abrindo ESPAÇOS

Educação e Cultura para a Paz

Making Room:
Education and Culture for Peace

ENGLISH VERSION

UNESCO

INTRODUCTION

Several surveys being carried out by UNESCO in Brazil[2] point out that violence involving youths, whether as victims or as direct agents, has an oscillating behavior during the week, with aggression and crime rates tending to increase on weekends. On the other hand, other researches, also by UNESCO [3], emphasize youths' needs for places and equipment to play, practice sports, socialize, and express different forms of artistic creativity. They also draw attention to the relation between different dimensions of the non-citizen condition: disappointment with institutional apparatuses, discrimination, socio-political-economic exclusions, loss of collective ethical reference values, low self-esteem, and a tendency to get mixed up in violence, drugs, and vandalism.

Young people are the ones who most kill and die today, constituting the greatest contingent of people in prison. But in spite of this condition, from them come the most creative ideas and practices, which bring about proposals of new associative forms. Youths cannot go on being stigmatized, or be kept on the margin of society, or be approached as a problem, but rather as partners in the search for new solutions.

Taking into consideration its theoretical conceptual background, starting off from such researches, and reflecting the national concern with youths and violence, UNESCO presents a proposal that is apparently simple, but has a complex engineering: the opening of schools on weekends, with activities for youths, in areas with a high concentration of the population situated in the worst positions of the wealth distribution scale. But such an action is intended for the opening of many other spaces.

In the words of UNESCO Director General, Koïchiro Matsuura: "Economic misery and social injustice are, undoubtedly, at the deepest roots of certain manifestations of violence in schools. But these are not the only causes. They are certainly the consequence of a much more global crisis faced by innumerable contemporary societies: a crisis of values, a crisis of reference points, tensions regarding the unknown. Youths reproduce at school the violence and tensions of the outside world. The family, society as a whole, but also, and above all, the school are the places where these cultural values are transmitted. The school is, therefore, the place where new humanistic values can and must be transmitted and where they must flourish in classroom and school daily experiences. That is why UNESCO relentlessly

pleads for the widespread diffusion of human rights and for the transmission of values such as tolerance, non-violence, solidarity, and mutual respect, through the reorganization of school programs and contents."

Despite working in a variety of fields, UNESCO's sole mission is to construct peace, as stated in its Constitutional Act: "The purpose of the Organization is to contribute for peace and security, by stimulating cooperation among nations through education, sciences, and culture, aiming at promoting a universal respect for justice, for right and for human rights and basic freedom affirmed to the peoples of the world".

Human rights, democracy, citizenship, and development are interdependent and mutually reinforcing. In 1995, UNESCO Member States decided that the Organization should channel all its efforts and energy towards a culture of peace.

The culture of peace is intrinsically related to the prevention and non-violent resolution of conflicts. It is a culture based on tolerance, solidarity, and sharing on a daily basis. A culture that respects all individual rights – the principle of pluralism, that assures and supports the freedom of opinion – and that strives to prevent conflicts by solving them at their sources, which comprise new non-military threats to peace and security, such as exclusion, extreme poverty, and environment degradation. The culture of peace seeks to solve problems by means of dialogue, negotiation, and mediation, in order to render war and violence unfeasible.

Tolerance, democracy, and human rights – in other words, the observance of these rights and the respect for the fellow man – are "sacred" values to the culture of peace.

The culture of peace is a long-term initiative that must take into account the historical, political, economic, social, and cultural contexts of each human being. It is necessary to learn it, develop it, and put it into practice in the familiar, regional, or national daily life. It is an endless process.

This document describes a path for the construction of the Program MAKING ROOM: EDUCATION AND CULTURE FOR PEACE. It also includes UNESCO's institutional references, concepts for the construction of the Program, and chapters that substantiate the intended purposes as landmarks for the activities to be developed while opening schools and other spaces during weekends. All of this in order to collaborate in the construction of a culture of peace. In addition to this are references on how Brazilian youths live and think, and what they want, considering the set of researches promoted by UNESCO. And, finally, in chapter four, the Program is presented.

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I.

UNESCO and the construction of concepts/paths

1.1. Institutional references[*]

The history of UNESCO, an institution which has existed for more than half a century, has been characterized basically by an unending fight for democratization of the knowledge historically produced by humanity. Its scope of action, comprising the areas of Education, Sciences and Technology, Culture, Communication, Computers, and Social Development, indicates that by means of the diffusion of knowledge, humanity will be able to reach acceptable standards of human coexistence and solidarity. This conception and this perspective are in the origin of the constituent acts of the Organization dated from 1946, immediately following World War II.

This mission could not be fulfilled without the orienting guidelines of the policy of the Member States that integrate the Organization: the fight against ignorance and the universal access to all the knowledge available. This way, when UNESCO pursues today a culture of peace, it is soon perceived that the anchor of this search is education, for the achievement of peace presupposes, among others, the right to education. The hope to form truly democratic minds lies in education. After all, Art. 26 of the Universal Declaration of Human Rights, signed in 1948, states that every person has the right to education. The main objective of Education must have the objective of full development of the human personality and the strengthening of the respect for human rights and fundamental freedoms. It must promote comprehension, tolerance, and friendship among all nations and religious and racial groups.

However, the development of a culture of peace by means of a broad access to knowledge can only be achieved through an educational process that values the individual as a whole. Valuing of the individual, in turn, implies in recognizing the other, which cannot be a priori conceived as an object, which would be a form of colonialism. Moreover, "since solidarity is a form of knowledge that is obtained through the recognition of the other, the other can only be recognized as knowledge producer"[4], which means a deep respect to knowledge, intelligence, and culture of the people.

UNESCO has always been attentive to this guideline, continuously attempting to fill its education policies with a deep respect for the human being. The fundamentals of this approach are the enormous inequalities between nations, the high violence rates, and the persistence of different forms of discrimination. The idea of democratization of knowledge defended by UNESCO is tied to the emancipation and to self sustainable development of the different peoples and cultures in the whole world.

