidate values and an atmosphere of respect, solidarity and tolerance.

Furthermore, the local district must become a place of democratic practice and peaceful social relations, where communities identify their problems and conflicts, propose solutions, implement them according to the resources available, and monitor and evaluate the results. The school is invited to participate in municipal life and find out about its powers and the guarantees it provides, helping pupils to feel genuinely close to the municipality by devoting certain days to it and carrying out projects. The Human Rights Council has made special approaches to local districts with the aim of consolidating the municipal system of human rights. Each district is to form a committee of representatives of all the authorities in the community.

One of the particularly interesting aspects of the Colombian situation is the broad participation of non-governmental organizations and civil society in the process of democratic education, principally in the informal sector. Unions, foundations and interest groups conduct educational campaigns about the Constitution, human rights and the rights of particular groups. One example of this is the 'Long Live Citizenship' campaign, designed to arouse feelings of citizenship

through social communication programmes and activities connected with the organization of and participation in grass-roots bodies and among the population. Another example is the Social Foundation's campaign for social interaction, which involves the distribution of educational materials to 15,000 schools and a pilot programme in 300 schools. It aims to prepare, in a participatory way, social interaction handbooks which lay down the rules that all the members of the educational community should agree to abide by.

Lastly, as communication is one of the tools we have for transforming reality, the school must promote analysis of the programmes put out by the various media, always encouraging debate and constructive criticism, in order to examine what they show in relation to reality. Before using communication to lead to democratic practices, it is therefore necessary to think about behaviour and attitudes so as to correct them and also to establish the general guidelines which need to be given to the media indicating what is expected of them. There is an urgent need to use communication as an energizing factor for social interaction and to strengthen the various forms of communication by the organization and involvement of grass-roots groups. The scope for seeking the best form of expression and communication is intimately bound up with the characteristics of the groups.

The Colombian experience has shown that oral expression tended to be given pride of place to the detriment of written expression. The workshops being set up are thus trying to obtain a better balance between oral, individual expression on the one hand, and written, collective expression on the other. Using drama or literary techniques, simulation and fiction to discover what everyday language cannot express has given good results.

*Philippines: freedom from intolerance**

The function of education in any democratic society is to enable every member to make full use of his or her potential as a human being to ensure society's survival. To achieve this end, education, as a process

* This section is based on the report written by Rita M. Bumanglag, Felicia I. Yeban and René C. Romero.

of development, should liberate the human mind from ignorance and bigotry so that rationality and creativity become a potent tool against any condition or force which prevents the optimization of human potential. Education should also transform the heart so that everyone can learn to share and be concerned about others in order to create a more peaceful, just and humane world.

In many parts of the world today, including the Philippines, conditions still exist that inhibit the development of human potential. Many people are still living in abject poverty. Social, economic and political structures have marginalized and disempowered the majority of the population. Armed conflicts and the exploitation of natural resources have gradually depleted the next generation's share of the national heritage. The social, political and cultural context in which education operates has not improved. A system of education must therefore be developed which is oriented towards liberation and transformation, and will rearrange or even construct structures and conditions to improve the quality of life of the majority of the people. A form of education is needed which is relevant, available to everyone, gives the individual the means to act and responds to society's needs – education for democracy.

In the Philippines, education for democracy seeks to produce a critical mass of people who will introduce the principles of social justice, respect for the ecological balance, sexual equality, intercultural understanding, human rights and peace into their intellectual and emotional lives and evaluations. These principles, which underlie the Philippine vision of the ideal society, are shared by other peoples of the world in their pursuit of similar ends. Thus international solidarity and co-operation are also an integral part of education for democracy.

The need to implement this type of education in the Philippines has been officially recognized. The Philippine Constitution of 1987 states clearly that the aim of education is to foster love for humanity, respect for human rights and nationalism (Art. XIV, Sect. 3). It also states that 'all educational institutions must include the study of the Constitution in the curricula'. Attempts to translate this into more specific terms were made during her term of office as President by Corazon Aquino. Executive Order No. 27, promulgated on 4 July 1986 and entitled *Education to Maximize Respect for Human Rights,* stipulated that the study of human rights was to be included in the curriculum at all levels of education. The Executive Order was further strengthened by Order No. 61 of the Department of Education,

Eman Fawzi Maqar, aged 15 (Egypt)

Culture and Sports, which makes the study of human rights and related responsibilities compulsory at all levels of education. Efforts to promote peace were also expressed in Proclamation No. 487–A, issued by President Aquino on 26 December 1989, declaring 1990–2000 as a Decade of Peace. It called on Filipinos to nurture a culture of peace in the home, community, school and the country in order to genuinely enjoy the blessings of democracy.

The number of Executive Orders, Proclamations of the President, and circulars and memoranda of the Department of Education, Culture and Sports attest to the strong support and recognition that the government gives to the principles of education for democracy. School administrations, teachers and even non-governmental organizations are responding favourably to this directive to promote education for democracy. However, the institutions and mechanisms necessary for the effective implementation of education for democracy still have to be established.

At the Philippine Normal University (PNU), education for democracy is now part of the formal and non-formal programmes. Principles and values of education for democracy such as human rights, sexual equality, peace and intercultural awareness are integrated with courses in the social sciences and even with technical ones such as statistics. The efforts of teachers towards integration are apparent and expanding. The School of Social Sciences even offers specialized courses such as Global Education and Women's Studies at

the graduate level. However, education for democracy still has only a limited place in the formal curriculum.

An alternative mode for education for democracy was established at PNU through the creation of the Peace and World Order Studies Unit on 27 June 1990. This is a special unit of the School of Social Sciences whose role is to promote peace and global education, education for democracy and world order studies. It also serves as an umbrella organization for sub-groups which concentrate on the study of specific issues such as sexual equality, human rights and development. The Peace and World Order Studies Unit has embarked on three major courses of action designed to develop a lifelong commitment to peace and democracy. These are (a) consciousness-raising activities, (b) education for peace and democracy, and (c) organizing national seminars, workshops and conferences for teachers in the field. The examples of initiatives and experience acquired by PNU within the framework of the Associated Schools Project, described below, were all carried out through the Peace and World Order Studies Unit.

Educate the electorate: education for democracy

The May 1992 presidential election was considered to be crucial in maintaining democracy in the Philippines. After the 1986 people-power revolution, the Filipinos were once again faced with the challenge of making a concerted effort to fight electoral fraud, violence and corruption in order to restore democracy. For a number of reasons, the presidential election was used as a gauge to measure the political maturity of the Filipinos and the stability of the state. There was a long tradition of electoral fraud in the country, with the buying and selling of votes, and violence during campaigns. However, some people thought that things had improved since the people-power revolution and that the Filipinos had learned their lesson from the martial law experience. The 1992 elections were thus a turning-point in the country's history.

