

Collection

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EDUCATION AND CULTURE FOR PEACE



Building Knowledge

Conceptual Framework and Methodology
for the Open School Programme:
Education and Culture for Peace



United Nations
Educational, Scientific and
Cultural Organization

Brasilia
Office

Ministry
of Education



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Brasilia, July 2009

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We thank the Governor elect of the state of Rio Grande do Sul, Tarso Genro, and the Secretary of Social Assistance and Human Rights of the state of Rio de Janeiro, Ricardo Henriques, for it was under their tenures as Minister of Education and Secretary of Continuing Education, Literacy and Diversity, respectively, that the programme was launched and took shape.

Finally, we thank UNESCO staff directly or indirectly involved in Open School, who work restlessly for the success of the programme.

Open School: Education and Culture for Peace Series

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Foreword

Replicating a Culture of Peace

In the year when *Making Room: Education and Culture for Peace* celebrates its 10th anniversary, the UNESCO Office in Brazil has the opportunity to launch the translation to Spanish and English of a series of seven publications to systematize an initiative for social inclusion and violence reduction focusing on schools, youths, and the community.

The Making Room/Open School Programme consists of making public school spaces available on weekends, offering activities in the areas of sport, leisure, culture, digital inclusion, and basic vocational training. By contributing to breaking the institutional isolation of schools and placing them at the heart of coordination with the community, the programme embodies one of the principles of a culture of peace: fostering the co-existence of different groups and favoring conflict resolution through negotiation.

UNESCO thanks the Ministry of Education for the partnership which made it possible to launch this collection, a tool to replicate a programme which has already been converted into public policy and is found at schools in all 26 Brazilian states and the Federal District.

The purpose of the publications is to share with society the knowledge and experience amassed by UNESCO through management of the Making Room Programme, whose mission includes assessing initiatives focused on building and disseminating a culture of peace.

Moreover, they seek to provide technical assistance to our partners for the development of programmes and projects that can make Brazil more just and less unequal, particularly for vulnerable populations. These population groups include thousands of youths living in the poverty-stricken outskirts of larger cities, where schools taking part in Open School develop the programme.

Becoming familiar with the publications is only the first step to be taken by those interested in identifying one more successful option in promoting a culture of peace, social inclusion, and violence reduction. UNESCO Brazil is at the service of states, municipalities, and other partners committed to strengthening their participation in programmes of this nature for continued cooperation.

Vincent Defourny

Director of UNESCO Brasilia Office

From Laboratory of Ideas to Public Policy

In 2004, taking into consideration the positive results of the *Open School: Education and Culture for Peace Programme*, within and around schools, the Ministry of Education decided to expand the experience of opening public schools on weekends and, in partnership with UNESCO, launched the *Open School: Education, Culture, Sport and Work Opportunities for Young Men and Women*. This Programme has been implemented in all Brazilian states and the Federal District.

The Ministry of Education is pleased to launch, in partnership with UNESCO, the translation of the *Open School collection to Spanish and English*, in order to provide a contribution to schools and teachers, within South-South Cooperation experiences similar to those of the Open School Programme.

The Programme has a high potential to contribute to turning schools into privileged spaces of belonging, participation and learning for young men and women and their communities. We hope that this publication will contribute with ideas and actions capable of transforming the work of many other schools, as it has already done in Brazil.

André Luiz de Figueiredo Lázaro

Secretary of Continuing Education, Literacy and Diversity

Ministry of Education of Brazil

Introduction

Open School: Social Inclusion and Education for the 21st Century

In 2000, during the celebration of the International Year for the Culture of Peace, UNESCO Brazil launched the Making Room Programme: Education and Culture for Peace.

Over the course of the past eight years, the programme, which combines social inclusion and education by opening public schools on weekends, has solidified; it is the first UNESCO Brazil action to have become public policy. The methodology proposed by Making Room is the basis for the Open School Programme, which was created in 2004 by the Ministry of Education and is now operating in all Brazilian states.

Between 2000 and 2006, in partnership with municipal and state education secretariats, the Making Room Programme opened 10 thousand schools and served approximately 10 million people in the first five states where it was implemented – Pernambuco, Rio de Janeiro, Rio Grande do Sul, Bahia and São Paulo. It should be noted that the programme has been implemented in almost all of São Paulo's state education network, reaching 5,306 out of 6,000 schools. Titled Family School in that state, the programme had 30 thousand volunteers and 35 thousand university students working directly in the schools.

The scope of Making Room over the course of its existence reveals the wealth of experience gathered by the UNESCO team and, above all, by the programme's partners and developers.

This partnership with the Ministry of Education has enabled us to translate a series of seven publications that systematize all facets of the methodology of the Making Room Programme –

conceptual grounds, practical applications and recommendations, experts' analyses, implementation costs – in addition to including two primers whose content teaches us how to experience, in practice, the creation of a culture of peace. These primers are a guide to teachers, students, supervisors, and all of those involved in running Making Room and Open School; they emphasize the need for tools to guide the work of our educators in the creation of a culture of peace.

We often say that UNESCO has many objectives but a single mission, underscored in the Organization's constitution: "Since wars begin in the minds of people, it is in the minds of people that the defenses of peace must be built."

Through the creation and implementation of the Making Room Programme, UNESCO Brazil could serve as a laboratory of ideas, assisting in the creation of methodological guidelines for a national programme based on a culture of peace. The goal was to propose a space for social inclusion and for the valorization of public schools.

Through its inclusion in UNESCO's broader field of action, the programme aids in strengthening the concept of lifelong education, as well as in combating and eradicating poverty. It focuses on building a new school for the 21st century – one which typifies "school as a function" rather than "school as a location". This means a school which truly contributes to the holistic and human development of its students and the community.

The programme works to help transform schools into welcoming spaces where there is a sense of belonging, places where exchanges and meetings take place. The goal is that schools should be able to incorporate youths' requests into the programming offered on weekends, as well as their artistic and cultural expressions, strengthening the participation of students and youths in school activities.

We also expect that opening schools on weekends will contribute to a reflection on "school during the week," with the recommendation of new practices that can intervene positively in student-teacher relationships. It is true that when students feel welcome, they develop a special relationship with the school and are less likely to drop out. Therefore, we can state that the programme helps to reduce the alarming figures that result from a comparison between the large number of students starting primary education and the smaller percentage of students who finish high school.

We should also underscore the crucial role played by education in the reduction of social inequality. There is no social transformation without investment in education. Research by the

World Bank and the Economic Commission for Latin America and the Caribbean (ECLAC) shows that one additional year of education in the life of female students results in the reduction of infant and maternal mortality, for instance. These studies also present the effect of one additional year of education on employability and wage indicators in Latin America.

The youth as a focus

The Making Room Programme was created based on a series of research studies on youth carried out by UNESCO Brazil. According to these studies, youths used to be – and still are – the group with the highest level of involvement in violence situations, both as agents and as victims. Most of these violent acts happen on weekends, in the outskirts of cities, and they mainly involve youths in lower income brackets and in vulnerable situations.