One of our challenges consists in rethinking education for the twenty-first century, identifying that education will be able to give the responses required to

make access universal and knowledge democratic.

To fulfill all of our hopes to have a new education for the next millenium, the Commission presided over by J. Delors reached the conclusion that education must be organized on the basis of four pillar-principles of knowledge: they are, respectively, Learning to Know, Learning to Live Together, Learning to Do, and Learning to Be. These paths to knowledge proposed by Delors's Report strictly possess a logical overlapping, so that it is not possible to think them about them separately. In practice, they interact, are interdependent, and are based on the concept of the individual's dialectic totality.

The pillars of knowledge have been characterized by Delors's Report in the following manner[5]:

Learning to Know: This type of learning is aimed mainly at dominating the instruments of knowledge. As knowledge is multiple and evolves at an unceasing pace, it is increasingly useless to try to know everything. Moreover, current times demand a general culture, whose acquisition could be facilitated by the appropriating a learning methodology. As Laurent Schwartz said, a truly complete spirit, nowadays, has the need for a vast general culture and for the possibility of working a certain number of subjects in-depth. From the beginning to the end of education, these two trends should be simultaneously cultivated . Hence the importance of the first years of education which, if successful, can transmit to people the power and the bases that make them continue to learn throughout their lives.

Learning to Do: Learning to know and learning to do are, to a large extent, undissociable. Learning to do is more connected to professional education. However, due to the transformations that are operating in the labor market, learning to do cannot continue to have the same meaning as preparing a certain person for a specific task. Technological advances are modifying qualifications. The purely physical tasks are being gradually substituted by more intellectual and more mental production tasks, such as the control of machines, for example. As machines become more intelligent, work becomes less 'physical'. Beyond technical and professional ability, the willingness for team work, the taste for risk, and the capacity to take initiatives constitute important factors in the market. In addition, the creation of the future demands a polyvalence, for which developing the ability to learn is vital[16].

Learning to Live Together: This is about one of the greatest challenges of education for the twenty-first century. According to Delors's Report, human history has always been conflicting. There are, however, new elements that enhance the danger and make clear the extraordinary potential for self-destruction created by humanity along the twentieth century. Will it be possible to conceive an education capable of avoiding conflicts or solving them in a pacific manner, by acquiring knowledge of others, of their cultures, and of their spirituality? Look at the current picture of violence in schools. How should it be fought? It is a hard task, says the Report, because human

5. Schwatz, L. L'enseignement Scientifique. Paris, Flamarion, 1993. Apud Delors, J. op. cit. p. 91.
6. Idem, p. 90 and following.

beings have a tendency to overestimate their qualities and those of the group they belong to, and to stimulate unfavorable prejudice regarding others. In the same way, the highly competitive environment which has taken over the countries aggravates the tension between the most favored ones and the poor ones. Education for competitiveness itself has contributed to intensify this tense situation due to a bad interpretation of the emulation idea. In order to reduce the risk, education must use two complementary paths – the progressive discovery and recognition of the other, and the participation in common projects (education for solidarity).

Learning to Be: Delors's Report not only reaffirms one of the main lines and principles of Faure's Report, but also enhances the importance of this postulate. Every human being must be prepared for intellectual autonomy and for a critical view of life, in order to be able to formulate his or her own value judgments, to develop the capacity to differentiate, and to act in different circumstances of life. Education has to provide everybody with intellectual powers and references that allow them to know the world which surrounds them, and act as responsible and fair agents. For that matter, it is essential to have a conception of human development that is aimed at the full achievement of people, from birth until death, being defined as a dialectic process that begins by the knowledge of oneself in order to open up, later, to a relation with others. In this sense, education is primarily an inward trip, whose stages correspond to the continuous maturing of the personality. It is urgent that this education conception be worked out by everyone, by the school, by the family, and by civil society, that are willing to explore and discover the rich potentials hidden inside each person.

The theoretic physicist Basarab Nicolescu, from the French Center of Scientific Research, when commenting on the pillars of knowledge of Delors's Report, wrote that:

"*Despite the wide diversity of educational systems from one country to another, the globalization of the challenges of our time leads to the globalization of education problems. The several disruptions hitting education in one or another country are simply symptoms of a single crack: the unbalance between the values and realities of a changing planetary life. Although there is not a miraculous recipe, there is a common questioning which should not be avoided if we really are to live in a more harmonious world.*" [7]

Nicolescu believes that the transdisciplinary approach can provide a significant contribution to the creation of a new kind of education. According to the transdisciplinary approach, notes Nicolescu, there is a trans-relation that connects the four pillars of the new education system, which has its origin in our very constitution as human beings. An education focused on the human being as a whole, and not only on one of its components.

The universal sharing of knowledge, Nicolescu goes on, cannot occur without the presence of a new tolerance, based on a transdisciplinary attitude, which implies putting into practice the trans-cultural, trans-religious, and trans-national view. Hence the direct and unquestionable relation between peace and trans-disciplines[8]. This means

* Report coordinated by Edgar Faure in 1972.
7. Nicolescu, Basarab. A Prática da Transdisciplinaridade. In: Educação e Transdisciplinaridade. Brasília, UNESCO, 2000, p. 54.
8. Idem, Ibidem.

that the pillars of knowledge proposed by Delors's Report need to be worked out in a transdisciplinary perspective which itself implies substantial changes in the pedagogic practice.

Undoubtedly, the part of Delors's Report which has drawn most attention is that which is dedicated to the fundamental learning named Pillars of Education. As of its publication, numerous public debates and discussions worldwide have been carried out, generally finding consensus and, why not mention, great enthusiasm.

It can even be said that today there is a worldwide discussion about the new foundations upon which the new education for the next millenium shall be constructed.