The history of Philippine politics has much to teach about the Filipinos' failure to look at the issues instead of personalities, to place national interest above personal goals, to sacrifice immediate satisfaction to long-term progress, and to rise above kinship and regional ties in their choice of a leader. There is a need to raise the level of political awareness of a majority of Filipinos in order to

overcome those failures and weaknesses. It is for this reason that a political education project entitled 'Educate the Electorate' was conceived by the Peace and World Order Studies Unit. The objective was to develop well-informed, educated, militant citizens and voters for the 1992 election. Specifically, it aimed to raise the level of political awareness of students and voters by organizing forums, symposia and discussions of relevant political issues, to encourage voters to be more vigilant and interactive in the democratic process before, during and after elections, to monitor government performance and teach voters to use it as a basis for making decisions regarding their choice of leaders and, lastly, to promote democratic principles and practices in the school and in the larger community through active participation in the election.

The target population of the project consisted of the Filipino PNU students aged 18 and above, and residents of two selected communities in the provinces of Bulacan and Laguna. Teachers from the Peace and World Order Studies Unit of the School of Social Sciences, graduate students, fourth-year social science students, lecturers invited from the Makati Business Club and selected candidates in the 1992 elections took part.

The aim of the first phase of 'Educate the Electorate' was to provide and distribute information about the 1992 election such as profiles of candidates, election guidelines prepared by the Election Commission, a list of voluntary non-governmental organizations involved in promoting a peaceful election, articles about social, political and economic issues that candidates had to deal with, and the candidates' positions on these issues. The information was distributed by setting up notice boards, handing out pamphlets and brochures prepared by the Election Commission and printing vital information in the school newsletter.

Considering the personality-based orientation of the students, providing information about the candidates' intentions and political programmes enabled the students to base their choice of a candidate on criteria that related to actual issues. They were also informed about other possible activities that they could join in to ensure a clean and honest election.

Public discussion of vital electoral issues was conducted by the holding of symposia and forums in which political analysts, government officials, candidates, church leaders, laymen and leaders of non-governmental organizations took part. A series of lectures, in which presidential candidates participated, was organized at the

university to enable students to listen to the candidates' political programmes. The same was done for parliamentary candidates, a number of whom, from different political parties, were invited to present their programmes. However, the discussion was not limited to candidates. Political analysts, social scientists and members of the Election Commission were also invited to contribute. This phase included a deepening of the principle of issue-based choices to enable the students to have a better understanding of the purpose of the whole electoral process.

In co-operation with non-governmental organizations such as the Makati Business Club and the Bishops Businessmen's Conference, a workshop called 'Congresswatch' on the training of Voter Education Trainers was organized. It aimed to assist college students and university teachers to evaluate their leaders' performance and to train them to monitor the performance of their leaders even after the election. Studies and research on the number of bills introduced by individual congressmen, legislators' positions on certain issues, bills passed by Congress, congressmen's expenditure and even the problems they raised in the Chamber on behalf of their constituents were presented to participants during the workshop.

During this phase, the participants learned about certain sets of criteria used by interest groups as guides in selecting candidates. They used what they had learned in the previous phase to criticize the criteria presented and to formulate their own. They also learned how to monitor the performance of their candidates once elected.

To provide opportunities to practise democratic procedures, especially for students who were to vote for the first time, mock presidential and Senate elections were held. The participants included PNU teachers, administrative staff and students. The results were carefully tabulated and counted. The data obtained also revealed the nature, orientation and profile of the candidate the students and teachers would most probably choose at the election.

The students and teachers who completed this last phase of the project were encouraged to use what they had learned to contribute to the political education of selected communities. The student leaders and teachers chosen visited the communities to give lectures and facilitate learning about political life. This political literacy project aimed to increase awareness about the issues and problems affecting local and national politics. It was carried out in co-operation with community and religious leaders, who were also involved in the political literacy campaign.

This phase was the active component of 'Educate the Electorate', during which students were able to display the highest level of political awareness by being actively involved and recommending a new form of political practice that gives pride of place to political issues.

It is very difficult to gauge how the project translated into actual voting behaviour by participants from the university and the two selected communities. However, there are two indicators of its impact on the electoral climate there. First, the turnout (85 per cent) of the teaching and administrative staff and students indicates renewed interest in the national election in the university. Given the country's passivity at previous elections, an 85 per cent turnout is remarkable. The mock election results even show that the candidates who came out top were precisely those who, in the opinion of the political analysts and social scientists, would obtain the votes of politically aware voters. Secondly, the spirit of initiative that the social science students showed in conducting the political literacy campaigns in the two communities demonstrates their commitment to the promotion of issue-based politics in the Philippines.

Portrait analysis and the game of *Bafa Bafa*: an approach to cultural sensitivity

National integration based on the principle of unity in diversity is crucial to the nation-building efforts of countries throughout the world. Elimination of cultural bias, stereotypes and discrimination against other cultures is necessary to create a society which does not deny any individual or group the right to self-determination, cultural integrity and peaceful co-existence. Thus in any country the task of evolving a national culture based on the principles of cultural understanding between the various sub-groups deserves the utmost consideration. It is only when members of the larger society develop a real understanding of their national culture that they can take pride in the value and dignity of its unique character, which is the country's essential contribution to mankind's common heritage.

To produce students with a profound sensitivity to cultural diversity, PNU has developed a programme with the main objectives of raising students' and future teachers' awareness of the diversity and relativity of cultures, developing in them respect for personality and cultural differences between individuals and groups, teaching them to

appreciate what is unique in their own culture and that of others, equipping future teachers with the knowledge, attitudes and skills necessary for them to promote intercultural understanding among their students, and devising new strategies and approaches to eliminate prejudice, stereotypes and racism.

Those involved in this programme, run by two social science teachers, are students specializing in Social Sciences/Values Education. They are also active members of PNU's UNESCO Club.

The teachers organized an activity called 'Portrait Analysis' in which the students were asked to describe and evaluate the actions of people in a picture. The students' responses brought out their prejudices and stereotyped ideas about certain groups of people. The purpose of the activity was to make the students aware of their own prejudices. The adjectives used to describe and evaluate certain types of behaviour of people and groups were written on the board and discussed by the class.

The students' responses were first analysed in the context of their own culture and then in the context in which the particular patterns of behaviour operate. The teachers guided the students to identify factors in the cultural setting that influence the formation of patterns of behaviour and values of a particular group of people. They also studied the cultures of different groups of people in the world with the aid of slides and films. Using this material, the students were asked to identify similarities and differences between cultures, emphasis being placed on the principles of cultural relativity.