In addition, most schools, especially those in the outskirts of large cities, were involved in situations of extreme violence. Launched by UNESCO in 1999, 2000, 2002, and 2004, the Maps of Violence, by researcher Julio Jacobo Waiselfisz, were crucial in understanding the role played by youths in cases of violence in the country.

Considering this information, we can understand that behind a seemingly simple idea – opening schools on Saturdays and Sundays to offer activities in the areas of culture, sport, art, leisure, and professional training to youths and their families – is a strategy to empower youths, strengthen the community, strengthen the role of the school, and contribute to a reduction in violence rates, thus building a culture of peace.

The Making Room Programme has also brought to the school environment strategies used in community work, such as assessing local needs, valorizing talents, and strengthening actions through partnerships with non-governmental organizations and other agencies that develop actions in the area where the school is located.

By validating the experience of communities and their local knowledge, Making Room contributes to breaking down the institutional isolation of schools, truly opening their doors to residents, students' parents, and the community as a whole. The community then begins to recognize the school as its own. Students and their community feel valued as their needs are met, and youth expressions are strengthened. This allows for increased integration among all participants involved in the process and enables the discovery of new ways to relate, which can generate a feeling of belonging which is crucial to youth leadership.

The programme is also an alternative to the lack of access to cultural activities, a reality in the outskirts of Brazilian cities. Access to culture, art, sport, leisure and education allows youths to find ways other than violence to express themselves. Participation in workshops in the areas of drama, arts and crafts, music, and dance, as well as in other play-based activities, broadens horizons, strengthens self-esteem, and can help youths discover a new feeling of belonging to their school and community.

Under the dynamics of the programme, youths and the community take the lead – they are not seen as mere beneficiaries of weekend activities. Youths play a central role: they coordinate activities and mobilize the community to participate in the programme. This participation is reinforced as the programming reveals and valorizes local talent.

Another aspect to be highlighted is the programme's decentralizing nature, which provides states, municipalities, and schools with the flexibility to adjust it to local realities and needs. This is always done taking into account the same principles and ethical and methodological concepts. The programme is unified and flexible in its diversity, and creating unity amidst replication was one of its great challenges.

We believe we have found the key to this unity, embodied in a proposal that valorizes local knowledge, respects youth leadership, values and reinforces the role of the school, and involves the community in the programme, adapting the methodology developed to each reality/diversity in the different regions of the country.

With this series, we believe we are providing educators, professionals in the social area, and experts from all over Brazil with a tool that, along with many others, will surely allow them to deal with social inclusion and the values of a culture of peace in the school. This will aid in the reduction of inequality and in the training of increasingly caring citizens who respect human rights and value tolerance, underscoring the key role of education in social change.

We believe that, in addition to disseminating the successful experience of the Making Room Programme and the Open School Programme in Brazil, this series will also contribute to an increase in international cooperation – one of UNESCO's important duties.

The Ministry of Education should also be thanked for its important partnership, by means of its Secretariat of Education, Literacy and Diversity (SECAD) and its Secretary André Lázaro, an avid supporter of the programme, and for its contribution to social inclusion and the improvement of education.

I also thank all Making Room partners in the states and municipalities where it has been implemented, as well as Open School Programme partners at the Ministry of Education who, jointly with teachers, principals, students, youths, and communities, have transformed the programme into a successful experience. Finally, I thank the staff in the Social and Human Sciences Sector at UNESCO Brazil, a team of individuals committed to a better world without whom this experience would not have been possible.

The conception and implementation of the Making Room Programme began in 2000 and extended throughout 2001, a year that deeply affected my life. In 2001, Laura, my daughter, was born, rekindling in me all of the convictions I nourish that building a less violent, more just and equal world is a collective task. This task will only be accomplished if the challenge is taken on by all, concretely translating the principles of a culture of peace, human rights, and respect to diversity into the life of every single citizen.

Marlova Jovchelovitch Noleto

Social and Human Sciences Coordinator

UNESCO Brasilia Office

About the Knowing and Doing Series

This book, *Building Knowledge – Conceptual Framework and Methodology for the Open School Programme: Education and Culture for Peace*, is the first volume of the *Knowing and Doing Series – Systematizing Open School: Education and Culture for Peace*.

The content of this publication supplements that of the other two books in the series: *Strengthening Competencies*, on the continuing education of professionals involved in the programme, and *Open School*, a step-by-step guide for its implementation.

This series stems from the experience gathered over the course of ten years developing Making Room: Education and Culture for Peace. The content presented in the three books results from documents produced by the Social and Human Sciences Sector at UNESCO Brazil, as well as from publications which have assessed the programme at the local level at different stages of its development. These documents are cited in the bibliography and in the “Learn More” section, which offers websites and other sources to those who wish to deepen their knowledge on the themes presented in the three books. Also, interviews were conducted with the five coordinators responsible for implementing the programme in the states of Pernambuco, Rio de Janeiro, São Paulo, Bahia, and Rio Grande do Sul.

To facilitate reading and the use of information, the publications were set up as a series containing three books with complementary content. This series is part of the *Open School: Education and Culture for Peace Series*. We hope that professionals working at schools will see the series as a roadmap indicating the best ways to open schools on Saturdays and Sundays. May it serve as a source and aid all in the mission of creating a more welcoming and inclusive public school.



Breakdancing and other elements of Hip Hop culture are present in schools. Senador Alberto Pasqualini School, Rio de Janeiro (RJ).



2000: A HALLMARK IN THE CULTURE OF PEACE

The year 2000 was emblematic for the culture of peace all over the world. The United Nations General Assembly declared 2000 the International Year for the Culture of Peace, and the period between 2001 and 2010 the International Decade for the Promotion of a Culture of Peace and Non-Violence for the Children of the World.

The United Nations Organization is made up of 193 Member States and is organized into agencies, funds, programmes, and regional commissions that work in a wide range of fields including education, health, children's rights, economy, agriculture, housing, and refugees' rights. Among all agencies and organizations in this system, UNESCO is the only one whose mission, since its foundation in 1945, has been to build a culture of peace. For this reason, the Organization was selected to coordinate the global mobilization whose focus is peace.

Sixty years after the creation of UNESCO, it is fitting to recall that which is set forth in its constitution: "The purpose of the Organization is to contribute to peace and security by promoting collaboration among the nations through education, science and culture in order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedoms which are affirmed for the peoples of the world."

It also states that “since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.”

In 2008, when UNESCO celebrates its 61st anniversary – as well as the 60th anniversary of the Universal Declaration of Human Rights – the challenge of building a culture of peace is more current and present than ever.

Mobilization

On March 4, 1999, UNESCO launched, in Paris, a document titled “Manifesto 2000 for a Culture of Peace and Non-Violence,” co-authored by a group of Nobel Peace Prize laureates. This group included leaders like Nelson Mandela, the greatest leader in the fight against apartheid in South Africa; Adolfo Perez Esquivel, an Argentinean who fought for human rights during the dictatorship in his country; Mikhail Gorbachev, former president of the Soviet Union, who played an important role in ending the Cold War; and Joseph Rotblat, one of the scientists who developed the atomic bomb, who renounced his research and became a pacifist once he realized his work had contributed to the killing of thousands of civilians in Hiroshima and Nagasaki.

