“Democracy in Crisis: The Dynamics of Civic Protest and Civic Resistance”

Key theme: „Non-Violent Regime Change”


Advanced Report

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Foreword

This Comprehensive Program Framework is an attempt to encourage discussions on civic protest and civic resistance as well as on policies and programmes in education for participatory democracy, culture of peace and human rights towards a non violent regime change in Latin America. It tries to identify useful tools for public and private users to apply within the framework of their particular roles to improve peaceful movements of civic protest and non violent programmes, and to establish these discussions where they do not yet exist.

The contents of this document should be understood and developed as tools with references to past practices, and in the light of political, social, cultural, and economic specific realities. Educational processes - in formal and non formal settings - are conceived as situations that facilitate the creation of conditions that lead to more justice and equality for wider sectors of the population in Latin America. It is hoped and intended that there will be a specification of achievable results, employing the criteria for the identification of civic successful practices based in the application of non violent tools and peaceful means suggested in this comprehensive programme framework.

Topics are discussed in the following document with the dual objectives of

(1) suggesting specific content for peace education policies at governmental level and
(2) offering conceptual tools and strategies to be applied in high education programmes and projects.

Main goals

The dual objectives stated above can be specified in wider detail as follows,

This Programme intends:

- To reflect, research and draw conclusions about the extent to which adoption of a comprehensive policy framework helps governments - particularly local - to apply education for peace and human rights as a non violent strategy for deepening and firmly establishing processes of democratisation and regime change;

- To generate a rational framework for developing educational policies on democracy, participation, culture of peace and human rights where the dynamics of civic protest and resistance lead to non violent regime change.
To propose course curricular design in formal educational systems - undergraduate and post-graduate - and in non formal settings in order to build capacities, human resources and networks for developing democracy, human rights, and peace education including practices of civic protest and resistance as positive strategies for change.

1- Introduction

Today education for Democracy, promoting Culture of Peace and respect for Human Right is particularly relevant when comparing the values it implies with the structural and direct violence present in everyday life. However - many times - this particular kind of education is shown as a mere political speech without innovative changes or alternative policies for planning an active civic education for the population as a whole - either in the formal or non formal systems.¹

Education on Democracy, Culture of Peace and Human Rights means education for ethical values that actually must be part of public policies as well as educators training and civil society learning developing a critical, deep and serious analysis of the world and the historical time we live in. It must also take into account the practices from civil resistance and social movements that leads transformation while creating strategies of participation and structure change.

Everybody knows by now that Democracy does not imply only direct exercise of periodical voting for re-changing representative authorities, but the daily practice of participation in every area of citizens’ life. This practice must start from early childhood as a learning pattern to develop freedom of thought, critical autonomy and engagement in individual and collective actions in the close environment (micro effect). To be transferred lately to more distant, abstract and complex environments in a cooperative praxis of thought and action (macro effect)².

On the other hand, we also know that Peace is not only defined as absence of war and conflict. It is also a dynamic concept that must be apprehended in positive terms linked to the pursuit of social and economic justice in which everyone plays an active part. It represents an everyday attitude of nonviolent rebellion, of peaceful dissent, a firm determination to defend human rights and human dignity. Also peace implies the possibility for human beings to fully develop their potential - “Sustainable human development can not occur without peace. Nor anybody can sustain social peace without a fair, equitable and realistic political planning” - states Peace Nobel Laureate Adolfo Pérez Esquivel.²


Finally, the concept of **Human Rights** gets today a broader dimension, since it includes not only basic traditional human needs but also the right to enjoy those spiritual, psychological and political needs that allow men and women to live their lives enjoying dignity and freedom. Which means the consideration of life as an enriching exchange produced by social life and the political practices resulting from it.

Then, it becomes clear that through history, and particularly in the last twenty years, the concepts of **Democracy, Peace and Human Rights** have evolved, coming more and more related. And their analysis and study derives to notions of political participation, equity, justice, respect for the rights of peoples, multiculturalism and pluralism as unavoidable conditions in the modern application of the Rule of Law and public policies planning.

Education can contribute to the capacity of the social system to develop successful processes in this direction and the building of this capacity is a primary task of governments.

Knowledge about participatory democracy and civil engagement as a basic support of the Rule of Law and as well as the teaching and practice of Human Rights and Culture of Peace open a field for analysis, reflect and action in the current history of Latin American.

*In fact, this Program aims to generate critical reflection in educational institutions and governments favoring the execution of projects and public policies changes towards the values we are preaching.*

### 2- General aims and conditions

Based on the lessons learned from historical experience, civil resistance, social movements governmental practices, academic research and literature, the Programme proposed the following conditions for developing education policies towards Democracy, Culture of Peace and Human Rights

- The construction of collective visions of development at various levels, which involve as many actors as possible.
- The development of constructive relations among social actors. The identification of the actors, their roles and their potential contributions, requires a definition of how the public and private, national and sub-national, elements of power interact.
- The development of consensus, legitimacy and leadership.
- The building of institutional capacity to ensure that the public policy required by the process is effective. This capacity includes instruments of administrative efficiency, transparency in public administration, innovative practices and financial sustainability.
- The strengthen of civic participation in the various steps of the process. The need of having existing definitions and discussions of the challenges for widening this participation the diverse ways those challenges can be faced, and their limitations.
- The obtaining of measurable results which reflect improvements in basic living conditions in the society in which the educational intervention takes place.