The students then used these concepts to form cognitive structures or evolve their own frame of reference for viewing other people's cultures. The teacher conducted discussions and gave lectures on important principles and concepts about culture and society, the importance of knowing and appreciating one's own culture and that of others, the principles of cultural relativity, ethnocentrism and cultural diversity, and the analysis of factors that influence diversity and cultural differences between societies throughout the world.

The students then carried out a simulation to give them experience of the life of people from another culture. It was patterned on the game *Bafa Bafa*, which is used in intercultural studies in the United States of America. The students are divided into two groups. The teacher explains that each group will have its own rules for how they live. The members of the group are free to choose any name and symbol for it. They have the opportunity to visit the other group and

Eva-Kathrine Sørensen, aged 14 (Norway)

interact with the culture while they are there. However, they cannot ask members of the other group what their rules are. They have to interpret the symbols used for interaction, identify the character and values of the people and be ready to explain the way of life of their own group. When all the students have interacted with the other culture, the game stops and they share their experiences with all the others. Each group is given ample time to develop its own culture. Students can think of possible norms that people should follow in their own society, invent their own language – which may be in the form of gestures and other symbols – develop their own way of living and activities, determine the members' expectations as regards roles, etc., but their culture must be sufficiently unique for the other group to have some difficulty understanding it.

The teacher gives each group a few clues. The members of the first group only are told that they are fun-loving people and this is expressed in their traditions and rituals; they are highly religious and patriarchal; the society is traditional but with less reference to strict rules and laws; they are hospitable and can easily welcome strangers;

and the notion of private ownership is not firmly established in their society.

The members of the second group only are told that they are business-minded people and highly impersonal; trade and commerce is the dominant activity; rules and laws are strictly applied; society is egalitarian and modern; and private ownership is strongly emphasized.

After the game, the teacher asks the first group to describe the second group's culture and vice versa. This is intended to identify the perception that each group has of the other's culture. He then asks each group to confirm the image of its culture as it has been presented by the other. Each group must correct false impressions and describe the norms of its culture. Lastly, he explores the feelings that each participant had during his contact with the other culture. What feelings did they have? What problems did they encounter during their visit? How did they deal with the problem?

Human rights sensitivity workshop

The role of teacher-training institutions such as PNU is crucial to the success of human rights education in the Philippines. If the subject is satisfactorily taught there, graduates of teacher education will have a human rights perspective and a commitment to teaching human rights. When they enter the education system as teachers they are fully equipped to teach human rights in accordance with the provisions of Department of Education, Culture and Sports Order No. 61 entitled 'The Inclusion of the Study of Human Rights and Accompanying Responsibilities in the School Curricula'.

Recognizing the importance of human rights education, PNU has already taken several initiatives in this respect, such as the introduction into various courses of notions relating to human rights, and the organization of forums and symposia on the subject. The university's Research Centre has drawn up a 'human rights awareness scale' which has been used in several studies carried out in the university and by other bodies such as the Philippines Task Force Detainees, but much remains to be done. A study carried out by the Research Centre in 1990 called *Whither Human Rights Education?*, reveals that there is 'a lack of any co-ordinated and systematic mechanism for the introduction of human rights teaching in the PNU curriculum'. Some 52 per cent of those questioned evaluated their knowledge about human rights as minimal.

The university's Human Rights Group conducts a weekly human rights sensitivity workshop for PNU students, and for pupils and students from various primary and secondary schools. For the workshop to have a multiplier effect, spreading the knowledge acquired there is one of the conditions of taking part, so that the number of people involved in action for human rights can also expand.

The workshop is the first of a series, of graded difficulty, developed by the Human Rights Group to train young people who will be active in promoting, protecting and respecting human rights. The workshops use as a framework the 'human rights awareness scale', which identifies four different attitudes:

Submission and self-denial. Unconditional and uncriticial submission to violations of human rights.

Passivity/lack of interest. The individual is aware of human rights but there is a refusal or lack of interest to assert these rights out of fear or because of risk to oneself. There is an inability to relate to oneself human rights violations committed against others, or lack of understanding of the social, economic and political conditions giving rise to human rights violations.

Limited initiative. The individual exercises his human rights and prevents or seeks redress for their violation through commonly accepted ways, such as filing complaints to the proper authorities.

Militancy, independence, initiative. The individual defends human rights consciously, actively and independently, taking part in organized, collective efforts or intervening individually in cases which seem to him to call for action.

At the first level, the human rights workshop aims to enable participants to formulate a definition of human rights, identify different groups of rights in the Universal Declaration of Human Rights, recognize the existence of human rights violations, recognize that human rights are necessary to build a just and fulfilling society for all, and manifest a degree of commitment to promoting and protecting human rights.

Each workshop consists of about thirty students, a teacher (general organizer) and four or five student organizers.

The techniques used included the reflective method, cell group discussion, pictorial representation and articulation. The participants were divided into groups of five and given poster-sized paper and crayons. They were then asked to discuss and draw their knowledge,

perceptions and impressions on the basis of a number of questions. What is it to be human? What makes human beings different from animals? Describe how Filipinos as human beings live in their society today? The purpose of the activity is to determine the group's level by encouraging participants to express their views and knowledge, and to share their personal experience. The third question is of crucial importance as it links the debate on human rights to the Philippine setting. The participants can talk about their own situation during the debate, which gives them the chance to reflect on their own conditions of life.

The techniques used for assimilation and elaboration included lectures, the statement of problems and abstraction. The teacher identified the themes and salient points of the cell group's presentation and related them to the concept of human dignity and human rights. With regard to human dignity, he recalled the inherent characteristic of all human beings of acting to survive, develop their potential and blossom as individuals. He emphasized that all these elements are necessary to achieve a higher level of being.

Questions led to the description of the conditions specific to different groups such as workers, women, children, the urban poor, teachers and students. In their replies the students noted the marked marginalization of different sectors in society. On the basis of this discussion they were able to define the concept of human rights as both freedoms and demands which a human being, acting alone or in a group, uses to protect and enhance human dignity. This activity manifests the dynamism of human rights as a concept, derived and defined from the active participation of the people themselves in defining human rights as a function of their own context and not merely as another technical term that must be learned.

Another activity was 'Know My Rights'. First there was a brief talk on the Universal Declaration of Human Rights and then a film on its various articles. After this, the participants were asked to divide the articles of the declaration into political, civil, economic and socio-political rights, as they had been presented in the film. Some participants saw clearly that each group of rights was interconnected with the others, thus showing that they had an integrated notion of human rights.