UNESCO, in turn, has sought to stimulate studies and reflections in this direction, by the awareness of the magnitude and importance of education in the paradigm transition period in which we seem to be living. Thus, in 1999, upon request by UNESCO, Edgar Morin proposed to express his ideas on fundamental problems for education in the next millenium. The result was the production of a remarkable text, already published in Brazil, entitled The Seven Types of Knowledge Necessary for the Education of the Future.

According to Morin, there are seven fundamental types of knowledge that education must have in the future in every society and in every culture, without exclusions or rejections, as per models and rules peculiar to each society and each culture[9].

The Seven Types of Knowledge Necessary for the Education of the Future:

Knowledge Blindnesses: the error and the illusion – it is amazing that education that is aimed at transmitting knowledge be blind as to human knowledge, its devices, illnesses, difficulties, tendencies to error and illusion, and not to worry about making known what is knowledge. The knowledge of knowledge is essential for fighting the tendency to error and illusion. Knowledge cannot be considered a ready-made tool. It is necessary to know the psychic and cultural tendencies that lead to error and illusion.

Principles of Pertaining Knowledge – the current supremacy of fragmented knowledge prevents from operating the link between the parts and the totality. Knowledge needs to apprehend fundamental global problems, in order to comprehend partial and local knowledge. Thus, it is necessary to teach the methods that allow the establishment of mutual relations and reciprocal influences between the parts and the whole in a complex world.

Teaching the Human Condition – the human being is, at the same time, physical, biological, psychic, cultural, social, and historic. This complex unit is treated by education in a disintegrated manner by disciplines. Education must make everyone aware of their common identity with all other human beings. Thus, the human condition should be an essential subject to all education. It is necessary to gather dispersed types of knowledge in the natural sciences, human sciences, literature, philosophy, in order to grasp an integrated view of the human condition.

8. Idem, Ibidem.
9. Morin, Edgar. Os Sete Saberes Necessários a Educação do Futuro. São Paulo, Cortez; Brasília, UNESCO, 2000.

Teaching Global Identity – the planetary destiny of the human species is another key-reality ignored by education. It is necessary to teach the history of the global era, which begins with the establishment of communication between all continents during the sixteenth century, and demonstrate how all the parts in the world became united without, however, concealing the oppression and domination that devastated humanity and which have not yet disappeared. It will be necessary to indicate the global crisis complex that marked the twentieth century, showing that all human beings share a common destiny.

Facing Uncertainties – education should include the teaching of uncertainties that emerged in the physical sciences, in the sciences of biological evolution, and in the historical sciences. It would be necessary to teach strategy principles that would allow the facing of the unforeseen, the unexpected, and uncertainty. Letting go of the determinist conceptions of human history, which were believed to be capable of predicting our future, and studying the great events and disasters of our century might stimulate educators and prepare minds to expect the unexpected, to face it.

Teaching Understanding – teaching understanding is non-existent in today's education. The planet needs reciprocal understanding in all senses. Teaching and learning understanding requires a change in mentality. This shall be the task for future education. Hence the need to study incomprehension from its roots, modalities, and effects such as, for instance, the causes of racism, xenophobia, and despise. The teaching of understanding will be the base for a culture of peace.

The Human Gender Ethics – education must conduct "anthropo-ethics", taking into account the three-dimensional character of the human condition, which is individual/society/species. The individual/species ethics requires mutual control of society by the individual and of the individual by society, that is, democracy. This type of educational view leads to global citizenship. However, ethics cannot be taught by means of moral lessons. Its teaching must comprise the joint development of individual autonomy, community participation, and the consciousness of belonging to the human species. Education must allow and foster the development of a Mother-Earth consciousness due to the very common destiny of us all.

These principles provide solid bases for the construction of a new education for the next century, without which we can hardly achieve our ideals of peace and human solidarity. However, we need to think about making them concrete in the life of each Brazilian citizen, especially youths.

In the Report of the Worldwide Commission for Culture and Development, Javier Pérez de Cuéllar (UNESCO, 1997) warns that culture shapes all of our thinking, imagination, and behavior. It is, at the same time, the vehicle of transmission of social behavior, a dynamic source of transformation, creativity, freedom, and awakening of innovation opportunities. Both for groups and for society, culture represents energy, inspiration, autonomy and qualification, knowledge, and awareness of diversity.

In the same way that the construction of peace and the consolidation of

democratic values form an indivisible set of objectives, it is not possible to conceive a separation between political and economic rights and social and cultural rights.

Another important document is the International Letter of Physical Education and Sports, adopted by the UNESCO General Conference of 1978, according to which:

• Every human being has the basic right of access to physical education and sports. The freedom to develop physical, intellectual, and moral capacities through physical education and sports must be assured both within the scope of the educational system and in other areas of social life.

• Everyone must have the opportunity of practicing physical education and sports, according to their national traditions. Special opportunities should be provided to youths, pre-school children, the elderly and people with special needs.

• Physical education must develop capacities, will power, and self-discipline in every human being as an integrated member of society by establishing relations with other curricular components, fulfilling its personal needs and characteristics, as well as meeting the conditions of each country.

• Qualified personnel and sufficient facilities and equipment must be assured for a safe participation both in the school and outside of it.

• Sports in general must be protected against any abuse. The dangers of violence, doping, and commercial excesses go against their moral values, image, and prestige, perverting their nature, and changing their educative and health-promoting functions.

Related to physical education, sports, and other areas of the curricula is the International Letter of Education for Leisure (1978), which declared leisure to be a basic right to human beings. Regarding education, this document pointed out that:

• Education for leisure plays an important role in reducing differences in leisure conditions and in guaranteeing equality of opportunities and resources.

• The goal of the education for leisure is to help students achieve a desirable quality of life through leisure. This can be accomplished by the development and promotion of values, attitudes, knowledge, and aptitudes of leisure through personal, social, physical, emotional, and intellectual development.

• Among the goals of leisure education in the community are the development of individual and group capacity to improve the quality of life through leisure, and to expand self-managed organization. Another goal is the work with community groups to minimize difficulties and optimize the access to leisure services and the promotion of lifetime learning as a feasible goal.