From 1999 to the end of 2000, leaders from all over the world signed on to Manifesto 2000 and assisted in attracting additional signatories. Its content could also be found on a website created especially to make that information available. Signature collection sites were set up at schools, art exhibits, shows, on the streets, and in many other locations.

The main goal of Manifesto 2000 (box on page 24) was to create a sense of personal responsibility among people, disseminating the concept that peace does not depend only on the actions of those in power. It is, also and above all, the responsibility of each individual to put into practice values, actions and behaviors based on a culture of non-violence. The idea is that all should contribute to the daily creation of peace within the scope of their families,

neighborhoods, cities, and schools. Promoting non-violence makes room for tolerance, dialogue, justice, and solidarity in daily life.

Seventy-five million people have signed the document all over the world. Brazil, having gathered 15 million signatures, was second only to India, which, with a larger population, gathered 28 million signatures. With more than seven million signatures, Rio de Janeiro was first among Brazilian states. At the beginning of the national mobilization campaign, local organizers estimated that Brazil would reach a total of two million signatures at the most.

Brazilians were not the only ones whose participation exceeded expectations. Nations, peoples, and cultures that differed widely from one another, following different rationales in regards to basic human rights at the individual and at the group level, also signed on. The number of signatories to the Manifesto showed that the desire to reach peace transcends cultural differences and brings together individuals from all over the world.

In September 2000 the Manifesto, signed by over 50 million individuals, was delivered at the UN Headquarters in New York at the 55th UN General Assembly, known as the Millennium Summit. The campaign to gather signatories for the document involved more than 1,400 civil society partners. In many countries, including Brazil, teachers taught lessons on the text of the Manifesto.

The year 2000 was marked by events which are now considered crucial to the dissemination of the concept of a culture of peace and actions based on non-violence. These events took place all over the world. In May, the Millennium Forum was held to mark the very first time the UN, created right after the Second World War, convened representatives from all of its Member-States to discuss ways to promote the well-being of humanity.

The Forum brought together, in New York, 1,350 representatives of non-governmental organizations from 140 countries. The result was the preparation

The Manifesto 2000 Pledge

Respect All Life: Respect the life and dignity of each human being without discrimination or prejudice.

Reject Violence: Practice active non-violence, rejecting violence in all its forms: physical, sexual, psychological, economic and social, in particular towards the most deprived and vulnerable such as children and adolescents.

Share with Others: Share my time and material resources in a spirit of generosity to put an end to exclusion, injustice and political and economic oppression.

Listen to Understand: Defend freedom of expression and cultural diversity, giving preference always to dialogue and listening without engaging in fanaticism, defamation and the rejection of others,

Preserve the Planet: Promote consumer behavior that is responsible and development practices that respect all forms of life and preserve the balance of nature on the planet.

Rediscover Solidarity: Contribute to the development of my community, with the full participation of women and respect for democratic principles, in order to create together new forms of solidarity.

of a new document recommending specific actions. This document was later approved at the Millennium Summit, as is known the General Assembly during which the **Manifesto 2000** was delivered. In August that year, two thousand religious leaders gathered in New York to discuss their role in world peace.

The pacifist

Gandhi – a story that starts over

*Lia Diskin**

“It is the acid test of nonviolence that in a nonviolent conflict there is no rancor left behind, and in the end the enemies are converted into friends.”

Gandhi

He was feeble, shy and insecure. He had few friends but strong family ties. With no significant talent and no penchant for studying, Gandhi became the most unlikely of 20th-century leaders. Born into a society that praised obedience, submission, and respect to longstanding traditions as natural goals in both public and private life, he broke the bond of external domination which for three hundred years maintained India's status as a European colony. At the same time, he abolished customs deeply rooted in his culture which perpetuated a society divided into castes and legitimized barbarous superstitions.

In this sense, we can state that Gandhi was a social pedagogue not only to his people but to humanity. Through his experience, he provided a wide array of methodological guidelines that seek a form of co-existence in which each individual's potentials are met with favorable conditions to their healthy, appropriate development – that is, the conditions for each person to express that which is greatest and best within him or herself.

It is within the scope of this relationship and interactivity that we find, in Gandhi's pedagogy, the tools to break the mimetic game to which we are subjected – individually and collectively. In the Mahatma's words, "To combat injustice, we must educate ourselves." This requires acknowledging that any situation in which rights are violated is only perpetuated when there is cooperation on the part of the victims, who accept such violations as a misfortune or as a natural condition of their existence.

Therefore, non-cooperation with unworthy or contemptible causes or individuals is a duty, but it is a duty that can only be fulfilled by peaceful means. This is called Ahimsa – peaceful, albeit firm, resistance to violence. Whatever the tools employed to end exploitation, domination, and injustices, they must first establish a commitment to non-violence, which is the sovereign principle for personal and collective transformation.

Injustices imposed on a community or nation are perpetrated by some but sustained by all, including the oppressed. This is the great discovery he offers us: the victim and the perpetrator nourish one another. To fight injustice, we must educate ourselves. That is:

- acknowledge that any situation in which rights are violated is only perpetuated when there is cooperation on the part of the victims, who accept such violations as a misfortune or as a natural condition of their existence;*
- change the inner attitude of passivity, generating self-respect, dignity, and courage;*

- *have the determination to stop obeying and being subjected, despite potential retaliations which may result.*

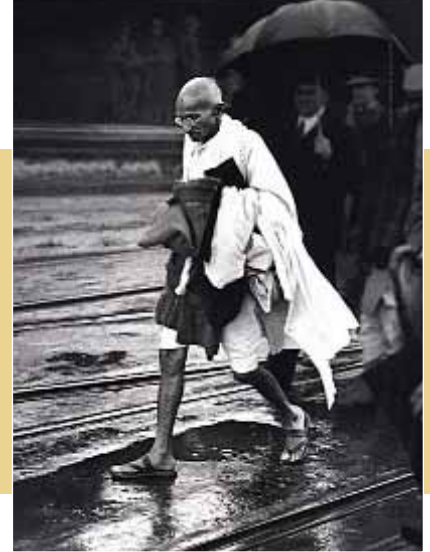
In this sense, non-violence is a language, a way to be in the world which is learned through practice, whose daily application is inspired by the commitment not to cause gratuitous suffering or nurture resentment. If we seek to establish more just, solidarity-based relationships, we must focus the action's restorative power on the situation itself which caused and sustains conflict. Reversing the situation between the oppressor and the oppressed, making the latter the winner and the former the loser, would be useless as it maintains the vicious cycle of revenge and reinforces the condition of victim and perpetrator, corrupting and bestializing both.