For another activity, called 'Human Rights Struggle', a game was invented in the form of a race. The questions dealt with religious, cultural and gender prejudices, age biases and unequal opportunities based on social status. The purpose of the game was to make the

participants feel the joy of winning and the frustration of losing by using real-life indicators. The participants were first lined up and asked to take three or four steps forward or backward depending on their status in life. For example, women were asked take three steps backward while men were asked to move four steps forward. Children of peasants, labourers and teachers were asked to take ten steps backward while the children of lawyers and doctors were asked to take five steps forward. The game went on until some participants reached the finishing line. When the game was played with PNU students, no one reached the finish. Those who were at the back were asked to list the factors which might have contributed to their situation. Sex, age, social class and religious affiliation in particular were identified as factors which could cause constraints in the exercise of political, economic, sociocultural and civil rights. The participants were then asked to conceptualize human rights violations. They were asked to cite persons and entities which were violating their rights. It was interesting that even if the dominant perspective used by human rights activists was the legalistic perspective, which implied the sole responsibility of the state to promote, respect and protect human rights, the participants believed that other non-governmental bodies – left- or right-wing groupings, for example – were violating their rights and therefore were accountable. Multinational companies, the World Bank and the International Monetary Fund were mentioned in their answers, and questions on this subject brought out matters such as foreign debt, the flight of capital and the exploitation of resources. The activity showed the emergence in the participants of a 'Third World' consciousness. It also brought out the fact that the view of human rights varies from one country to another and within a single country.

Lastly, an action planning activity sought to help participants to develop practical plans of action ranging from personal struggle to organized defence of human rights. Those who advocated personal initiatives mentioned institutionalized means of redressing grievances, such as lodging complaints with the authorities and verbal confrontation. Those who opted for an organized struggle joined the university's Human Rights Group, which addresses social issues and seeks by non-violent means to articulate grievances and promote the protection of human rights.

The workshop participants were asked to answer the questions in the 'human rights awareness scale'. When measured, their awareness level reached 3 or 4, which is quite high. There is reason to

believe that the scale provides the most objective measure of the workshop's success. However, the participants consider that a qualitative evaluation is likewise significant. Thus, when former participants, now teaching in either state or private schools, ask the group to help them organize sensitivity workshops in their schools, it must be seen as an indication of a real interest in human rights education. A number of former participants have taken such an initiative. The Human Rights Group considers this to be a remarkable contribution to the development of the human rights movement and human rights education in the Philippines.

To assess the workshop's impact on participants and explore ways of improving its future organization, the participants were asked to complete an evaluation sheet. The questionnaire dealt in particular with the activities they considered relevant, insignificant or boring; insights gained from the workshops; other things that they would like to know about human rights; and the special contributions they could make to the human rights movement in the Philippines. The replies, which were given orally (interviews) or in writing, were recorded and will be used as baseline data when a second-level workshop is organized.

Non-violent conflict-resolution: participation in the 'Salamin ng Bayan' project

Because they are extremely bureaucratic, government agencies in the Philippines are often regarded as synonymous with red tape, inefficiency and discourtesy. The negative image of government agencies and civil servants can be attributed to the difficulties encountered by the public in their transactions with these agencies, and to red tape and the rigidity of the bureaucratic structure in tackling people's problems. There is obviously a gulf between the public perception of government officials and the government personnel's perception of the public's attitudes towards them. This may give rise to conflicts between public servants and the people they are supposed to serve.

Both the government and non-governmental institutions have sought to correct this situation. The Republic Act No. 6713, also known as the 'Code of Conduct and Ethical Standards for Government Employees and Officials', sets out guidelines for the behaviour of government employees and officials in the exercise of their duties. To monitor government personnel's performance, an

annual survey on the degree of compliance with its provisions is sponsored by non-governmental organizations such as the Bishops Businessmen's Conference of the Philippines (BBC), the National Coalition for Transparency (NTC), the Catholic Educational Association of the Philippines (CEAP) and the Philippine Association of Collegiate Schools of Business (PACSE). This project, known as 'Salamin ng Bayan' (Mirror of the Nation) is only one of the worthwhile efforts made by these institutions to promote a better image of the public servant and, at the same time, prevent corruption in the government.

Aware of the relevance of such initiatives, PNU plays an active part in the project. The university, the only public teacher-training, state-funded school to participate, and the collegiate business schools in Manila were asked to form a research group composed of between thirty and thirty-five students. The task of the group was to assess the degree of compliance of government agencies and their employees and officials with the provisions of Republic Act 6713. Participation in the 'Salamin ng Bayan' project is now one of the university's major activities for education for democracy and for peaceful, non-violent conflict-resolution. It gives students experience in democracy through their active involvement in maintaining an honest and efficient government by creative, peaceful and realistic means.

To examine in detail the effective implementation of Republic Act 6713, the group undertook some preliminary research, analysing the structure and function of a government agency (the Government Service Insurance System (GSIS) was chosen as the target agency) and studying the volume of transactions of each office, department or division. After identifying the observable problems and difficulties encountered by the public and by the government personnel, the students had to compare the public's impressions of the services provided with the perceptions of employees and officials, analyse them and come to initial conclusions about the performance of the GSIS officals and employees. Lastly, they had to discuss the information obtained within the framework of the project, try to apply it to promote better relations between the public and government employees and officials, and explore other ways of promoting an honest and efficient government.

During this phase of identifying the problem, political science students were asked to discuss their perceptions of government agencies and officials. They were then asked to analyse and assess the

various perceptions based on performance indicators they had developed. They were also encouraged to look at opinion polls and surveys about the performance of government officials. This activity revealed the unfavourable image of government personnel in the eyes of the general public.

Seeking to identify different ways of dealing with the problem, the students made various suggestions: participating in the institutionalized effort to promote transparency and prevent corruption in the government through the 'Salamin ng Bayan' project, documenting and filing complaints made to the Ombudsman regarding corruption and abuses, or resorting to unconventional means such as writing to interested groups and people or entering into discussions with government officials.

A study of GSIS was conducted by thirty-five students divided into four groups. They visited and inspected the agency and interviewed the public, employees and officials in the various departments.

Each group of students had two weeks to conduct its study. In the first week, the observation phase, they had to establish whether the indicators chosen for this phase were observable or not, i.e. the existence of a flow-chart for each transaction, the clear and comprehensible nature of the directions in the flow-chart, presence of bottlenecks, presence of an information officer, up-to-date labels and headings, and suitability of the physical arrangement of counters and offices.