From such institutional references , the concepts upon which the construction of the Program is based are presented in the following topic.[10]

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10. Among other references by UNESCO to the work with youths, there is the UCJ/3/99: Estrategia de la acción de la UNESCO con y para los jóvenes, from the Unidad de Coordinación de la Juventud (UCJ) and the UNESCO Information Kit: Acting with and for Youth. The 29th General Conference, of November of 1996, which reaffirms the priority of the theme Youth for UNESCO. With the constitution of the Youth Coordination Unit (UCJ, in May of 1998, "UNESCO General Direction redefined the approach and strengthened the actions of the Organization in favor of youth". The external Evaluation of UNESCO's Youth Activities, 1994 to 1997, presented at the May 1999 session of the Executive Board, included a certain number of concrete recommendations to reinforce the programs in this field. The evaluation report recommended in particular that: " Politicians and all members of civil society governance must be encouraged to develop comprehensive youth policies for their Member States, in dialogue and consultation with young people. Youth Ministries need to have more status and support" (extracted from the Document 156 EX/45, April 1, 1999, "Evaluation of UNESCO's Youth Activities 1994-1997 and Proposals for a new UNESCO Strategy on Youth").

1.2. Concepts for the construction of a Program with youths:

In order to discuss how education, culture, arts, and sports can be instruments that contribute to fight violence, it is necessary to think over some concepts. The first of them is citizenship.

Citizenship is the most used word to describe a set of rights and duties possessed by citizens. Citizenship generally means a series of human and social rights.

The concept brings with it an ethical accent, the recognition of the "right to have rights" (an expression by Hanna Arendt). It points towards "respect, rights, and dignity"[11]. Various types of self-fed citizenship can be recognized, such as civil citizenship, emphasizing the laws that regulate rights and duties; political citizenship, or the right to vote and be voted, and social citizenship. Under such citizenship, all individuals would have guaranteed the right to economic and social security, such as education and health ; basic rights to solve cultural disadvantages imposed by class fragmentation that would contribute to a more just civilization. Reference is made to other forms of citizenship on the threshold of the nineteenth century, such as, for example, 'cultural citizenship', or the right of everyone to participate in the production and to have access to civilization's cultural heritage. Through cultural citizenship, the diversity of artistic-cultural languages, the ways of being in the world, and the right of an ethnical-cultural group are recognized. For instance, having one's own references, or those of one's ancestors, not necessarily in agreement with the average. Citizenship, in its multiple references, refers to 'broad and democratic participation'.

And maybe the most fundamental concept when talking about citizenship is the concept of **participation**, which is confused with social citizenship, when it is actually a process that enhances the latter, suggesting mobilization, and having a voice and place in the decision-making system of different social spheres, aiming at an active position in production, management, and the use of goods produced by society.

Participation presupposes education: the fight against ignorance and the universalization of the access by everyone to the knowledge available.

Beyond **education** there is still the broad participation issue in society, with access to cultural goods and services, besides sports.

A permanent educational policy, for all throughout life, is an indispensable condition for the universalization of citizenship that will characterize the twenty-first century.

In this scenario of social inequality, with an excluding and income concentration economic development model that enhances the inequalities, it is essential, as already emphasized in this document, to conceive an education that contemplates future challenges.

From this perspective, education can be seen as a cohesion factor, taking into consideration the diversity of individuals and human groups and, therefore, not continuing to be a social exclusion factor. After all, beyond the multiplicity of individual talents, education is confronted with the richness of cultural expressions of various groups that compose society.

This way, education's main goal is human development, considering that

11. Fraser, Nancy, and Gordon, Linda "Civil Citizenship against Social Citizenship" In Steenbergen, Bart van. The Condition of Citizenship. London: Sage 1994: 90.
12. This classification of citizenship types was first formulated by Marchall in 1949. In Steerbergen, Bart van. The Condition of Citizenship. London: Sage. 1994.

man is still unfinished: it has the permanent mission of contributing to the improvement of people in the dimensions of ethics solidarity.

To educate is to allow full development and, therefore, any education project undoubtedly contributes to the end of violence.

"*UNESCO's International Commission on Education states that a century so intensely marked by excitement and violence, either due to economic and scientific advances – these, by the way, unequally shared –at the dawn of a new century, whose closeness leaves us between anguish and hope, demands that all those responsible for education be attentive to its purposes and means. The Commission considers the educational policies a permanent process of enrichment of knowledge, of know-how but also, and maybe most importantly, as a privileged path to constructing people, relations between individuals, groups, and nations.*" [13]

Another basic concept regards the full development of youth and the idea of youth protagonism. "Youths want to belong, want to participate, but also want to be individuals of their own history and development process. Youth protagonism, in this sense, means recognizing youths as subjects of their own development process, recognizing them as complete subjects capable of constructing their history and their life from equal opportunities of access and concrete conditions of participation and expression. Youth protagonism, can be understood as full participation, listening to youths' opinions in all the senses, since the drawing up of the Programs where youths are the main focus. The expression protagonist is borrowed from the theater, the arts, where the protagonist is the main actor, the character who dominates the scene, who innovates, for whom the script is allowed to be changed, he or she is allowed to create during the scene" [14].

13. Werthein, Jorge, in Juventude, Violência e Cidadania, UNESCO, 2000.
14. Noleto, Marlova Jovchelovitch, in paper produced for the National Conference on Education, UNESCO, 2000, Brasília.

2.

How Brazilian Youths Live and Think, and What They Want

2.1. UNESCO/Brazil Researches With and on Youths, Violence, and Citizenship:

The researches carried out by UNESCO on youth (see footnote 2) demonstrate that one of the main desires of youths and, in particular, of youths in poor areas is to belong, to be part of a social group, to be partners in licit acts and to feel like a family. Forming gangs partly fulfills the desire to belong. Another data identified in the research is the lack of opportunities and access to cultural goods, sports, life in society, which ends up perpetuating exclusion.