### 3- Program Principles

This proposal is built around the core concepts and values which inform the purposes and goals of education for Democracy, Peace and Human Rights at formal, non formal and
informal level - including the goals and perspectives of social movements and resistance practices struggling for transformation and change particularly in the Latin American region. Hence projects discussed and coming up from this proposal are based in the following principles,

1) comprehensive and holistic  2) value based  3) carefully designed and evaluated  4) practiced within a learner centered pedagogy  5) designed to develop peace related capacities and peacemaking skills  6) intentionally directed toward transformative learning  7) problem oriented  8) participatory in the process and in the goals.

Using the concept of holism, this proposed policy framework affirms the integration and interdependence of all components of a given system. It acknowledges both the direct and indirect relationships between forms of violence at all levels, as well as the integration and interdependence of the values and practices needed to overcome them. It calls for a systematic integration of content and process, employing participatory and problem oriented pedagogies.

Posing content in the form of problematique related to a context in which values and human rights are violated the proposal promotes a broader and more participatory learning about possible solutions and ways to achieve them.

It is also learner - centered. Based in a pedagogy that demonstrates a reciprocity of learning built upon the assumption that both educators and students are learners. Learner centered pedagogy fosters an awareness of this reciprocity of learning, how it facilitates the building of collective knowledge and acknowledges the experiences of all learners involved in the process. Methods of learner centered pedagogy include - amongst others - critical inquiry and cooperative learning.

Education for non violence and building culture of peace explores multi disciplinary and developmental approaches to address violence in all its varied forms: direct, structural and cultural. At any given time and place this kind of peace education is dependent upon contextual conditions, as well as on the specific life experience of the learner/educators/within those conditions. Diverse ways of communication are appropriate to make them participatory, and to make them suited to the level of maturity and cultural circumstances of a given group.

Lastly, the Programme attempts to cultivate learnings that inspire peoples to actively pursue the transformation of present manifestations of violence, injustice and restrictions of rights through considerations of alternatives. Hence it strives to demonstrate the futility of violence through the cultivation of peace, democratic and human rights related values as well as knowledge, attitudes and behaviours.

Applying these basic principles we proposed the following pedagogic aims,

4- Pedagogic Aims

- Integration of formal, non formal and informal education.
Policy-making in education is oftentimes directed only to the formal educational system. In this Programme it is argued that formal education needs to be synchronized with informal and
non-formal education and practices because socialization and learning happen in all three education levels at the same time.

- **Equal educational opportunity.**
The principle of equal educational opportunity is basic to social mobility. Social mobility implies a fair chance for all regardless of gender, social class, ethnicity and community to choose an occupation and the educational track leading to that occupation.

- **Praxis as a fundamental condition of education.**
To learn and to know is a process that relates theory and practices in a dialogical interaction that create knowledge and understanding. The notion of praxis as the recommended methodology for constructing knowledge is developed and explained here. ³

- **Education as a dialogical act.**
The program supports the idea that the communicative action is part of the search for knowledge and part of the way to share knowledge with others. So it is not only an act of human understanding of the other but a method for learning.

- **Education as a process of individual, collective and social transformation**
This program intentionally calls for transformative learning, intending to dismantle cultures of violence and injustice by recognizing the importance of individual / collective actions as learning processes.

- **Education generating critical and participatory thinking**
This program fosters the capacity of learners to participate in a collective decision-making process for transformation having an active role along the learnings that leads to independence of criteria and thinking.

- **Education as a lifelong-training in democracy and participation.**
Civic responsibility can be fostered when learners have a role in improving society, working for social justice, and working to solve collective problems. Through these processes, learners can develop an understanding of the values underlying the concept of democracy, and recognize how participation and the ability to respond to authentic needs improve the quality of life in the community.

- **Education as a practice of freedom.**
The program supports the idea of the social and political nature of knowledge and education as a process of awareness on micro macro reality events, instruction and values building. Hence the field of education cannot be reduced to an ivory tower activity but find its identity also in praxis involving reflection and action by learners and educators alike. The educational process has to be a practice of freedom for both parts. ⁴

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³ See Freire, Paulo in the annexed General Bibliography.
⁴ Ib.
5 - Linking Pedagogic Principles; contextual conditions; teaching-learning forms and contents.

With the above considerations in mind as to concepts, values, and pedagogic aims, we shall focus on questions of teaching-learning forms and principles for selection of contents. It is important to analyse first the conditions existing in the context of the pedagogic practices, including the present cultural dispositions. And it is a fundamental pedagogic principle that content and form need to take contextual social facts into account in order to have a realistic base for developing programs and pedagogical actions.