During the second phase, when the students interviewed the public, employees and officials, they tried to elicit the impressions of the public about the services provided by the agency, the problems they perceived and actual complaints. This information was then checked against the points of view expressed by officials, who were also interviewed. The study showed that the public's impressions did not correspond with those of the employees and officials. For instance, when asked about the possible causes of bottlenecks, the public would speak of red tape and inefficient staff. The employees and officials, however, thought that the public themselves prolonged operations by not bringing all the necessary documents. The interview also made it possible to hear the points of view of the employees and officials about their own functions and duties, and the factors affecting performance, e.g. unnecessary paperwork, too many people required to authorize the processing of papers, shortages of staff and low morale due to lack of incentives.

After the actual survey, the students prepared a report which was presented to the Bishops Businessmen's Conference of the Philippines. The conference collated the reports of the different groups and institutions, and presented the findings to the organizations concerned. To develop a more responsible public service and better performance, awards were made to those government agencies which obtained a high rating. At the same time, the public was informed of the problems and difficulties encountered by the government employees and officials in the performance of their duties as public servants.

The students learned a great deal from their participation in the 'Salamin ng Bayan' project. The person in charge decided to make a qualitative assessment of the impact of the project by taking note of the students' individual records and reactions, and getting them to pool the experience and insights they had acquired. The students came to the conclusion that in any government agency, difficulties are created not only by the staff but also by centralization, which produces a rigid obedience to rules and thus stifles initiative; that the staff's economic rights and career prospects do not have sufficient institutional support; and that the orientations and cultures of both the public and government employees must be studied in order to formulate policies and systems which take these considerations into account.

The students also noted that Republic Act 6713 was still inadequate to solve the problem of administrative inefficiency. They recommended the development of feedback mechanisms, such as users writing to government authorities to express their opinions, suggestions and grievances, all of which were essential in a participatory democracy. Providing avenues for feedback and dialogue between the public and the government is a constructive, non-violent means of conflict-resolution.

At the end of the evaluation, the students who had taken part in the project were determined to make these initiatives known. They prepared a plan of action to give substance to these commitments so that they themselves could make an active contribution to promoting honest and efficient government.

6. Education for democracies: synthesis

The idea of democracy appears here in the plural because the aim is not to impose a Western model on the rest of the world but to give a name to a set of values that now forms a universal reference point – and this is something novel. In the words of Federico Mayor, 'it is a set of values that each country can appropriate in accordance with its own personality and cultural identity'.

It is vital to identify these moral and political values in the same way as it has been possible to identify human rights, i.e. universally, not in order to extend existing democratic systems to the rest of the world but in order to outline a specific ideal that should inspire and be a challenge to any political practice and any form of teaching. In this respect, it would be fair to say that all countries without exception are 'moving towards democracy'.

If, to some, democracy seems like the civilization of the supermarket, it is important to show that, on the contrary, it implies demanding social regimes, and political and economic groupings that restore responsibility, initiative and decision-making power to all members of the public. This set of values constitutes what is today conventionally called 'the culture of democracy'.

In order to have a clear view of the specific characteristics of this culture, the old and new forms of citizenship through which all men and women can exercise their capability for participation, creativity and responsibility will have to be elucidated. The school consequently appears as the place where the fate of this culture is to be decided. It is an awesome laboratory of ideas and one of the essential front lines of any democratization.

But in spite of a new awareness and numerous successful

Cromekessé Vincent Ouédraogo, aged 14 (Burkina Faso)

examples, such as those given in this book, the school is not yet such a place, since it often uncritically transmits a legacy of social, ethnic and religious discrimination and merely adapts young people to the world as it is – very undemocratic – instead of preparing them to live and to construct somewhat freer societies.

For the first time in history, democracy seems to be beginning to prevail everywhere, not as yet in practice but in people's minds, since there are not many states that still dare to oppose it openly. Of course, we must not succumb to naïve optimism, as the existing democracies are still very superficial and often democracies only in form. We are a long way from the ideal whereby authority is truly in the hands of the people. According to the classical institutional definition, a regime is democratic when it observes the separation of powers, respects civil liberties and upholds the public's participation in free elections.

Other characteristics can also be added which stem from those and which tend to identify democracy with the state based on law. We know, however, that these formal characteristics, necessary as they are, are not enough to ensure democracy, either in countries that have long experience of them – as it is often one political class that runs a country with the sole sanction of periodic elections – or *a fortiori* in countries that have just extricated themselves from authoritarian or totalitarian regimes. Everywhere, it is being found essential to develop a culture of democracy.

The new approach consists in defining the way in which democracy functions within civil society, i.e. in the whole of social life

and in the interaction of all social agents. This is the scene of the exercise of democratic life in the service of which a legitimate state operates. Emphasis has therefore happily shifted from the state towards civil society. This means not that the state is disregarded but that it is made relative to civil society and that the conditions are provided for its legitimacy, a democratic state being the institutional expression of the society it serves.

We can therefore define democratic society in a general way as a social, economic and political system that restores freedom and decision-making power to all social agents, recognizes as authoritative only those traditions and decisions that arise from institutionalized dialogue, and promotes initiative and example as principles of progress. In the last analysis, it amounts to respect for people and participation by the majority in various forms of citizenship.

Freedoms and human rights constitute the soul and the norm of any democratic society, involving respect for the dignity of every person at the physical, social and spiritual levels and the development of personal freedoms with their social and economic dimensions. There is thus one focus on respect and another on development, all power tending to appropriate initiatives to itself and disregard respect for the human person. A democratic society consists of all the driving forces that are striving to restore dignity and freedom systematically to the individuals and communities that make up a people. These forces are never guaranteed and have to be constantly renewed.

Effective dialogue, institutionalized everywhere, is the operating standard. It presupposes that all differences and all forms of opposition are taken into account and seeks the result of their interaction. Though the values mentioned above constitute the ethical norm, democratic society organizes itself in such a way that decisions are taken at the end of a process of dialogue that is everywhere institutionalized, not just at the level of the state authorities but also in neighbourhoods, places of work and schools and through involvement in any kind of association. This does not mean that everything has to be put to the vote, because the same competences are not shared by everyone, but it does imply that the most reasonable and most likely solution can emerge only from a dialogue between the partners concerned. This presupposes that there is a truth that everyone is seeking to reach, through a progressive process leading to 'the most reasonable solution'.