Social exclusion is a recurrent theme in all of UNESCO's researches. Youths and, in particular, youths of popular classes report on the precariousness of public services and living conditions, the lack of job and leisure opportunities, and the restricted perspectives of social mobility as potential motives for violent actions. Exclusion involves the privation or denial of the very human condition, where citizens have the possibility of an autonomous life.

In several fronts, it was observed that youths reveal their anxiety regarding the **job market**, and they study in order to achieve a profession, as well as due to the lack of occupational opportunities.

According to youths statements, the arts, sports, education, and culture appear as a counterpoint, as strategic elements for the redefinition of violence, as a construction of alternative channels of expression, as a space to be explored, without denying them the means of expressing and discharging their feelings of indignation, protests, and positive affirmation of their identities.

However, art and culture cannot be understood as accessories or instruments, but rather be defended as rights and as values of social construction capable of transforming violent values into humanistic ones. If we understand the central role of the cultural policy in the process of humanization of current social models and in the collective construction of some forms of sociability, stimulating creativity in the diversity and non-excluding socio-economic development, this role of producing palliative activities to reduce violence does not applied. It is not the cultural activities that change the way society produces its value and symbolic exchanges, but the understanding, the position, and the importance that society grants to ethical and democratic values and the sensitivity that it demonstrates towards its own modes of cultural and symbolic production.

Physical violence against youths is many times the consequence of a process of social exclusion and results in a generalized feeling of vulnerability, in view of the perception of insecurity in living conditions, in the loss of the awareness of the value of life. The concrete risk and the contact with a violent death create an environment of uncertainty and insecurity that hinders learning and experiencing concepts such as freedom, solidarity, justice, and equality, essential for the construction of citizenship.

The exclusion of youths can also be seen in the lack of spaces for the devel-

opment of cultural activities and other spaces for the performance of youth protagonism, which, in general, contributes to the generation of daily violence situations. Therefore, factors such as social and racial discrimination, socio-economic and institutional exclusion, the lack of work opportunities, the lack of access to leisure and to cultural development, and the difficulties faced by youths in their daily lives must be treated with the same attention that societies dedicate, for example, to physical violence itself.

With such scarcity of alternatives for youths and with the increasing loss of trust in the institutions, the school, the family, and the Church, in all their forms, take on essential roles as means for the reconstruction of citizenship.

In this scenario, opportunities of access to education, culture, and sports are basic. *Mapa da Violência* II[15] (Map of Violence II) demonstrates that the great majority of youths' violent deaths – and youths are the ones who most kill and die – happen on weekends. Other works point out to a demand by the same youths for places and equipment perform playful, recreational, and sports activities, spaces for socialization and manifestation of artistic creativity in its various expressions. Attention is also drawn to the relation between dimensions of the non-citizen condition and the loss of collective ethical reference values, as well as low self-esteem.

The researches carried out by UNESCO show that the great majority of youths' violent deaths happen on weekends due to the lack of leisure, ofactivity, of occupation, and to the already mentioned social exclusion.

It is necessary to transform culture and sports in allied and valuable tools in the process of a new form of social coexistence, where the social bonds, solidarity, and the identity between individuals operate in a positive manner.

15. Waiselfisz, Julio Jacobo. Mapa da violência II: os jovens do Brasil. Brasília, 2000, UNESCO.

3.

Constructing the Program

3.1. Making Room: Education and Culture for Peace:

The Program "Making Room: Education and Culture for Peace" is included in UNESCO's broader field of action, towards a culture of peace and education for all throughout life, the fight to eradicate poverty, and the construction of a new school for the twenty-first century, in which the school is a function-school and not a location-school, as has already been described.

The Program is also supported, as has already been mentioned, by the series of researches promoted by UNESCO on youth, violence, and citizenship. Such researches also indicate the lack of access and opportunities, especially to culture, sports, and leisure. But, contradicting the current perspective, they also point out youths' desire to participate, as long as they feel like citizens.

UNESCO advocates a strategy through a National Program of opening schools on weekends and offering alternative spaces that can attract youths, contributing to revert the situation of violence and to construct spaces for citizenship. Such strategy is conceived from the observation made by UNESCO of successful experiences in the United States, France, Spain, and other countries with similar programs and where the work with youths in the artistic, cultural, and sports dimensions constituted an excellent way of preventing violence. A research carried out by the Inter-American Development Bank shows that the most successful programs are those generally managed at the local level, and involving partners from all the sectors of society, such as companies, public institutions, community organizations, the police, and the judicial system. Another characteristic identified is that each situation is analyzed and diagnosed individually in each community, and the evaluations and criticisms are made with the objective of elaborating strategies adjusted to each type of problem.

The importance of civil society's participation in the new concepts of public and social administration should also be emphasized. Studies by the World Bank on the fight against poverty provide clear and consistent evidence that, any project for social development and fight against poverty that includes the participation of the community presents significantly better results than projects that are implemented based on vertical hierarchy structures (The World Bank participation Source Book – World Bank, 1996).

" *the community school has appeared at critical moments of several countries' history, with different characteristics: in England, during the Industrial Revolution, in the revolutionary Mexico of the 1920s, in Mustafá Kemal's Turkey, and in many others. In the United States, during the Great Depression and World War II, a movement proposed to replace the progressive school, centered in the student, by the community school, that the needs of the community, in order to make education more significant and*

the school, a more useful social institution. As on a two-way road, the community supported the school and the school rendered several services to it. Even after the War, numerous school districts continued to develop such projects. One of the preferred areas of performance was leisure, sports, and physical education. The school facilities were opened to the community, also during vacations and on weekends, and several activities were held, among which were those related to other social sectors, such as health and culture. Sports, in particular, were used as a way of fighting increasing youth delinquency (in certain areas, also child delinquency). Its educational role was once emphasized by a teacher: " When you give a boy a ball, you give him a route and a direction". Thus, more than a form of idle time occupation, sports served to develop values, attitudes, and behaviors that implied respecting the rights of others and being aware of one's own rights (Gomes, 1977)"[16].