It is fitting to recall that Gandhi tested his ideas in the courts, amidst heated popular demonstrations, in prison with political dissidents, among parliament members, and even with representatives of the British crown. He was neither a theoretician nor an academic. Rather, he was a politician, a social scientist and a patient and persistent articulator. Nor was he a romantic who ignored the seductive pull of a thirst for power, acknowledgement and wealth but firmly believed in the transformative power of spiritual forces which trigger the legacy of religions, regardless of the culture in which they blossomed. He said of himself: "I am not a saint who has strayed into politics. I am a politician who is trying to become a saint."

Peace is, to Gandhi, the condition in which it is possible to develop all human potential, promote self-realization, and strengthen a sense of community among living beings. This does not exclude conflict: on the contrary, conflict is necessary to legitimize the plurality of ideas and cultural diversity which, in mutual fecundation and creative tension, make it possible to raise new questions and offer original answers that keep open the path toward the continuous improvement of democratic relations.

Gandhi's life experience was perpetuated by almost all pacifist "revolutionaries" in the 20th Century, notably Martin Luther King Jr., Desmond Tutu, Nelson Mandela, Vaclav Havel and others, whose constructive actions in the economic, social, political, cultural, and religious spheres affirm the highest principles of Love and Justice.

* Lia Diskin is a co-founder of the Palas Athena Association and coordinator of São Paulo's Committee for the Decade for a Culture of Peace.



The year 2000 – Making Room: Education and Culture for Peace is created

Making Room: Education and Culture for Peace was created in 2000 by a team of UNESCO professionals in Brazil, particularly from the Social and Human Sciences Sector, within the scope of the celebration of the International Year for the Culture of Peace.

The Making Room Programme, whose strategy is to open schools on weekends, is based on the precepts of a culture of peace, in an action that combines elements of social inclusion and education.

It is a simple strategy which innovates by opening the gates to the school, providing youths and their families – most of whom live in outskirt communities marked by violence – with activities in the areas of culture, sport, leisure, and vocational training, among others. The programme offers alternative spaces for socialization where different groups live together peacefully. The programme focuses on youths, the school, and the community.

The search for non-violent paths for conflict resolution has transformed schoolyards. At schools which have joined the programme, rival gangs, for whom fights used to be the only form of contact, started getting together to play

soccer, put on stage plays, and participate in different activities. Making Room became an example of success: a strategy for social inclusion based on the culture of peace, with a powerful violence reduction component and a focus on youths, who are the main victims of violence.

Youth: the crux of the matter

When the Making Room Programme was created, we already knew, empirically, what was revealed two years later by the **Maps of Violence** and other UNESCO research on youth: Brazilian public schools, especially those in the outskirts of large cities, were involved in serious situations of violence. In addition to records on crimes against the individual, such as intimidation and homicide, there were crimes against property, such as theft, deliberate damage to or defacement of school buildings, and break-ins, generally by gangs from the neighborhood itself.

A research study titled **Violences in Schools** detailed the scope of different kinds of violence taking place at public schools. A survey on weapons at schools, with data collected in 2003, revealed that 30% of public school students in five capital cities – São Paulo, Rio de Janeiro, Salvador, Porto Alegre, and Belém – and the Federal District had seen weapons at school.

One of the longest research series published by UNESCO Brazil, the **Maps of Violence** showed that youths are the main victims of violence and, at the same time, its main perpetrators. Between 1993 and 2002, youth homicides – those involving individuals between 15 and 24 years of age – increased 88.6%. Most deaths took place in metropolitan regions, where averages are 90% higher than national figures.

These studies also revealed that 60% of homicides occur on Saturdays and Sundays – precisely the days when Making Room takes place in public schools.

Even beyond physical violence, youths from pockets of poverty in the country are a vulnerable group within the Brazilian population: they have the highest unemployment rates among the economically active population, drop out before graduating from high school, and perpetuate the cycle of poverty in a society where income is closely related to years of schooling. According to the Pnad – *Pesquisa Nacional por Amostra de Domicilio* (National Household Survey), between 30% and 50% of income disparities result from inequalities in schooling.

Data from the Ministry of Social Development and the Fight against Hunger, based on that same survey, reveals that 60% of students from poor families start dropping out of school between 15 and 16 years of age to start working. The National Youth Secretariat, a Federal Government agency, states that 14 million Brazilian youths have not graduated from high school, and 51% of youths are not in school.

Making Room's design, as shown in the next chapter, enables the programme to work in an intersectoral fashion through social inclusion, education, culture, the promotion of rights, access to new technologies, and the creation of a culture of peace.



Capoeira helps to disseminate African culture at schools. Comissário Francisco Barbosa School (State of Ceará).



PEACE AND INCLUSION AT SCHOOL

The Making Room Programme utilizes elements of social inclusion and lifelong education for all. It also combats poverty and contributes to the discussion of a new school model.

In addition to promoting human development and citizenship: the programme contributes to the improvement of the quality of education, helping to create a culture of peace within schools and broadening opportunities for access to activities in the areas of arts, sport, culture, and leisure. By making the school a more welcoming place, Making Room helps to reduce dropout rates, at the same time contributing to the redemption of schools' institutional value.

The activities offered at schools are open to the entire community, also seeking to improve the quality of relationships and interactions among teachers, students, and family members. The fact that the school is often the only public space in the neighborhood should be taken into account, as should the fact that it is a privileged location for the preparation and socialization of youths. The magnitude of its institutional apparatus – more than 200 thousand schools in the country and at least one Secretariat of Education in each municipality – favors the dissemination and institutionalization of the programme.

Youth Leadership

The word “protagonist,” formed by two Greek roots, means “main fighter,” “main character,” or “main actor”, teaches Antônio Carlos Gomes da Costa, one of the main researchers on the topic in Brazil. The concept of *youths as protagonists* has been used as a designation for independent, empathetic, competent, and participatory youths, according to Gomes da Costa’s definition. An action is thus considered to foster this sort of preparation when the youth is the main character in the process of his/her development. These are actions that foster their capacity to interact and intervene in their school and their community. However, all of this depends on an expansion of youths’ personal repertoire. In the Making Room Programme, this takes place through their participation in planning the schedule of activities offered at school, as well as through their leadership in workshops as educators, presenters, or monitors – essential participants in the process. It also takes place through bringing youths and the community together, fostering broad participation.

By fostering youth leadership, the programme has enabled personal transformations in the lives of thousands of youths who, through the

As previously stated, the programme redeems the institutional value of public schools, making them more attractive to youths and more welcoming to the community. This underscores the idea that, despite all difficulties, schools can experience innovative processes. These processes result in environments which offer students favorable conditions for the development of potentials and abilities, within and outside of the classroom. Within the scope of this new reality, community participation is ensured and, in many cases, the community works with school leaders to solve everyday issues.

Through actions and activities developed on weekends, it is possible to expand dialogue among all participants in the process: youths, school, and the community. It is this exchange that will transform the school into an institution capable of incorporating youths’ needs, fostering their participation in decision-making processes and becoming truly significant in their development. It will also enable faculty to have a different experience, “opening them up” to welcome youths and the community. In addition, it will allow the community to valorize and see the school as its own, creating a strong bond.