The idea of example and the principle of subsidiarity constitute the principle of democratic progress. 'The idea of example . . . should

show that, like human rights, democracy is indivisible. Democracy is a practice. Though based on values that can be transmitted, it is essentially a way of acting. It is by putting it into effect that we justify it; it is by making use of it that we give it legitimacy'.[1] The culture of democracy implies in fact that the values cited above can immediately generate initiatives on the part of anyone, acting alone or in association. The idea of example implies as a complement the general principle of subsidiarity, i.e. help granted to a person who, alone or in association, initiates action for the public good and particularly for the poorest. The purpose of this help is to give the person support without taking from him/her the freedom to plan and to act that is necessary to bring his/her undertaking to a successful conclusion. This help can be provided by a public or private body. As a general rule, the democratic state, apart from its primary function, which is to guarantee the smooth functioning of the law and institutions, should act in a subsidiary way so as to restore to individuals and communities all their capability for freedom and initiative.

Forms of citizenship. During the crisis of growth of the democracies, which is affecting not only those that are emerging or re-emerging here and there but also those stemming from a long tradition, we must develop what are called 'new forms of citizenship'. By this, we generally mean the development of participation by individuals and communities, in the general interest, extending beyond the forms provided by the state (elections, voting, the right to be elected) and public protests in the street or through the media. Under traditional democracy, the public is called upon periodically when there are elections or votes in the few countries where this practice exists in a permanent way. Apart from this formal expression, people are able to belong to trade unions or political associations and to express themselves through the means at their disposal, e.g. in the press, on radio and television, in the street or at the workplace. It is fair to say that this kind of basic formal citizenship has remained on the periphery of social life, since political life is still mostly in the hands of a few, either in state bodies or in those that prepare for political life (e.g. political parties).

The new forms of citizenship represent the development of civil society and are emerging within firms, in associations of a general kind (foremost among which are the ecological ones), in places where

1. Federico Mayor, in an address given to the Extra Municipal Human Rights Commission of the City of Paris, 29 April 1992.

consumers gather and in the home, in scientific associations, universities and schools. Generally, citizenship can be defined as the capacity for an individual to acknowledge basic ethical values, make choices and act in this respect with an awareness of belonging to an organized social body. This awareness extends from immediate citizenship (the neighbourhood or community) to global citizenship (the world heritage). Being a citizen means sharing, in a clear-sighted way, in several joint responsibilities, in which one participates by obtaining and providing information, by working, consuming, living, throwing away, joining associations, etc.

The example of environmental education is a telling one. Every individual, family and community gradually learns to buy, to throw away and to travel by fostering a sensible saving of energy and reduction of pollution and by eliminating to the greatest possible extent irreversible waste, i.e. resulting from the use of non-recyclable substances (solids, liquids or gases). The new citizen's ethic is much more than a 'bioethic' or respect for life. It is an 'ecoethic' or a regard for the cycles of which all action must be a part, even if this means restoring them, or establishing them if they are inadequate or non-existent. Defining these new forms of citizenship calls urgently for contributions from all the social sciences. They must be taught and experienced in the democratic laboratories that schools are.

Schools in the front line. Although democracy signifies government by the people, it is only genuine and meaningful if it gives schools the vital and pioneering task of spreading culture so as to educate citizens who are more aware than those of today.

A school is truly democratic, in conformity with the laws that establish it, only if it is 'a length ahead' of average society, if it is capable of presenting pupils and students with what is best in contemporary society and of preparing them at least for foreseeable changes. What must be avoided at all costs is for pupils and students to think that they are being educated for a life that is already known. To educate is to accustom pupils – from primary school to university and including all vocational schools – to the idea that they will always be on the edge of something they do not know. They must learn that the distinctive feature of human beings is that their lives are a ceaseless devising of new social relationships and new ways of living. They must get used to the fact that they will probably have to change jobs several times, constantly adapt to new means of communication, cope with new responsibilities and discover unknown worlds.

In this sense, the school is both a conservatory for culture and

cultures, and a place for testing ideas and making progress in democratization. It is a conservatory in the sense in which this fine word is used to mean a school of music, since it is the place where culture is 'conserved', just as fire is conserved by lighting torches and learning how to use them. It is a place for testing ideas in that it introduces pupils and students not only to works of art, literature and science, and to women and men to be admired, but also to the stupidity and tragic failures of today's world. It then shows what a front line is, and how one must learn to live there by selecting a specific place and skills so as to be actively involved in humanity's dialogue and struggle. Every discipline represents a front line where pupils and students will have to bring what they have learned into play, under fire from the stupidity or intelligence of someone else, now or later. As a conservatory, the school teaches the practice of these subjects; as a laboratory, it places pupils and students in a situation of systematic and responsible dialogue.

The UNESCO Associated Schools Project should once again prove to be an effective means of fulfilling this mission.

P. M.-B.

Appendix: World Plan of Action on Education for Human Rights and Democracy

(adopted by the International Congress on Education for Human Rights and Democracy, Montreal, Canada, 8–11 March 1993)

Introduction

Who?

The World Plan of Action is addressed, among others, to: individuals, families, group and communities, educators, teaching institutions and their boards, students, young people, the media, employers and unions, popular movements, political parties, parliamentarians, public officials, national and international non-governmental organizations, all multilateral and intergovernmental organizations, the United Nations Organization, in particular its Centre for Human Rights, specialized institutions of the United Nations system, in particular UNESCO, and states.

The advocates of this Plan come from all sectors of society. It is addressed to victims of human rights violations and defenders of human rights and democracy as well as decision-makers.

The Plan is not a comprehensive strategy for formal and informal education. It is more a framework of action which will be tailored and executed by various participants. These participants are better qualified to adjust the implementation of the Plan in accordance with their priorities, resources and particular circumstances. The Plan will therefore depend on all actors including grass-roots education workers in villages, refugee camps, barrios, inner cities and war zones throughout the world.

The Plan conceives of education in its broadest sense, among all age, gender, class, ethnic, national, religious and linguistic groups and in all sectors of society. It takes a global view of education, through strategies for learning in formal and non-formal settings and including popular and adult education, education in the family, out-of-school education of youth, education of specialized groups and education in difficult situations.

What?

The Plan of Action calls for a global mobilization of energies and resources, from the family to the United Nations, to educate individuals and groups about human rights so that conduct leading to a denial of rights will be changed, all rights will be respected and civil society will be transformed into a peaceful and participatory model. Learning is not an end in itself but rather the means of eliminating violations of human rights and building a culture of peace based on democracy, development, tolerance and mutual respect.

The Plan is based on the body of international human rights and humanitarian law. Human rights are seen in this Plan as universal and indivisible.

As a forward-looking strategy this Plan builds on, *inter alia,* the 1974 'Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms' and the recommendations which emerged from the UNESCO International Congress on the Teaching of Human Rights in Vienna in 1978, the UNESCO International Congress on Human Rights Teaching, Information and Documentation in Malta in 1987 and the International Forum on Education for Democracy in Tunis in December 1992.