The Program has three focuses:
* **Youths**
* **Schools**
* **Communities**

The Program foresees the opening of spaces – the school being the privileged and priority space, but not the only one – on weekends, to offer opportunities of access to culture, sports, arts, leisure, for youths in situations of social vulnerability.

The idea is to benefit those youths whose families are in the worst positions in the wealth distribution scale. Working with youths also means contemplating, in a preventive manner, children by offering them the possibility of attending some of the weekend activitie.

The work with youths has, at the same time, a preventive and a transforming character, and is aimed at modifying the relations youth-school, youth-youth, youth-community, by keeping them in activities during weekends and offering them new opportunities to have access to arts, culture, sports, and leisure.

Likewise, we will involve the community and families, benefiting the individual in question and taking into account all the social aspects involved.

3.2 Pillars for the Construction of the Program:

Some issues are basic to guarantee the Program's success. The first step consists in a previous contact made by UNESCO with the State or Municipal Government. From then on, the necessary management for the beginning of the Program is made. Once it is determined how the program will be implemented, its coordination is established. This coordination will involve the secretariats or managing agencies related to the state or municipal program (Secretariats of Education, Culture, Social Assistance, Sports, and others). There must be a pedagogic coordination from the Secretariat of Education, for the school is one of the focuses of the program. In places where UNESCO has a regional office, it will also participate in the coordination.

16. Gomes, Candido Alberto in "Dos valores proclamados aos valores vividos: traduzindo em atos, princípios das Nações Unidas e da UNESCO para projetos escolares e políticas educacionais".

We also propose the creation of an extended collegiate, to be composed by the managing entities (state or municipal Government) and, if necessary, in places where there is a regional office, by UNESCO's representatives, besides civil society organizations, public and private companies. The idea is that this collegiate shall contribute to the proposal, articulation, and diffusion of initiatives related to the project, though not having a deliberative role.

Hence, a local team is formed by people from the school itself, and with the presence of the principal, the pedagogic coordination, teachers, community and youths' representatives, besides a support staff which will be in charge of programming the weekend activities and workshops, with the aid of the program coordination. There is always the need to establish an initial contact with the school and the community, in order to get better acquainted with the community, its leaders, its leisure, sports, and cultural alternatives, and its artistic expressions.

The importance of the participation of youths themselves, principals, teachers, and the community in planning the activities that will be offered on weekends should be emphasized. There should not be a set schedule, but rather a broad set of possibilities to be discussed with each school, each space, and each community, as to what is desirable and appropriate for that place.

What is opening up school spaces all about? Besides cultural resources, whether from society or from the nearby community, and the demand expressed by youths' as to the activities, current themes considered relevant for youths' welfare should also be taken into account, combining ethics and esthetics, pleasure, reflection, and creativity. Among the themes to be approached in youths' language are their own artistic-cultural creations – through music and dance (rap and hip hop, for instance), drama, literary workshops, games, and sports activities (like capoeira and soccer, with rules that stimulate cooperation and team work) – debates without imposed didactism, involving youths themselves and approaching issues such as: sexuality, drugs, intolerance, violence, in society and in the family; AIDS, precocious pregnancy, public ethics, citizenship, associative life, and youth participation in politics.

It is essential that while building a culture of peace, the sports, arts, culture, and leisure activities are in consonance with such principles.

Sports, for example, according to several authors and experts, has a broad social meaning and are a way of socializing that promotes, through collective activities, the development of a community consciousness. Moreover, it is a pleasant activity, which plays an important social cohesion function, yielding the feeling of belonging to a group, something that has always been said to be important to youths[17].

Whatever the artistic, cultural, or sports language chosen by youths, it is essential that these activities be rewarding and transforming, so that a successful reference standard can be created, and the condition of knowledge producer in the arts, culture, sports, and extra-curricular life be stimulated in each one – youths and school team. The connection with the neighborhood and school reality is established by means of workshop research themes. The involvement of youths in other works in the region, in NGOs, with collaborating artists, cultural and community associations,

17. Tubino, Manoel José Gomes "Dimensões Sociais do Esporte" São Paulo: Ed. Cortez, 1992.

parents, teachers, and youths from other neighborhoods creates a network of fruitful relations, increasing the "social capital": "The arts and sports, states Putnam (2000: 411), are especially useful to transcend conventional social barriers"[18]. The author goes on: "the social capital is often a valuable by-product of cultural activities, whose main objectives are mostly esthetic. Many of these activities produce very fine art, and all of them represent a great bridge to social capital – this aspect is the most impressive accomplishment". (Putnam: 2000, 411) [19].

The arts have the role of reconstructing everyone's action potentials, involving youths in a way that traditional schools do not.

This experience can be enhanced by continuously forming art groups. Art workshops stimulate youths to get in touch with themselves and with others, and to assimilate, through research projects, personal fulfillment experiences.

The privileged space of an art workshop promotes the exchange of new experiences, discoveries, fears, insecurities, and the handling of procedures to achieve results. As in the process of community organization, this space allows youths to discuss, reflect upon, and strive to achieve rewarding objectives. Therefore, intensifying this work, with commitment to the Culture of Peace, involves the whole school, qualifying the team of teachers and monitors for the weekend activities, and continuing with the expansion of the Program.

"*Beyond the curricular guidelines, it should be observed that, according to educational research, the school that reaches its objectives is pleasant for the student, has a favorable environment for learning, and teachers tend to express confidence in the students' success*". Unfortunately, these were not the features revealed by the research Fala Galera (Speak Up Guys!), involving Rio de Janeiro youths. According to the report, teachers tended to have pessimistic views of students as much as of social and political institutions. It is significant that, in one research carried out in several Latin American countries, including Brazil, great part of the student's performance has been explained by the "school environment". This environment meant that the school was a place where students made friends, there was no violence and, if they wanted to learn more, they had stimuli and opportunities (Casassus, 1998)[20].