Opening the gates

To UNESCO, educating means teaching and learning how to reflect. One of the Organization’s main documents, **Learning: The Treasure Within** (box on page 36) – a report coordinated by Jacques Delors which will be analyzed in greater detail in the second book of this series, **Strengthening Competencies** – establishes the four basic pillars of education. Delors’ guidelines now serve as a basis for education and are applied in the day-to-day of schools that are open to the community.

Delors has divided the pedagogical practice into four fundamental types of learning, which he considered to be the pillars of each individual's knowledge. One of the core concepts from Delors' work brought into the Making Room Programme, especially when the school is first opened, is that of learning to live together.

In thousands of Brazilian schools, rival gangs, which had previously met only to fight, began to share sports courts when schools began to open on weekends. In music festivals, the *pagode* crowd learned to live together with the funk crowd and the rock crowd, and so on. The practice of bringing different groups of youths to school and making them find peaceful ways to live together, exercise tolerance, and respect diversity is one of the main achievements of the programme. It is also one of the factors that explain the reduction of violence in participating schools.

Moreover, a lack of opportunities to exercise **youth leadership** (box on page 32) is one of the reasons behind social exclusion, according to several research studies. A lack of opportunities in general contributes to day-to-day situations that generate violence. Research carried out by UNESCO Brazil on violence in the schools demonstrates that several assaults which, in extreme cases, resulted in homicides were aggravated by the lack of opportunities for leisure, especially on the weekend.

When they are idle, many youths, particularly in the most vulnerable and impoverished regions within cities, are more exposed to risky situations such as alcohol and drug use and involvement in criminal activity. In interviews with UNESCO researchers, many reported that all it takes is for the eyes of two strangers to meet, and

activities offered on weekends, discovered their talents and potential and became more independent. Many of these youths had been previously identified only by their formal performance in the classroom, which was often poor.

Fostering the independence of youths who participate in the programme must be a goal to all professionals involved in opening schools on weekends, especially because this type of behavior is fostered in situations that require cooperation and engagement from all who are involved in the process – principals, teachers, the community, parents, youths, workshop presenters, volunteers, cafeteria staff, and security guards.

Therefore, Piaget's definition of autonomy fits perfectly in the case of opening schools: "From autonomy comes one's capacity to self-regulate; however, one does not take as a starting point his own subjectivity, his tastes and whims, but rather he adopts as a reference that which he would wish on any rational being."

Learning: The Treasure Within

The four pillars of education

Learning to know

This pillar seeks to foster the pleasure of understanding, knowing, and discovering. Students must be encouraged to find pleasure in discovering and building knowledge. It is necessary to awaken students' curiosity and autonomy so they will be able to relate the content they learn to situations they experience.

Learning to do

The pillars learning to know and learning to do are interdependent. However, learning to do is more closely related to the concept of investing in personal competencies, so that all will have the necessary skills to meet new job market demands and to follow the evolution of societies characterized by advances in knowledge.

Learning to live together

The day-to-day construction of a culture of peace depends on the ability to learn to live and coexist with different people and groups. This is one of the

their friends decide to take it up with the other side. This almost always results in physical violence, to greater or lesser extent. If the guys attend the same school, the animosity will probably reach the sports courts or the school gates when school starts or lets out.

main current challenges to education since most of humanity's history is marked by wars and conflicts that result from the tradition of dealing with conflict through violence. It is necessary to create educational models that can foster co-existence among different groups and teach them to settle differences peacefully.

Learning to be

This pillar refers to the concept of lifelong education in its broadest sense, seeking human development both personally and professionally. The main goal is that people should reach a level of personal autonomy that enables them to form their own opinions when faced with a variety of situations. Learning to be involves self-realization and the capacity to develop one's own creative power and potential.

*Summary from the book *Learning: The Treasure Within*, commissioned by UNESCO and written by the International Commission on Education for the 21st Century, coordinated by Jacques Delors.*

The co-existence of different groups, one of the main foundations of the programme, helps transform the school into a healthy space for socialization, free from codes of violence. This is a concrete way to create the bases for a culture of peace in everyday life. To social scientist and anthropologist Luis

Eduardo Soares, violence is a way to organize the experience of sociability (SOARES, 2006).

In other words, as is the case with the culture of peace, the culture of violence also has its **codes and languages** and, in order to socialize, youths must master one of these two languages, depending on the rules that govern their neighborhood and their school (box on page 37).

At schools that adopt programmes or projects focused on peace, the appropriate tool for youths to feel as though they belong in the community is based on respecting one's neighbors. At schools where violence reigns, those who want to be part of the "group" will have to use the same tool. "Violence is a disciplined form of self-realization, of creating oneself and relating. It is a way to organize the experience of sociability, even if it ends up dissipating the very conditions for sociability," says Soares (SOARES, 2006).

At school

Language of peace x language of violence

The language of peace at schools is based on the co-existence of different groups – looking into the eyes of a classmate, expressing divergent opinions. At no time is conflict rejected. What changes is how it is resolved. Tolerance, respect to the rights of others, and dialogue are concepts that do not need to be unpleasantly repeated to students in their daily lives.

Peace can also be expressed symbolically. Getting rival groups to come together and do graffiti art on the school's outside walls, or inviting them to organize music festivals and sports tournaments, are actions that neutralize violence and reduce tension in the school environment when they become part of the school's day-to-day life. This, in turn, reduces the feeling of insecurity.

The language of violence is also often expressed at school in what is not said: brief eye contact between members of rival gangs means scores will be settled when school lets out; the feeling of insecurity among students in the schoolyard, looking around to see who is coming; the almost automatic gesture, by students who are not part of a gang, of getting out of the way when gang members go by in the hallways.

Students who start attending these schools must crack these codes quickly – they need to know who's in charge, who beats people up, and who gets beaten up. They need to know who is strong and who is weak. They also need to learn how to proceed to “escape” unharmed or to become part of the crowd in charge. Generally speaking, violence in the school is based on rivalries between groups of students: they live in different neighborhoods, consider themselves “kings of the turf,” and fight with the “owners” of neighboring turfs. There is little interaction between them: if one group is on the court, the other is in the schoolyard, and vice-versa.

The language of violence may also be overt: it is expressed through graffiti on the walls, damage to or defacement of public property, equipment theft, drug trafficking, and weapon possession. The existence of codes of behavior based on violence hovers heavily over the school environment – it decreases teachers' enthusiasm, makes cafeteria staff walk faster, and weighs on the shoulders of weaker students.

Testimony

“They had nothing to do and were using drugs”

*Julio Jacobo Waiselfisz**

When we first did international work on youth victimization, we found that this phenomenon is not so common abroad. There are countries, such as the Soviet Union, with high violence rates, but not among youths. Youth victimization also does not happen in European countries. This phenomenon is typical to some Latin American countries, and it is not replicated in the rest of the world. The second issue is that violence among youths is part of the male universe.