The Plan conceives of human rights in their broadest sense to include, *inter alia,* learning about tolerance and acceptance of others, solidarity, participatory citizenship and the importance of building mutual respect and understanding.

Why?

The context of the Plan of Action must be seen as one of alarm and urgency. Certainly, the Cold War has come to a close, walls have come down and some dictators have been deposed. Yet the last decade of the twentieth century is experiencing the recurrence of the most serious human rights violations, caused by the rise of nationalism, racism, xenophobia, sexism and religious intolerance. These recurrences have led to the most abhorrent forms of ethnic cleansing including the systematic rape of women, exploitation, neglect and abuse of children and concerted violence against foreigners, refugees, displaced persons, minorities, indigenous peoples and other vulnerable groups.

Notwithstanding the dissolution of authoritarian regimes and the formation of emerging democracies worldwide over the last years, new forms of autocracy have also emerged. An alarming rise of racism, various forms of extremism and religious fanaticism and the dangerous instability of some post-authoritarian states are noted. No less disturbing for the protection of human rights are the threats stemming from environmental degradation, from new biomedical technologies and from the scourge of HIV/AIDS.

Education for human rights in a changing world is the thrust of this Plan of Action. It should be participatory and operational, creative, innovative and

empowering at all levels of civil society. The rise of nationalism and intolerance mentioned above calls for special and anticipatory educational strategies aimed at preventing the outbreak of violent conflicts and the related human rights violations. Incremental changes can no longer be considered satisfactory. Education should aim to nurture democratic values, sustain impulses for democratization and promote societal transformation based upon human rights and democracy.

The Plan of Action takes into consideration the development of human rights norms and the establishment of mechanisms for the promotion and protection of human rights at national, regional and international levels.

A key challenge for the future is to enhance the universality of human rights by rooting these rights in different cultural traditions. The effective exercise of human rights is also contingent upon the degree of responsibility by individuals towards the community.

When?

The World Plan of Action is intended to start immediately, working toward specific measurable objectives within a timetable laid down by the participants in the Plan. The observation of the fiftieth anniversary of the United Nations Organization in 1995 and of the Universal Declaration of Human Rights in 1998 can serve as the focus for activities, programmes and projects in human rights education and occasions for their assessment and dissemination. A series of events for sharing experiences and assessing results should be organized from the local community level up to and including the global level. Such sharing and assessment should be subject to a general overall review by the end of the decade for planning ongoing activities and programmes in the twenty-first century.

How?

In order for this Plan to succeed, the active participation of individual states is essential, wherever possible. The state should commit itself to defined targets for human rights education and awareness within governmental structures and institutions. The state should provide funding for initiatives which are generated nationally. The commitment of states to human rights education indicates the political will to build a sustainable democratic society. The quality of human rights education is in itself a manifestation of such a will now and for the future. The initiatives of states in this field provide a basis for assessment. In this context, it is important for states to accede to all human rights instruments.

The United Nations system, in particular UNESCO and the United Nations Centre for Human Rights, and a number of governmental and international governmental and non-governmental organizations have already begun to work in the area of education for human rights and democracy. This work should be considered an important part for the implementation of the Plan,

both as a point of departure and also a source of ideas, materials, experience and insight and it should be intensified. In particular, more emphasis should be given to projects for education for human rights and democracy under the United Nations Programme of Advisory Services and Technical Assistance in the Field of Human Rights. In this context the Plan could provide a frame for improved co-ordination of programmes of human rights education and democracy.

The following seven major strategies are proposed:

1. Development and distribution by UNESCO of *a standard form for planning, implementation and assessment* of the Plan. This will assist governmental and non-governmental organizations in the projection, co-ordination and review of various programmes, projects and activities to achieve the objectives of the World Plan of Action. UNESCO would keep a register of all initiatives undertaken in this framework communicated by the participants;
2. Development of active *national, regional and international networks* to produce material, curricula and programmes as well as to exchange methods and materials and develop 'best practice' approaches;
3. Access to *up-to-date information and documentation* and the availability of practical and inexpensive teaching materials;
4. Convening of regional and global *momentum-building conferences*;
5. Strengthening of the *United Nations Voluntary Fund for Advisory Services and Technical Assistance in the Field of Human Rights* and of the *UNESCO Voluntary Fund for the Development of the Knowledge of Human Rights through Education and Information* so that they can better support human rights education, information and documentation projects on a worldwide basis, including those of non-governmental organizations, as well as encouraging funding of such projects by other *public and private funding institutions and sources*;
6. Emphasis to be given to the *right to education and in particular human rights education* by the United Nations Commission on Human Rights and its monitoring mechanisms, the regional human rights commissions, as well as by the expert organs supervising the international human rights treaties and in particular the Committee on the Rights of the Child;
7. *A follow-up committee* to be established by UNESCO, in consultation with the United Nations Centre for Human Rights, will disseminate the Plan, receive relevant communications and follow-up and monitor the implementation of the Plan.

The Plan emphasizes that learning is intended to encompass the concepts that knowledge must lead to action, that access to knowledge should be empowering, that learning is a participatory process and that the learner is also the teacher and vice versa. The methodology of education for human rights and democracy should be respectful of the rights of the learner and democratic in its organization and functioning.

This Plan calls for methods which will reach the widest number of individuals most effectively, such as the use of the mass media, the training of

trainers, the mobilization of popular movements and the possibility of establishing a worldwide television and radio network under the auspices of the United Nations.

Objectives

The Plan strives to:

1. make information available about human rights norms and instruments as well as recourse procedures and mechanisms against violations at the national, regional and international levels. Special efforts should be made to ensure that this information reaches young people;
2. assist learners to understand the connections between economic conditions and access to rights and encourage educators to support strategies for change that are non-violent and democratic;
3. increase the awareness of educators in all sectors and at all levels of the benefits of co-operation and co-ordination through networking and to assist them in building human rights education networks;
4. encourage governments and the international community to provide and foster a culture of peace based on human rights;
5. make human rights and the national, regional and international instruments that guarantee such rights more widely known.

Main lines of action

The ultimate purpose of the Plan is to create a culture of human rights and to develop democratic societies that enable individuals and groups to solve their disagreements and conflicts by the use of non-violent methods.