5.1 - On contextual Conditions

Contextual conditions vary a great deal. Here we shall discuss this variation with reference to the concepts of peace and violence. We shall assume that one cause of violence is the lack of individual and collective capacities to investigate its causes and invent remedies. In the same way we shall assume that one cause of peace is the presence of individual and collective capacities to investigate the causes of violence and invent remedies against it. This problem relates to 1) the level of knowledge of a specific society, 2) motivation/attitudes/cultural preferences that lead to particular solutions from individual and collective perspective and 3) the will to deal with the problem of violence by all actors engaged.

These characteristics can hardly be isolated from the culture in which the individual is situated if we assume that Pierre Bourdieu’s thesis is correct that the dispositions of the individual and objective reality - in our terms contextual conditions - constantly seeks harmony through a force that struggles to reach a balance within individuals and reality. It is particularly important to consider this force as a positive fact. This means that socialization may reproduce dispositions that legitimate the use of violence to solve specific types of conflicts - both on the inter-individual and collective levels. Similarly, socialization may also reproduce dispositions that encourage peaceful transformation of conflicts. Socialization, therefore, mirrors the culture in which it occurs. And it also mirrors the social and material realities in which that culture is embedded, i.e. the contextual conditions in our terms. In this way we may speak of a correspondence between the social and the cultural dimensions.

Socialization therefore involves the reproduction of culture. But socialization can also pave the way for changes in the culture at the same time as it is reproduced. Such production of new culture can be in competition with the old in such a way that the culture is forced to change but it can also be a change that fits into the old culture without conflict between the new and the old. It is basic in this framework document to recognize that a culture is reproduced and created at the same time. Therefore all cultures are in process. They are not stagnant. There are characteristics in cultures that are constant over the years and elements that appear as new, feeding reality with unknown components. This cultural reproduction and production process evolves over time and is influenced by socialization practices as well as the quality of education - formal, non-formal and informal.

Educational policies may therefore contribute to both reproduction and production of culture. Such policies create important contextual conditions in terms of what is regarded as valid content, which communication forms are encouraged and how the organization of the educational system is set up. Priorities in formal education always relate to priorities in non-formal and informal education. Formal education does not exist in isolation from the education taking place outside its own system.
The task of formulating educational policies is basic to the question of reproduction and production of culture. This task is therefore a political task - a duty to be developed by authorities and the society as a whole through participatory mechanisms of monitoring elected representatives and being heard by them.

We call political culture the social product of interactions created by specific early socialization - in tune of specific contextual conditions. Political culture is also based in the type of education, thinking and practices in which individuals of that society grows up. Cultural practices demonstrate the type and characteristics of political cultures and at the same time function as training mechanisms for reproducing these same political cultures.

Although the term political culture is still used in a number of different senses, there is increasing acceptance for the idea that the term goes beyond the concept of government. It is used now to describe the process through which societies or social systems develop specific mechanisms to process, settle or react in relation to governmental or collective decisions concerning social issues or common interests. And the political culture “forms” are linked to the contextual conditions and the type of early socialization built in a specific society. It can therefore be said that the political socialization is a platform for responding to challenges in the social system.

The relationship between contextual conditions, individual and collective dispositions, political socialization and the development of political cultures are all relevant for the authorities to analyze when considering educational policies aiming at supporting non violent social changes - even in those conditions that are characterized by a high degree of violence. The analyses should compare similarities and differences in both contents and communication forms between 1) the primary socialization of the home (informal education), 2) non-formal education as part of voluntary organizations and media as well as 3) the formal educational system.

It is an important duty for governments and societies to develop contextual conditions favoring a not only the reproduction of their knowledge and values but the capacity of transformation and creation of new ones. And in case government don’t - maintenance - civil society should create ways for change - resistance - in opposition to institucionalized violence or indifference for building peaceful contexts. The dynamics within maintenance - resistance and change make culture move toward transformation. Many cases in history are good examples of this process. Educational policies reflect the predominance of one of these flows of maintenance, resistance, and change. Besides the three occur at the same time with different strengths and visibilities.

This framework paper supports the idea that even societies with non favorable contextual conditions are able on creating transformations and change towards social peace. Individual and collective actions can react with positive transformations to perpetuation of violence or flow of maintenance. And they can create specific strategies and tools against violence - the flow of resistance. Hence they can provoke modifications in reality - the flow of change.
Education for Participatory Democracy, Culture of Peace and Human Rights is not just concerned about different issues on these themes and what you teach but also about how you teach and the contextual conditions within which you teach. There is a desirable unity between the content, the form and the context where the learning process takes place.

If Civic Education is the pedagogy that has to deal with the goal of change in order to set up an education that does not reproduce the system but envisions social transformation, it is evident that content and form are linked components of its substance where changes have to be made. At the same time they would produce changes in the contextual conditions due to their dialectical dynamics.