This environment depends to a large extent on the respect to teachers, as well as teachers' self-respect. Teachers are not mere transmitters of contents (something that the Internet, books, magazines etc. can in a way do), but educators who work with values, attitudes, behaviors, and skills. For that reason, the moral and intellectual authority of teachers is enhanced; the school project opens possibilities for the teacher's learning. The teacher is requested to fulfill his or her role completely.

Therefore, the school environment, stimulating and valuing teachers, resources to fulfill a minimum standard of quality, curricular guidelines, opening up and school credibility, and its support by the families and the community are intimately linked.

In regard to culture, we can work on several levels, recovering youth **culture**, offering access to national and popular culture, exploring all the folklore and richness of the Brazilian culture, besides the scholarly culture. It is also important to explore

18. Putnam, Robert D. "Bowling Alone. The Collapse and Revival of American Community" New York: Simon & Schuster, 2000.
19. To Bourdieu apud Durstin, 1985:9, social capital is "the aggregation of actual and potential resources connected to the possession of a lasting network of the more or less institutionalized relations of mutual acknowledgement".
20. Gomes, Candido Alberto op. cit.

all forms of access to every expression of culture, such as literature, cinema, music, theater, *cordel*[21] literature, among others.

The report of the Worldwide Commission for Culture and Development, organized by Javier Pérez de Cuéllar, previously mentioned, reminds us that culture is a source of transformation, creativity, and freedom.

"Culture means the act of cultivating. Today, more than ever, it is necessary to cultivate human creativity, for in a fast-changing context, individuals, communities, and societies can only adapt to what is new and transform their reality by means of creative initiative and imagination". (Pérez de Cuéllar, 1997, pg.101)

UNESCO's idea is to indicate this Program as a probable public policy, using public spaces and idle social equipment for education and culture. What is intended with this type of initiative is the expansion of the social and public dimension of all the existing organizations and entities in society. The opening of schools on weekends is inserted in this field, with the certainty that it will be possible, with an affirmative and inclusive action, to provide youths with leisure, sports, and culture activities, in their own communities. The importance of these initiatives is due to the belief that the solution to the problem of violence also involves the creation of privileged spaces for the exercise and development of youth protagonism. There is a consensus that through Programs of this nature it is possible to influence public policies and to contribute to the transformation of schools and youths themselves.

The common points identified so far in the analysis of the innovative experiences to fight against violence in Brazil (research in course, under UNESCO's coordination) are the participation of youths as protagonists, the committed involvement by the community, and a deep respect for citizenship rights.

Another basic pillar of the Program are the partners (further discussed in the following section). UNESCO believes in the importance of creating networks supported by different partners using alternatives to fight violence already existing in the community.

UNESCO has been supporting Programs of this nature in states like Rio de Janeiro, where 111 schools have been opened, and Pernambuco since August 2000, and is about to initiate others in Bahia, Alagoas, Mato Grosso, and in the municipal city halls of São Paulo, Belo Horizonte, Maceió, Natal, Palmas, Olinda, and Recife.

The evaluation carried out for Rio de Janeiro's Program, by means of quantitative and qualitative surveys (focus groups and interviews) with several individuals and agencies – parents, communities, program entertainers (paid teachers and volunteers), and youths participating and not participating in the Program – points out the high degree of receptivity to the program, as well as indicates latent effects that transcend the occupation of school spaces on weekends by youths. Among some of the indirect or latent effects of the Program, the following preliminary references were registered:

• greater proximity (dialogue) between teachers and students and teachers and parents of students (attending schools on weekends);

• reduction of absence in school activities by youths participating in the Program;

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21. Typical of the Brazilian Northeastern region.

• youths that used to unduly take the school space on weekends, in particular for playing soccer, now would enter through open front gates, which would imply a re-appropriation of public space both by these youths and by the community, which, while participating, organizing, and using leisure, sports, and culture alternatives in the school, could also feel that it belonged to them – sense of belonging – and would, therefore, take more care of it[22].

3.3 Builders/Partners and their Place in the PROGRAM:

UNESCO is the major promoter and fosterer of this Program, but it is not the executing agency. Our role is to act as an articulator, promoter, provoker, and partner (usually to the State and Municipal Governments, through the State or Municipal Secretariats of Education), other partners being able to be incorporated along the process.

The partners of the state and municipal governments will be responsible for the infrastructure, the composition of teams, the food (when necessary), the opening of schools, and the entertainers.

The idea is to use the Program to structure a new pedagogic space, constructing a methodologic proposal that allows the linking of several Programs and projects in which UNESCO already acts, and making a transversal and transdisciplinary bridge. Such a transdisciplinary integrating bridge shall be reproduced in the states and cities, preventing centralization in this or that agency and allowing the integral and integrated vision required by a Program of this kind. The Secretariats of Education, Culture, Social Assistance, Health, Sports, Security, Environment, Justice, etc. must work together in the design and operation of the Program.

It has previously been emphasized that youths should also be seen as partners to the Program. In other words, a methodologic proposal should be constructed to place youths in the center of the process, allowing their yearnings and desires to be heard, giving room to youth protagonism and encouraging youths to hear their own voice, and allowing us to also hear their voice. The research carried out in the outskirts of Brasilia "Gangs, Crews, Buddies, and Rappers " (see footnote 2) calls attention to the feelings and perceptions that youths have about themselves, and their potential for more creative programs with youths. Therefore, listening to them is the first step to construct and reconstruct (along the Program development) work proposals.

3.4 Forming and Qualifying the Teams:

For Programs of this kind, remunerated teams and/or volunteers can be used and also mixed teams can be formed. However, it is essential to qualify such teams. Qualification will allow developing a common language, unifying the pedagogic proposal, and developing a more permanent commitment to education and culture for peace. The concepts and contents to be worked out in the qualification, such as education and culture for peace, sports, culture, arts, leisure, and specific themes,

22. Abramovay, M. et alli, Programa Escolas de Paz, Relatório de Avaliação, Rio de Janeiro, abril de 2001, in mimeo.

which has already been mentioned (see section 3.2), will allow the qualification of the Program and arouse the interest of youths.