We focused our survey on the history of gangs. If we asked a youth in the outskirts what he had done on the weekend, he would answer: nothing. They stayed home, watching TV, or hung out on the street, at bars, or in the square. These were their only options on Saturdays and Sundays, besides using drugs and consuming alcoholic beverages.

For youths without lots of financial options, theft is a valid option. Add to that the fact that on weekends they have more idle time and no option for leisure.

The Roda de Fogo community, for example, had one of the highest levels of violence in Recife, and the only space available to do anything, for several blocks, was the public school. We felt the need do something to occupy that space. This was one of the schools that volunteered to join the programme.

** Researcher and former coordinator of UNESCO's Satellite Office in Pernambuco, where the programme was implemented under the title Open School.*

The results of the Making Room Programme show that education is the anchor to the creation of a culture of peace. These results are part of a process that involves structuring values, principles, respect to human rights, and diversity, using as a foundation the peaceful co-existence, within the school, of all different groups that exist in the community.

No community is the same, nor can schools be trapped in programmes or projects that cannot be adapted to their reality. Therefore, Making Room's design is based on strategies that can be replicated. Flexibility, autonomy, and local management enable states, municipalities, and schools to adapt the programme to their needs and resources. It is a unique programme with a guiding methodology, but it is flexible in terms of staff training, the establishment of partnerships, and the schedule of weekend activities.

This flexibility is coupled with the ideas of youth on the part of those involved in the process, with their thoughts regarding the role of the school, and, mainly, with the investment of coordination teams in defining the target audience and establishing other partners. These elements set the programme apart at the implementation stage.

School is an institution that combines elements from its society. Therefore, each school mirrors the society which composes it, and it is at the same time a result of the society it helped to build. This dynamic makes each school unique. To change this cycle of influences which, at times, replicates social exclusion and injustice, it is necessary to rethink the philosophical bases that guide pedagogical practices. It is necessary, therefore, to build a theoretical framework that can support new attitudes on the part of the pedagogical team in face of the expectations and needs of vulnerable communities.

Schools of justice

Justice in schools' day-to-day life

*Leoberto Brancher**

Since 2005, judiciary institutions and the Childhood and Youth Service Networks in Porto Alegre have been the site of an innovative experience. Titled Justice for the 21st Century, the project is a set of initiatives by the Childhood and Youth Court, in coordination with other public policies, which seek to disseminate and implement restorative justice practices to resolve violence situations involving children and youths in Porto Alegre.

With support from UNESCO through the Criança Esperança Programme and through other government and United Nations agencies, the project Justice for the 21st Century already includes almost thirty of the main local institutions in the areas of justice, security, assistance, education, and health. In three years, more than six thousand people have been trained.

Restorative justice is considered a new model. It is based on sound critical reflection regarding the authoritarian models of traditional justice. Its methodology proposes that the answer to acts of violence, transgression, or conflict should be, instead of the usual punishments, the promotion of meetings between the individuals directly involved, their family members, friends, and communities.

The meetings are guided by a coordinator and follow a pre-defined script, providing a safe and protected space for individuals to approach the issue in question and create solutions for the future. The approach is focused on the needs that determine and emerge from the conflict, so as to bring together and hold responsible all of the participants. An action plan is created to restore

social ties, collect damages, and create commitments for more harmonious future behaviors.

Restorative justice challenges the ethical validity and efficacy of authoritative models of social control and pacification, expressed concretely in the form of judicial proceedings and the judiciary as an institution. According to this line of thought, a set of previously established rules, the observance of punitive sanctions, and the existence of authority figures who specialize in enforcing the application of these sanctions should be enough to resolve conflicts and issues which result from them. This experience demonstrates that, on the contrary, these mechanisms serve only to distance people further; red tape and impersonal relationships with others, in turn, expand incomprehension and rebellion, reinforcing a spiral of violence.

The main idea is to change the focus, currently centered on the violation of rules, that is, of the law, and to start analyzing the issue as a consequence of the violation of the rights of individuals and of contracts established within relationships. From this angle, punishment is no longer the expectation; the expectation is that a plan will be created to compensate victims for damages and to adjust the aggressor's future behaviors.

This is a shift that reinvents the role of the victim and that of the community in conflict resolution, making it possible for all parties to share, responsibly, in the issue and in the establishment of alternatives to solve it. To this end, the methodology of restorative meetings or circles makes room for each party to talk about the issue based on his own perspective, expressing his feelings and needs.

Psychoanalysis teaches that speaking is, in and of itself, calming – where dialogue is lacking, there is violence. Therefore, in restorative justice, the parties involved – victim and perpetrator, rather than the authority figures responsible for finding a solution – speak for themselves, exercising autonomy and dialogue in a horizontal relationship, a context in which authority emerges in the form of values such as respect, sincerity, honesty, understanding, and tolerance.

The traditional model is based on the imposition of suffering as a pedagogical strategy to change the aggressor's behavior, but this ends up generating negative feelings and values such as persecution, submission, humiliation, hostility, antagonism, rebellion, and revenge. Restorative practices enable the transformation of conflict into an opportunity to learn positive values through experience.

By overcoming conflict through strategies that make it possible to reverse the negativity of pure and simple punishment, restorative circles transform conflict into opportunities to learn values – particularly the value of justice, based not on submission to the authority of law but on respect to the individuals involved in the issue. "Justice is a right to speak," according to French philosopher Emmanuel Levinas.

The introduction of restorative practices in Porto Alegre follows a systemic script. It begins in the Childhood and Youth Court, where restorative practices are used in cases involving crimes committed by youths under 18 years of age. This triggers an inter-institutional process involving professionals from the Foundation for Social and Educational Services (Fase, formerly the Child Welfare Foundation), from the Foundation for Social Assistance and Citizenship in the municipality (the institution responsible for enforcing socio-educational sentences, as are called sentences imposed upon adolescents with no incarceration), and Education Secretariats in the state and in the municipality. Because of the involvement of all of these institutions, restorative

practices are adopted at FASE units, at the Social Assistance Foundation, at public and private schools, and at NGOs.

The idea is that the Justice for the 21st Century project should be implemented in the state's entire education network. In 2007, four schools joined the pilot initiative to implement restorative justice principles into their pedagogical project, in addition to adopting the practice to resolve conflicts that happen in their day-to-day life. The proposal has been so well received that the State Education Secretariat has set the goal to introduce restorative justice into one school in each of the 50 municipalities that take part in the Open School Programme (developed by UNESCO in partnership with the Ministry of Education). In this way, open schools are also Schools of Justice.

Leoberto Brancher is Chief Judge of the Childhood and Youth Court, 3rd Chamber, in Porto Alegre.

Violence drops at schools participating in the Making Room Programme

As previously mentioned, enabling the co-existence of different groups within the community is one of the main reasons behind one of the most significant results of the Making Room Programme: the decrease in violence rates in and around schools. The pacification of the school environment is reflected in the relationships between students, between students and teachers, and between the school and the community.