Hence it is highly possible that Civic Education might improve the reality through its practices as an alternative pedagogy. Critical Pedagogy teaches an understanding of knowledge as a social product - legitimated and distributed - that expresses particular interests and values. Knowledge is never “objective” per nature. The role of practices is fundamental in remaking theories and in building new action contexts where these theories can be contrasted and re-built.

According to these premises, educators would be forced to confront the relation between knowledge, power and control and include transformative action in their practices. These pedagogical practices should offer procedures for reflexive consciousness raising and demystification of the officially handed down discourse. Many times contents are selected and presented as an abstract structure with obscure concepts with poor contact with daily life and close problems. A structure with its own codes for selected chosen people - the only ones able to decodify the meanings for others - who depend on that “decodification experts” in order to understand “the world ”, the society, the reality, no matter whether it is close or far.

Civic Education contents will not start from abstract categories but from people’s needs, captured in their own expressions. The traditional concept of content as a summing of different themes is replaced by the analysis of micro reality, the selection of problems, connections with the macro and the emerged dialogue among them. So in the learning process students deepen into roots and causes and share ideas on possible solutions in a dynamic exercise of “crossing borders”. Gender, class, ethnic, religious, social-economic and cultural differences will flow through dialogue, will be part of the discussed problems and at the same time part of the solutions.

To know is not only to accumulate knowledge, information or data regarding certain themes or problems. To know implies everyday knowledge, taking care of small things and thinking the local and the global in a linked understanding so that the outer world will be part of everyday life as well. While people incorporate specific knowledge through dialogue, broader meanings are incorporated such as “how we know”, “how we produce knowledge” and “how society uses knowledge”. To know is also to change attitudes, to learn to think critically, establishing relationships and creating links.

This learning process would depart from collective discussions on significant themes for the people, would continue searching solutions to local problems with a reference to macro
structures. It would use existing practices as useful background and try to shape solutions as a reflective social construction.

The links within form and content are evident. The way dialogue is created and themes are selected builds a particular dynamic that feeds and enriches both. Hence learning acquire a particular significance itself as a dimension of transformative tool for change to all the actors in this process, not only in their own “insides” but also for their potential “outside “ actions - in local and distant realities.

Content becomes form. In a way form is the content. And both acting as agents for change have the potential - and the challenge - to transform contextual conditions.

5.3 - On building basic content

The development of content is based on a) problems, b) interests c) solution of problems as well as its links to other problems. Learning content is therefore in permanent selection and creation. It is also in a permanent process of expansion and the principle of this dynamic is the dialogical form as well as the constant attempt at searching and researching new knowledge. Also content is related on how to understand problems and find solutions or ways to change and improve. This opening up of the concept of content supports the idea of knowledge characterized by creation rather than reproduction and will therefore inspire learners to activate their own knowledge from everyday life in combination with the knowledge of science and theory.

Content are therefore a result of the constant interplay between the abstract knowledge of the theory and the concrete experience of everyday life. If in the process of building this content, behaviors in specific contextual conditions are transformed we named it praxis - a phenomenon that eradicates the distinction between abstract content and behaviour in context. So the contents in this program will bridge the problems in micro context with global issues (which are also problems in macro context) and move from close reality (the family, the neighborhood, the school, the city) to intermediate reality (the region, the state) and distant reality (the global world). It would therefore be important to track the same problems and issues at all these levels in order to constantly investigate the relations between micro and macro. The formulation of policies on each level is a most important content because these policies reveal the vision at that level as well as the political will to implement it.

Trying to re-read Paulo Freire’s theory and considerations regarding developing contents we can point to three inseparable moments related to the process of creation themes and contents,

1st - To read the world. The first step of appropriation of the knowledge is the reading of the world, standing out the curiosity as a precondition of knowledge and taking from reality generative words, themes generators, complex thematic, individual or social problems etc., in a process of coding and decoding in which the learner has absolute freedom and autonomy. This “reading the world” would provide learners and educators with contents for analysis, research and creation of new knowledge

2nd - To share the reading of the world with others. It is impossible to know if the “reading of the world process” is not compared with the “reading of the others” - so the truthfulness of points of view depend on the vision of the others, on communication with the others. This means to initiate dialogue with others, situation that does not exclude conflict. Confrontation
with other visions is necessary to arrive at common truth and knowledge. This means that knowledge is only valid when it is shared with others - a principle of solidarity that is basic in Freire’s theory and that it is supported by the framework of this Programme.

3rd- The contents are created by the applied forms in the educational process and need links
To know implies changing attitudes, to know to think and not just to assimilate school contents . To know is to establish relationships and to create links that able the learner to communicate and to share with individuals and at social levels. After the Jacques Delors UNESCO Report the process of education is associated to four great pillars: to learn to learn, to learn to do, to learn to live together and to learn to be. Delors Report also recognised that to educate is to create communication and links.

5.4 - On recommended forms

Some communication forms are in contradiction to the idea of participatory democracy and others are in harmony. Communication forms that allow for and encourage participation in issues of concern to citizens are an important means towards participatory democracy. It is important and highly relevant that public educational policies support such communication forms in order that practitioners be supported and recognized by the authorities for their important public service in strengthening the possibilities of participation in developing democracies.