The challenge of making education for human rights and democracy effective and comprehensive worldwide will require:

1. The identification of the most appropriate target groups so as to ensure rapid and effective implementation;
2. A focus on educational support where it is most needed and most empowering and ensuring that projects are suitable for potential users;
3. The encouragement and development of initiatives which mobilize people and which utilize innovative methodology;
4. The process of human rights education and training with the participation of target groups must be viewed as an exercise in democracy. This can be done by practising the principle of equality and by developing participatory and inclusive learning contexts and curricula in response to the real needs of people. Educational processes and methodologies must be models for what the Plan wishes to achieve in society as a whole. It is also imperative that learning programmes include approaches which assist people to understand and analyse their relations with power as well as with leadership styles and abuses;
5. The development of pedagogic research into the various aspects of educa-

tion for human rights and democracy, taking account especially of present changes;

6. The systematic revision of school textbooks with a view to eliminating xenophobic, racist, sexist and other stereotypes;
7. The building of practical relationships or networks among individuals, educators, groups and institutions in particular through meetings and bilateral and multilateral collaboration;
8. The strengthening of the commitment to identify and increase resources for education for human rights and democracy at national, regional and international levels. It is essential that the action of NGOs is not impeded;
9. Special attention should be given to the design of cost-effective and sustainable educational programmes;
10. A global commitment to increase resources for education for human rights and democracy as well as earmarking funds in development projects for this purpose.

Levels of action

The following levels of action should be emphasized:

Teaching Human Rights and Democracy
in the Curricula at All Levels of the School System

Aim: To build an integral and broad-based curriculum that is both pervasive across subject disciplines and taught as a separate subject so that human rights and democracy education is dealt with repeatedly throughout a person's basic education. The theme of rights, responsibilities and democratic processes should also be woven into all or most topics of study and included in the values aimed at in school life and in the process of socialization.

The focus should be on:

(i) pre-primary;
(ii) primary;
(iii) secondary and vocational training;
(iv) post-secondary – colleges and universities;
(v) teacher training/education;
(vi) teachers' organizations and unions;
(vii) school boards and other levels of education administration;
(viii) parents' organizations.

Education for Human Rights and Democracy
in a Non-formal Setting

Aims: To involve groups of adults and young people, including those not attending school, in out-of-school education, through their families, their professional associations, workplaces, institutions, groupings, etc. Programmes

will aim at increasing the awareness of individuals in both formal and informal groups to their rights and to their responsibilities and to their full participation throughout society. Special attention will be given to reach all women whatever their current level of participation in public life.

To achieve this aim, education for human rights and democracy will take place in specific settings and focus on certain groups including:

(i) workplace (unions, employers);
(ii) professional associations;
(iii) religious and cultural organizations;
(iv) youth, including through leisure and sports clubs;
(v) UNESCO Clubs, Centres and Associations;
(vi) groups which are less exposed to public life (for example, people living in rural or remote areas);
(vii) groups working specifically on literacy, advocacy and assisting those living in extreme poverty;
(viii) security, army, police and prison personnel, etc.;
(ix) public officials and decision-makers;
(x) judges and lawyers and others working in the administration of justice;
(xi) media personnel;
(xii) medical doctors, health professionals and scientists including those engaged in biological research.

Education for Human Rights and Democracy
in Specific Contexts and Difficult Situations

Aim: To direct efforts to provide appropriate information and education to people in difficult situations where their rights are endangered.

In addition to the proposed Objectives (1) and (2) above, attention should be paid to vulnerable groups as well as to potential and actual violators with a view to preventing abuse and to protecting the victims. The level of intervention for this education and protection will depend on:

A. The type of situation, such as

1. Armed conflicts of either an international or non-international character.
2. Internal tension, unrest, uprisings and state of emergency.
3. Periods of transition from dictatorship to democracy or of threats to democracy.
4. Foreign occupation.
5. Natural disasters.

B. The needs of specific groups, such as

1. Women.
2. Children.
3. Indigenous peoples.
4. Refugees and internally displaced persons.
5. Political prisoners.
6. Minorities.

7. Migrant workers.
8. Disabled persons.
9. Persons with HIV/AIDS.

It is to be noted that the early adoption of the United Nations draft declaration relating to the rights and responsibilities of individuals and organs of society to promote and protect human rights would be a major contribution to the implementation of this aspect of the Plan.

Research, information and documentation

Given the essential role of research, information and documentation for the implementation of the Plan of Action and the United Nations Public Information Campaign for Human Rights, a major effort should be directed towards diversifying information resources, documentation and teaching and learning materials directed to meet the practical needs of teaching and training at different levels and for different audiences. It is equally important to strengthen existing national, regional and international information networks, to help build new ones where necessary and also to encourage the creation of local information and documentation centres so that suitable materials are collected and skills developed in gathering information and documentation through:

(i) inexpensive and easy access to up-to-date information;
(ii) simple computerization and search systems;
(iii) identification, creation and strengthening of national, regional and international research centres and clearing houses on human rights information;
(iv) encouragement to share information – South/South, East/West and North/South – serving both educators and documentalists of human rights and co-ordinated by a non-governmental organization active in the field of information;
(v) protection and security of information gathered by fact-finding missions, human rights education projects, etc.;
(vi) development of human rights media other than printed material that would include audiovisuals, transparencies, music, games, toys and other forms appropriate for reaching non-literate people and children. Means would have to be found to ensure the availability of such material in local languages;
(vii) support for research based on a global view of human rights, taking into account the close interdependence between human rights, development, democracy and environment.

The role of UNESCO is of particular importance in enhancing the quality of publications in the area of human rights education and for the best use and distribution of information, documentation and materials. Such activities would require *inter alia* the strengthening of the infrastructure of UNESCO and close co-operation with other documentation and information centres, including those of the United Nations system.

Obstacles to overcome

It is to be noted, in particular, that the success of the Plan depends on the understanding that planning at all levels must be appropriate when confronting problems such as:

(i) the absence of political will of certain partners;
(ii) the dangers of marginalization of the process internationally as well as intra-nationally;
(iii) the absence of target-group involvement in the development and use of material, processes and policies;
(iv) the potential use of unsuitable methodologies;
(v) the lack of training of many participants;
(vi) the insufficiency of co-ordination and co-operation between the national, regional and international levels;
(vii) the occasional tendency to confine human rights education to the legal profession;
(viii) the lack of a multidisciplinary approach;
(ix) the resistance to change provoked by new relationships based on human rights.

Conclusion

The challenge the World Plan of Action for Education on Human Rights and Democracy will have to meet is that of translating human rights, democracy and concepts of peace, of sustainable development and of international solidarity into social norms and behaviour. This is a challenge for humanity: to build a peaceful, democratic, prosperous and just world. Constant active education and learning is needed to meet such a challenge.

It is hoped that this Plan of Action will be implemented by committed nations, individuals, groups, every organ of society, and the international community at large, to ensure its full success for the benefit of present and future generations.