There is no doubt that transforming the school environment is one of the first steps towards improving the quality of education. There isn't a teacher, no matter how well trained, who can teach in a school where conflict is widespread, nor is there a student, no matter how dedicated, who can concentrate knowing that, when school lets out, the gates become a meeting place for rival gangs – that is, when the school, especially the sports court, is not invaded during class.

The results presented by Making Room over the course of these years allow us to state that bringing together school administrators and the community, youth participation at school, and meeting local demands are factors that favor – to a great extent – the reduction of violence in the schools. Even though these activities take place on weekends, they positively influence the regular routine of the school during the week. The experience demonstrates that when students who are considered “problematic” during the week have the opportunity to take on important roles on the weekend – such as coordinating a sport in partnership with a monitor – they take on in the classroom the same positive attitude displayed on Saturdays and Sundays.

One of the first experiences with opening schools on weekends took place in Rio de Janeiro in 2000. A research study titled “Schools of Peace” was carried out with the school community one year later, in 2001, on the Making Room Programme (titled Schools of Peace in Rio de Janeiro). The study showed that 82% of educators and 70% of students believed that opening the gates had helped pacify the school.

The same study revealed that the first schools to have joined the programme in 2000 reported, one year later, violence rates 31% lower than those at schools which had not yet been opened to the community.

In Pernambuco, another state that pioneered the opening of schools with the Making Room Programme, violence rates dropped by 54% in comparison to 2000 and 2002 figures.

In São Paulo, the Making Room Programme, locally titled Family School, was implemented in 5,306 schools (out of the total 6,000) between August 2003 and December 2006. In that state, data on violence within and around schools was collected by the Military Police and school principals. A comparison between the months of February – the busiest because of the return to classes – in 2003, 2004, 2005, and 2006 revealed that instances of violence against individuals –

pedagogical misconduct and crimes described under the Penal Code, such as homicide and death threats – decreased by 53%. Crimes against property, such as destruction or defacement of school property, went down by 43%.

Scaling up and consolidating a public policy: creation of the Open School Programme

In 2004, a few years after the Making Room Programme had been implemented in the states of Pernambuco, Rio de Janeiro, Bahia, São Paulo, and Rio Grande do Sul, the Ministry of Education (MEC) launched, in partnership with UNESCO, the programme Open School: Education, Culture, Sport, and Work for Youth. For the very first time, a programme conceived by UNESCO, through its office in Brazil, became public policy in the country.

The Making Room Programme had already garnered significant experience. In 2004, in partnership with municipal and state secretariats of education, the programme opened 10 thousand schools to serve 2.6 million children and youths, mainly in São Paulo.

Currently, the Open School Programme operates in all 26 states and the Federal District. In some states, the Making Room Programme was replaced by Open School, consolidating this public policy. In Rio Grande do Sul, for instance, where schools started opening in 2003, the Legislative Assembly unanimously passed, in 2007, a law that converted the Open School for Citizenship Programme – the local name for Making Room – into public policy in the state, with its own budget. In Rio de Janeiro, where the first schools were opened in 2000, 20 municipalities and the capital open schools on the weekend.

Federal Government participation in the opening of schools marks a new phase in the programme which goes beyond merely changing its name from Making Room to Open School. The first challenge concerns management. Programme administration became more complex because of the need to coordinate a greater number of partners. There are four ministries: Education,

Labor and Employment, Sports, and Culture, in addition to UNESCO and municipal and state education secretariats.

The second challenge lies in coordinating the agendas and demands of states and municipalities with the reality of a national public policy. It is necessary to define a common thread based on the principles of a culture of peace, one which can be put into practice by all states and municipalities without a loss of flexibility in the Open School Programme. Since the federal programme was implemented in states where Making Room was already consolidated (such as Rio de Janeiro, Pernambuco, and Rio Grande do Sul), there was an immediate need to align the programmes at the local level, without losing sight of the national scenario.

There are differences between the two programmes – Making Room and Open School – just as there have always been regional differences within the scope of Open School itself. In São Paulo, for example, workshops were coordinated by volunteers or university students, who received scholarships and, in exchange, worked at schools on the weekend. In Rio, workshop presenters were always paid, while in Pernambuco they were volunteers.

One of the reasons that led Making Room to become public policy is the constant exchange of experience and evaluation, as is the case with Rio de Janeiro, Pernambuco, Rio Grande do Sul, São Paulo, and Bahia. This made it possible to consolidate the strategies utilized by schools in their relationship with the community and to map the most common issues that resulted from this coming together. This allowed the federal programme to make use of previous experiences.

The first states to join Open School collected knowledge in relation to the partnerships established within the scope of the school, be they with the private sector or with non-governmental organizations. Regional coordinators improved their dialogue with the government, with unions, and with professionals in the area of education assigned to the schools, the end of the line for service.

As the main managers of the Open School Programme, the Ministry of Education and UNESCO are now giving greater emphasis to the school as an institution,

seeking to coordinate weekend activities with regular Monday-to-Friday schooling in a more systematic manner. A new participant has been created: the community teacher – a professional in the education network responsible for bringing these two realities together.

With the consolidation of the Open School Programme, the Ministry of Education and the National Fund for the Development of Education (FNDE) underscored the autonomy of participating schools. Starting in May 2006, they were included in the group of schools that receive resources directly from the federal government through a transfer programme which, until 2008, was titled Cash Straight into School. This measure allows schools to fund actions which are fundamental to their ability to open on weekends, based on their own needs.

To UNESCO, the decision to transfer resources directly to schools is a step forward towards school autonomy.

In the next chapter, the professionals who implemented the Open School Programme in the country will reveal particular characteristics that demonstrate the programme's flexibility, and they will share stories that set it apart regionally.



In neighborhoods without public spaces for leisure, sometimes the school is the only option for children (State of Amazonas).



LEARNING FROM STATE EXPERIENCES

The states of Pernambuco and Rio de Janeiro were the starting point for the Making Room Programme in 2000. Soon after, in 2001, Bahia joined the programme, as did Rio Grande do Sul and São Paulo in 2003. After its initial design, the programme gradually underwent a process of review based on its operation and on the relationship with partners, especially the community.

The Making Room Programme always had a clear objective: it is a social inclusion programme that makes use of culture of peace tools. Its focus was also always clear: youths, the school, and the community. But what should be done to open a public school on the weekend? How can community involvement be ensured? Which activities should be offered so youths will participate? How should schools be selected to participate in the programme? How can we convince the principal – the main leader in the school – to join the programme? How can we contribute to the transformation of the school?

Some of those issues were broadly discussed in the states where Making Room was implemented. In many cases, the challenges and difficulties were overcome in similar ways, but the local reality proved to be a determining factor in the process of creating the programme. Below is a summary of the experience of pioneers in the opening of schools on weekends, according to the experience of each regional coordinator.