What is of concern to the people, however, would be variable depending upon many factors - including the specific circumstances of their everyday context. As we know the everyday context even within one and the same city could be quite different for different groups of people. The social and cultural distance could be great even though the physical distance is small. The gaps of no communication or troublesome communication amongst different social and cultural groups seem almost unbridgeable when recognizing that there is also an element of temporal heterogeneity. There is often a variety of cultural productions going on within the same city or same country, typical of different historical times, some before the industrial revolution.

Not surprisingly, against the background of multi-cultural and multi-temporal heterogeneity, there is a variety of political and religious views present within the same context. A whole variety of lifestyles is common. World views are variable. And in this diversity of understandings among its subjects, education is called to encourage the participation of all in building democracy. This participation involves crossing borders and meeting people on the other side of the border. This crossing requires a sensitivity for the code of the other - the code that is not mine. This sensitivity implies an ability to listen, to speak and to interact without moving into a position of dominance or being dominated. This may be difficult in contexts where dominance has been an established fact for a long time. It is difficult for both the dominant and for the dominated.

For those who experienced how social democratic political leaders insisted on the respect for manual work and for the manual worker, including decent working hours and salary as well as organizational rights in the political development in many European countries after World War II, it is apparent that those who were formerly at the losing end in interactions characterized by exploitation and lack of respect had gained a position requiring more fair exchanges. The liberation of workers, genders or indigenous peoples or any other marginalized group is a liberation from previous dominance. The liberation is tricky because previous dominance may have marked the culture of the dominated to the extent that it could
have become a culture of silence – to use the words of Paulo Freire. The code of the dominated could have been so much impacted by domination that the authentic culture is imprisoned by the outside culture. The de-colonization of the mind is therefore one of the requirements if communicative practices amongst formal equals (recognizing that they are not materially equal neither socially, economically or culturally) is going to succeed in participatory democracy.

The quality of communications will be decisive for the result. Participatory democracy promises to be a way towards transforming problematic relationships into more harmonious ones. But this transformation can take place only through changing communication patterns from a pattern of asymmetric dominance to a pattern of symmetry. This transformation can only be achieved through educational approaches that recognize the right of individuals as part of collectives to develop their own diagnosis of what they see as the problem, what causes the problem they experience, what vision they see for a world of peace and what actions can transform reality from violence to peace.

This transformation and change in how people interact can be helped a great deal by the support of governments in terms of resources, laws and policies for the establishment of more fair structures as part of the objective reality within which communicative interactions take place. In this way, the context in which old and problematic communication patterns between the parties were rooted, is transformed to allow for the development of new interactions characterized by less dominance and more equality.

This double-barrel gun of simultaneous change in subjective attitudes and transformation of the material conditions in the objective world of that specific context may be the most powerful force to be put in motion. Mobilizing this energy from both the citizenry as well as from governmental policies for channelling the energy into a constructive building of meaningful democratic participation would be an example of extraordinary increase in the accumulated social capital of diverse contexts. This social creation might have implications for all sectors, including the economic and productive sector because social capital is generally valued as a contributor and generator of productive capacity.

Our concept of social capital goes beyond the understanding that it is mainly a concept referring to families and local communities. New interactions amongst those who were not previously in communication or amongst those whose previous communications were marked by domination and subordination has the potential of triggering an increase in the social capital of a whole country or region. That social capital may be also a generator of hope, education, skills, knowledge and productivity.

Development of sensitivity of the code of others may be conditioned by respect of one’s own roots. This would imply that everyday life and the learner’s close reality always would have to be recognized as a valuable reference in the dialogical learning process. This recognition does not imply an acceptance of all lifestyles, opinions, knowledge and values. On the contrary the recognition is seen as a condition for change in lifestyles, opinions, knowledge and values. A recognition of close reality is simply a part of a dialectical process between practical life and the theoretical understanding of the practice of the individual and collectives in relation to the world surrounding them. To name the world cannot be done without reference to the practical part of it.
6 - Pedagogic challenges in diverse contextual conditions

Capacities to be fostered in civic education towards a culture of peace relate to both individuals and communities. It could be argued that even the collective capacity in communities is an individual one as no collective can exist without individuals. Collective capacity is to varying degrees based in institutions. Some institutionalized structures are characterized by strong classifications and strong communication control. This would be an example of institutionalized hegemonic power. The consequence is that the individual is isolated with only limited possibility of forming collectives together with other individuals independent of the hegemonic power. This fragmentation of the individual makes collective participation difficult or even impossible.

In participatory democracy collective participation is a result of another kind of organization with no visible hegemonic power but the strength of collective will to work together in order to make changes. As a result of this, interaction amongst individuals shows another quality and aims at different goals than in the case of hegemonic power. Such interaction encourage individual motivations/aspirations, knowledge and cultural preferences to be communicated across individual borders leading towards the formation of synergy and agreements in terms of both cultural preference as well as cognitive understanding. This capacity to form a collective is a major step towards communal living – a step denied in the institutionalized hegemonic power mentioned above.