The elaboration of weekend activities requires the contribution of sensitive experts and the practice of works with the community and with youths, so that a balance between participation and cultural transmission can be achieved, since the heritage of erudite and popular culture must also be transmitted and socialized on weekends in school spaces.

The preparation of the teams to act in schools is aimed at offering teachers and entertainers spaces for personal and professional development in arts, sports, culture of peace, and leisure, recovering the pleasant dimension of learning in the school environment. Through workshops, teachers can rethink for themselves and for the students, a full-time education for life that includes ethics, solidarity, respect for differences, non-violence, and cooperation. The qualification of teachers and their instrumentation in arts, sports, and culture, bring into the school experiences such as classroom research projects, inter-disciplines, and transversal themes, as proposed in the National Curricular Parameters, on the perspective of giving value to youth protagonism.

This preparation is necessary to change teacher-youth relations, in order to guarantee the collaboration between the school team and the students in joint works on questions that are important and significant to all.

Qualification should be able to provide the teams with instruments and motivate them to work with youths, creating experiences that propitiate freedom, group feelings, challenges, limitations, self-esteem, and the capacity to create cooperatively.

The Program will be supported by didactic-pedagogic material, which shall even serve as a bridge between weekend activities and curricular ones. And care will be taken not to impose school tasks on leisure time/space.

3.5 Research and Evaluation:

UNESCO considers that all the process of construction and accomplishment of the Program must be structured with the support of the research and evaluation component, which, besides providing feed-back on the Program, can guarantee democratic transparency, as already happens in the States of Rio de Janeiro and Pernambuco, sharing such follow-up with the various subjects/agencies related to the Program (youths, teachers, Program entertainers, managing and community instances). The idea is to intensify the work and correct the guidelines though constant monitoring and evaluation.

Some indicators that will allow the evaluation of the Program can already be presented. At first, they are:
a) how the school gets organized and constructs the Program;
b) how the school facilitates and adheres to the Program;
c) if and how the community takes on the work;

d) the composition and diversity of the participants in weekend activities

e) how the school adjusts its curriculum and its pedagogic project;

f) what changes occur to youths that participate in the Program compared to those who do not;

g) the school-community integration.

Such indicators are only a few which can be indicated to measure the Program results.

However, UNESCO's experience has demonstrated that the evaluation of Programs constitutes a basic tool for the success of its initiatives and the constant improvement of its work. And for that matter, it is necessary to resort to an enlarged evaluation format, since many individuals from different positions are heard.

The evaluation process must begin together with the work, when a mapping will be done of the possibilities/resources/opportunities of each community, school, and community group.

In the very process of Program development, the evaluation team shall follow up Program implementation by carrying out a process evaluation, proceeding with the follow-up, for the analysis of the course, having as a product recommendations for the correction of the paths to be followed. At the end, impacts will be evaluated, having as reference the objectives, the goals to be achieved by the program, and its impact on reality – especially on the construction of a Culture of Peace – caused by the Program.

Synthesis of the Program – Stages

•Preliminary stage

Contacts between state or municipal Government and UNESCO, when political will shall be translated into debates on manageability, financial and technical support, and Program structure set up.

•**Stage 1**

After a preliminary stage of negotiations with the state and/or municipal governments, a central coordination team will be constituted with representatives of the Secretariat of Education and, if necessary, of UNESCO. In places where a regional office does not exist, UNESCO will provide technical support. From then on, the definition of criteria for the selection of schools for the Program and the construction of how to adhere to the Program, in particular on the part of the school principals and teachers, are initiated.

Also in this stage the enlarged collegiate will be formed.

•**Stage 2**

The central coordination team discusses the program with the schools and the collegiate and identifies a network of NGOs that will be able to provide support to the program.

•**Stage 3**

Local teams and, if necessary, regional teams are formed (by poles with groups of schools) that will discuss the preparation of a schedule of activities for the schools on weekends, besides contacting/contracting artists, athletes, teachers, and educators who will implement the programmed activities. The participation of youths and community in all these stages is essential, suggesting, proposing, following up the coordination, and contributing to define the program.

In parallel, the research and evaluation team initiates the survey of the neighboring socio-cultural universe and of youths' demands, mapping the resources and talents existing in the schools and in the community.

In this stage, previous contacts with the school itself and with the community will be made, in order to better know the community, its leaders, its leisure, sports, and culture options, its artistic expressions, and the potential resources, both at the community and society levels. When elaborating weekend activities these will be resorted to.

•**Stage 4**

Beginning of the process of the teacher qualification process, youths, NGOs, entertainers (volunteers or not) who will be participating in the Program (weekend activities). Also foreseen is the elaboration of pedagogic material that will serve as subsidy in the process of qualification of teachers/entertainers that will work in the spaces on weekends.

•**Stage 5**

Process Evaluation:

Follow-up of the Program accomplishment process by survey of quantitative (samples of schools/classes and shifts) and qualitative (focus groups and interviews) evaluation, when parents, youths (participating and not participating in the Program), representative figures of the organized forces in the community, members of the pedagogic team, and Program entertainers will be heard. Such instruments will provide input for redesigning the dimensions composing the Program in course.

Program Impact Evaluation: among youths, the pedagogic team involved in the Program, and the community, resorting to quantitative and qualitative instruments.

•**Stage 6**

Documentation of Program experiences, taking into consideration the evaluation material and the didactic-pedagogic material produced for support, aiming at discussing the accomplishment of the Program with the community – neighborhood and school, in particular youths, and also the production of input for its replication in other schools, cities and states.

By presenting the Program "Making Room: Education and Culture for Peace", UNESCO and its partners expect to provide a strategic contribution for the definition of public policies for youths.

4.

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