When different political authorities meet the challenges of developing educational policies in support of transformation, acceptance of social demands, peace, human rights and democracy they need to analyse not only their own aims for such education but also the cultural reality amongst the people and what they are asking for.

6.1 - Obstacles to overcome

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

- The absence of political will of local governments.
- The danger of marginalization of the process within certain government or certain political change that occurs during the process.
- The absence of target group involvement in the development of processes, policies or support in the different phases of the program
- The potential use of unsuitable methodologies
- The lack of training of many participants in this kind of programs
- The insufficiency of coordination and cooperation between the local, national, regional and international levels.
- The occasional tendency to confine the themes related to Democracy/ Peace / Human Rights or Development to legal or specific professions instead to widen in a multidisciplinary approach.
- The resistance to change provoked by new relationships based in participatory strategies of working in educational programs
- The lack of adequate – enough budget to the programs
- The lack of appropriate information regarding the program within the different departments of the local government, other organizations and the society as a whole.
7 - Proposed general methodology recommended for Courses and Seminars at formal level

- **Learner Centered Pedagogy.** The methodology of this programme is built upon the assumption that all actors of the programme are learners - including professors, students and officials - a reciprocity of learning that facilitates the building of collective knowledge and critical consciousness on the idea that change has to come from within the learner.

- b) **Critical inquiry** for building concepts from knowledge and experiences that already exist in attendants is going to be applied in learning activities.

- c) **Cooperative learning** through practices of reflection and integration of concepts/actions will facilitate learning, building knowledge all together and not merely “receiving concepts” from professors / experts / teachers to attendants described as the “banking” model by Paulo Freire.

Assuming that Civic Education is a transformative learning, the Program will inspire to actively pursue the transformation of present cultures of violence, calling for the analysis of power and structures of authority and planning towards cultures of social peace and justice.

According to the proposed methodology courses will be taught using interactive and participatory methods such as a) case studies; b) best samples of civic Education and learnings coming from social movements actions in diverse countries and regions; c) dynamic workshops in order to “learn by practising”. Participants will be expected to conduct interviews and will be invited to research in the library, collecting documents and useful materials to be used in a participative methodology throughout the learning process.

6 - **A proposal on Evaluation (Contribution Professor Howard Richards)**

There is nothing simple or easy about evaluating a program whose ultimate purpose is to develop democratic societies, a culture for peace, and respect for human rights. There is nothing simple or easy about evaluating a process of social building of knowledge. There is nothing simple or easy about evaluating education defined as to know and to read the world so as to be able to transform it through actions.

The negative side, what the evaluation should not be, is perhaps relatively easy, but it too is problematic. It is relatively clear that traditional evaluation methods, designed for banking pedagogy, will not work for problem-posing pedagogy. It will not suffice to give objective tests to find out whether what was in the professors’ mind has now been deposited in the students’ minds.

A somewhat more subtle form of traditional evaluation also needs to be examined critically. It consists of making a list of the objectives, and then seeking ways to measure the extent to which each objective was achieved. In many cases it involves making the objectives very specific to make it easy to measure them. One might ask regarding the program/campaigns’ general objectives questions like these:
1. Is knowledge of legal norms protecting human rights being provided?
2. Is participatory democracy being put into practice?
3. Are contradictions in society being analyzed?
4. Are concrete actions being found and created?
5. Are definite projects being analyzed?
6. Are new cities and other organizations making commitments to educate for democracy, peace, and human rights?

Here it seems to be a mistake to disregard completely traditional evaluation. Surely we do want to know whether the objectives are being achieved, whether they are being achieved in different ways at different levels, whether they are being achieved with an efficient use of available resources, and whether their achievement can be confirmed by a variety of measures.

The world, by which dialogue is mediated, must in some way be allowed to speak through reality-testing. Dialogue must not be allowed to degenerate into wishful thinking. The aim to be critical and transformative, and not merely functional, should not degenerate into being dysfunctional.

On the other hand, and here is a real danger of adopting the concept of evaluating by measuring the achievement of objectives, management by objectives should not become the Trojan horse with which technocratic social science takes control. The evaluation process should not contradict the participatory character of the project itself. It should not be an anti-dialogic element in a program built on dialogue.

If the question what to keep and what to discard from evaluation techniques originally designed for hierarchical management is challenging, the positive side, the employment of new evaluation techniques being developed for participatory democracy, is more challenging.

The pedagogical basis of the program for democracy, peace, and human rights calls for:
1. Deriving generative themes related to the daily lives of the participants.
2. Questioning and decoding problem-themes.
3. Problematizing existential situations
4. Moving collectively to transformative practice.

The pedagogical basis is one that in principle recognizes that human beings are unfinished beings in the process of becoming for and with each other. They (we) are dynamic totalities with cognitive, affective, volitional, and imaginative dimensions. The campaign aims for a critical reading of the world and a problematization whose outcomes are not imposed or predetermined.

It aims for the construction of social knowledge in which, as Paulo Freire wrote, "intelligibility and communicability are given simultaneously."5

As a beginning step toward dealing with the complex and difficult questions concerning the role of evaluation in the education for democracy campaign, some suggested guiding principles can be offered for discussion:

5Paulo Freire, Extension o Comunicacion?. Mexico: Siglo XXI Editores, 1993,p.76
1. People should not be paralyzed by the difficulties, but should go ahead right away and do small formative evaluations as best they can, expecting to learn from experience, reflection, and sharing ideas with others in the process.

2. Evaluation should be participatory.

3. Evaluation should be transparent and should be available to the participants in an easily understood form, preferably using audio-visual aids.

4. Knowledge of techniques of evaluation should be widely disseminated so as not to make evaluation an elite activity by default because only a few know how to do it.

5. Process should be studied more than outcomes, in the light of the ethical-pedagogical values of the program.

6. Evaluation experiences from different cities and projects should be exchanged and reflected upon together.

7. A variety of inexpensive measures should be used to triangulate results, rather than a few expensive tests or surveys. One purpose of this suggestion is to avoid making evaluation an elite activity because only a few can afford the required technology and manpower.

8. Both qualitative and quantitative methods should be used, and they should complement each other.

9. The process of evaluation should not be separated from the larger process of facilitating consciousness and transformative action in the light of Latin American reality. The process of evaluation itself should be an ongoing topic of problem-posing dialogue.

Advanced Report / August 2012

ANNEX 1

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**ANNEXE 2**

1- **Model Seminars on this Program at.**

   a) University of Cordoba (Argentina)
   b) University of Rosario (Argentina)
   c) Universidad Javeriana (Colombia)
   d) Universidad de Brasilia (Brazil)
   e) Universidad de Sao Paulo (Brazil)
   f) Universidad de la Republica (Uruguay)
   g) Universidad de Santiago (Chile)
   h) Others

2- **Local government involvement**

   See Educating Cities International Association www.edcities.org

**ANNEXE 3**

**On Local Governments Education Policies - Draft for on going publication 2012-13**

Alicia Cabezudo

*On the growing power of Local Government - Analysis - Perspectives on Education for Democracy, Culture of Peace and Human Rights at local level.*
In the last twenty years local government has acquired considerable importance in the institutional system of Latin America. This is in line with a world trend, some of the causes of which are:
- A rapid growth in the size of cities around the world, particularly in the developing world,
- The decentralization process implemented by much of Latin America, as part of the second-generation reforms which have caused a major transfer of responsibilities and resources to the government of political subdivisions;
- The discovery of the existence of local production systems that can adapt themselves more efficiently to the challenges of globalization; and
- The evidence that the local scenario facilitates participation by individuals and communities, and brings the State closer to the citizen, with attendant enhancement of democracy.

The new local governments, according to the Unión Ibero-Americana de Municipalistas (DHIAL 2001) “shows the virtues of teamwork, joint vision and strategies, democracy in deliberation, participation by the public, strengthening of the capacities of local government to overcome development problems, the revival of the method of planning through the people and follow-up and rendering of accounts”.

The figures show that in the last 40 years the ration of city-dwellers to country-dwellers has increased fourfold, from 100-110 in the 1960s to 400-100 at the beginning of this millennium. New urban nuclei with populations of just over 20,000 in the 1950s are now, only 57 years later, coming close to a million. The populations of the larger cities have multiplied by ten in the same period.

The city has become the natural meeting place, where the individual develops his potential, where basic needs are satisfied, where people use the essential social services. The urban nucleus is a privileged place in which the individual citizen materializes his right to take part in the decisions that affect him.

The phenomenon of the growth of the cities imposes a challenge in the design of public policy. Policy must attend to the needs of a population now mostly urban; and this often means losing sight of the pre-modern debate that centered on rural problems and gave pride of place to an alleged vocation of the Latin American countries to be nations of farmers.

In Latin America there has been an uneven but steady process of devolution of power from central government to sub-national government. This has meant that there has been a significant increase in the volumes of funds being handled by regional and local administrations, which are now responsible for providing basic social services and household public services; and the range of electoral choice has widened to include elections for regional and local authorities.

This widening of electoral choice has become an effective guarantee of political pluralism and has allowed new forms of leadership to arise, initially expressed on a local level and subsequently projected onto the national scene.

Local government is the agent of the State to whom the individual citizen resorts to satisfy his basic needs. In a good many Latin American countries local government manages at least some of the health and education services in the basic levels of attention, and is responsible for guaranteeing access to potable water, electricity and telephone services. The security of the individual and the efficiency of transport systems depend greatly on the actions of local
government. For many, the action required of the State is mainly to be found at this local level.

This situation poses challenges, and generates potential in terms of legitimacy and leadership. The closeness to the individual citizen and his specific expectations impose duties; but at the same time his satisfaction creates a degree of trust which is hard to achieve at a distance, especially when the citizen sees the agenda of the distant authority as less related to his daily life.

It should nonetheless be noted that the process has not been proceeding evenly across the region, and that in many places local government is still weak in terms of effect competency or fiscal capacity, in comparison to the competency formally assigned to it. In countries built on the federal model (other than Brazil) the intermediate level of government has kept its dominant position, to the jeopardy of the municipal level; and in some countries decentralization is only beginning.

One of the most urgent tasks for local governance in Latin America is to consolidate the strength of local government: but at the same time local government is trying to work against the strongly centralist systems which have historically concentrated functions in the central executive. This has produced tension and uncertainty in the allocation of responsibilities and resources, and a certain amount of political confrontation, between those who wish to be seen to be responding to the demands of the public.

The process of transfer of competency to the local levels has not been accompanied by a matching reduction in the size of the central power, and this has created overlapping and duplication of work, encourage by the central powers in the interests of winning the support of the public.

In this respect, the recognition of local autonomy, understood as the allocation of a certain degree of competency to local administration for action independent of other levels of government, continues to be an objective and appears in the projected local agenda in Latin America.

ANNEXE 4
Level of Action for this Programme – Draft for on going publication 2012-13
Alicia Cabezudo -

The following levels of action should be emphasized according a wide local public policy in local governments.

1- Education for building Democracy, Culture for Peace and Human Rights in non-formal settings

Aim: To promote and support activities, specific campaigns and coordinated-effective actions towards these issues in local governments, public officials staff and decission makers , civil
society organizations, NGOs, groups of adults and young people. Within the cities and amongst them. Programmes will aim at increasing the awareness of individuals in both formal and informal groups to their rights, to their responsibilities and to their full participation in building a democratic society as a common goal.

To achieve this aim the programme will take place in specific settings and focus on certain groups including: work place (unions, employers); professional associations; religious and cultural organizations; youth, including through leisure and sports clubs; centres and associations; groups which are less exposed to public life (for example people living in rural or remote areas); groups working specifically on literacy, advocacy and assisting those living in extreme poverty; security (army, police and prison personnel); judges and lawyers and those working in the administration of justice; media personnel; medical doctors and health professionals.

2- Education for building Democracy, Culture for Peace and Human Rights in informal education in families and communities.

Aim: to understand the importance of primary socialization of children in families and the importance of strengthening constructive relations between between children and adults in a community. To support the sound and healthy educative role of men and women in relation to both their own children as well as the children of others in the community. To build trust and confidence between children and adults and reduce the danger of abuse in any form against children from adults. Socialization in the family may be the most significant of all avenues to be explored for long term change of the human being. It would require an element of self-study, self-criticism and learning from each other when crossing borders of gender, ethnicity and class.

3- Education for building Democracy, Culture of Peace and Human Rights in specific contexts and difficult situations

Aim: To direct efforts to provide appropriate information, project planning and training to people in difficult situations where their rights are endangered. To assist people to understand the connection between economic conditions and access to rights and democracy supporting strategies for change. Attention should be paid to vulnerable groups as well as 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:

The type of situations, such as: armed conflicts of either an international or non-international character; internal tension, unrest, uprising and state of emergency; periods of transition from dictatorship to democracy or of threats to democracy; foreign occupation, natural disasters.

The needs of specific groups, such as: women; children; indigenous peoples; refugees and internally displaced persons; political prisoners; minorities; migrant workers; disabled persons; persons with HIV/AIDS.

4- Education for building Democracy, Culture for Peace and Human Rights in the curricula at all levels of the formal system (primary - secondary - universities- post graduate studies).
**Aim:** To cooperate to build an integral and broad-based curriculum in the formal system that is both pervasive across subject disciplines and taught as a separate subject when necessary. So that democratic values, participation, Culture for Peace and Human Rights is dealt with repeatedly throughout compulsory public education. These themes should also be woven into all or most topics of study and included in the values aimed at in educational life and in the process of socialization.

The focus should be on: pre-primary; primary; secondary and vocational training; post-secondary – colleges and universities; teacher training/education; teachers’ organizations and unions; school boards and other levels of education administration; Ministries of Education, official staff; parents’ organizations.

5- **Research / Information / Documentation**

**Aim:** A major effort should be directed from local authorities towards diversifying information resources, documentation and teaching-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 local public libraries and documentation centers providing free information to 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:

- Inexpensive and easy access to up-to-date information; simple computerization and search systems; identification, creation and strengthening research centres; encouragement to share information - south/south, east/west and north/south – between cities; protection and security of information gathered by fact finding missions; existing educational projects; development of media material other than printed that would include audio-visuals, transparencies, music, games, toys and other forms appropriate for reaching non-literate people and children in local languages; support for research based on a global views of building democracy taking into account the close interdependence between Democracy, Human Rights, Development, Environment and Culture for Peace.

The role of UNESCO and UNICEF OFFICES as well as other agencies is of particular importance in enhancing the quality of publications and for the best use and distribution of information, documentation and materials. Such activities would require specific agreements between them and local governments and close cooperation with other documentation and information centres, including those of the United Nations system.

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