Pernambuco

Open School Project

(local name of the Making Room Programme)

Maximum number of schools opened: 450

Project starting date: August 2000

Number of people served: 360,000

Coordinator from 2000 to 2004: Julio Jacobo Waiselfisz

Current situation: Between 2005 and 2006, the network moved over to the Open School federal programme, currently operating in 450 schools in the capital, in the metropolitan region, and in the interior, consolidating the public policy of opening schools on weekends.

A community experience in social cohesion

Pernambuco's experience reveals that financial resources are not the most important element in the process of opening schools. Rather, the social capital of communities is. The coordinator of weekend activities needs to have good connections in the community. Community participation in management ensures the programme's legitimacy, and the mechanism only works when the school truly wants to open its doors on Saturdays and Sundays.

Julio Jacobo Waiselfisz speaks

The idea of opening schools as a strategy to prevent violence was discussed in 2000, within the scope of the Metropolitan Forum for a Culture of Peace, because Recife always showed up in surveys as one of the most violent cities in Brazil. There wasn't an agreement between UNESCO and the government of the state yet, so we had few financial resources and a lot of good will.

After some meetings on the topic, the State Education Secretariat provided some resources, and on August 2, 2000 we opened 15 state schools

in the metropolitan region of Recife and 15 municipal schools located in the capital. After a great deal of coordination, on April 14, 2001, with posters, a band, an opening ceremony, and all of the mayors in attendance, we finally launched Open School including all Mayors' Offices in the metropolitan region.

Selection of schools

We created a tool named "school violence thermometer". It was very simple: we asked the principal how many instances of theft had been recorded at the school cafeteria, what the principal had done, and whether the area surrounding the school was dangerous. This information gave us a sort of portrait of the situation.

First, we thought of starting the project at schools downtown, middle class schools. Then we realized that would make no sense even if the school had a huge gym.

During the second year, we had a sort of recruitment and started selecting schools that had some equipment, like a gymnasium, an auditorium, or at least a big schoolyard. The school also had to be located in an environment considered violent. The demand on the part of schools was higher than we could meet.

Relationship with the community

Because resources were scarce, we created a structure of extremely low costs and, administratively, we operated in an unconventional way: we didn't put in large control systems because the cost would be too high. We gave schools R\$200 a month so they could buy materials for the workshop. We put up posters in the schoolyard saying how much had been provided. Students and monitors controlled everything so effectively we didn't even need receipts (which we always requested for legal reasons). We called this structure "lightly organized anarchy".

Building Knowledge

It's important to say that the schools had a great deal of independence. There was centralized management, made up of a metropolitan committee with representatives from the State Secretariat and from the 14 municipal secretariats participating in the project. There were about 20 people. The coordinator discussed the project's strategic outlines. There were also teams in the municipalities who had the autonomy to define their own activities.

Schools had a weekend coordinator and volunteer and paid monitors to develop activities that were not available in the community. For instance, we made an agreement with the Choirmasters' Association of Pernambuco. At one point, we had 3,000 volunteers working.

Key professional

The dynamic nature of the coordinator of the school is essential to enrich the schedule of activities. The coordinator was the agent that linked the school and the community, someone with a presence in the community who went through training every month.

To select these coordinators, we asked the school principal to refer three trusted people within certain criteria. They needed to have community experience and couldn't be related to the principal. If they were students at the school, even better. The core team would interview all three and choose one of them.

Attracting youths

Mobilizing youths to participate in the programme depends widely on the activities offered by the school: 70% of our participants were in that age group. For instance, drama and ballroom dancing attract youths. I want to point out that our strategy was not focused on working with at-risk youths. I think if we had focused on youths in trouble with the law, we would have created segregation, and we

wanted a significant number of participants. But we had many drug users and some youths in trouble with the law who just came.

Positive results

In 2000 and 2003, we put together two evaluation groups to assign scores to the schools that participated in the project and to those that didn't. There was no significant difference that indicated an influence on students' school performance. However, many evaluations showed that the project had a huge impact on school life: the teachers were happy, and so were the students.

I think the project creates better relationships, enables people to get closer and establish social networks and ties. We have evidence of this. For example, the type of crime that decreases the most is that of an interpersonal nature, like minor fights.

Partnerships

The profile of the volunteers was a little different from what we see in the rest of the country – 80% of them were youths from the communities themselves, and most of them had attended that school. We selected those with a particular skill – playing a musical instrument, dancing, acting, and so forth – who had connections in the community.

Community maturation

The best indication that the community feels ownership of the project is that 80% of the schools created their own autonomy. We tried to develop an independent project, and the community wanted schools to fulfill their role. In the project, it often works better to have social capital than to have money.

The programme goes through different stages and experiments with different formats

Rio de Janeiro

Schools of Peace Programme

(local name of the Making Room Programme)

Maximum number of schools opened: 300

Project starting date: August 2000

Number of people served: 120,000

Coordinator from 2002 to present: Regina Vassimon

Current situation: From 2005 on, the network of open schools moved over to the Open School federal programme, currently operating in 311 schools in the capital, in the metropolitan region, and in the interior.

Regina Vassimon speaks

When we decided to open schools here in Rio, one of the objectives, besides social inclusion, was to transform the school into a site for events related to peace, to gather signatures for the Manifesto 2000. We were at the height of the International Year for the Culture of Peace. At the time, 111 schools were opened, from August to December. Many of them were Integrated Centers for Public Education (Cieps), which are part of the state network, have good infrastructure, and whose pedagogical staff includes cultural promoters.

The schools had lots of support and resources. They received about R\$2 thousand per month to purchase materials and to provide participants with food. For the most part, they only opened on Saturdays. The experience was monitored and assessed by a survey team, resulting in a publication titled Schools of Peace, and it became a laboratory and source for the creation of a methodology which would then be implemented.

After this experience, a group made up of consultants and UNESCO and government experts redesigned the format of the programme from January to August 2001. It became clear that youth leadership had been below expectations, and we reached the conclusion that, since the schedule of activities was set by teachers and adults, they didn't have much say in the process and were seen as beneficiaries with no room for participation.

When schools reopened in August 2001, the programme was expanded to 232 schools all over the state, and a category was created within the network of Schools of Peace – “special schools”. In 30 of them, activities were developed by non-governmental organizations in order to broaden the menu of activities and to replicate a technology for work with youths that had already been tested by these organizations. This experience, the first of its kind in the programme, lasted for six months, and it taught us that the participation of outside groups works better when it’s established by the school.

It is entirely possible to put together a drumming or a circus workshop led by an outside group, but establishing a partnership to develop activities in the school doesn’t work if the group isn’t local. People feel invaded, and rivalry emerges.

During the second stage, a new monitoring survey was carried out to assess the development of the programme, and based on it, a format was designed. Each school had a school coordinator – a member of the staff –, a coordinator to represent the community, and four youth monitors who worked as workshop leaders.

Based on the information provided by the survey and on previous experience, some changes were proposed in 2003 to strengthen the managerial autonomy of local teams. One proposed change was the inclusion of workshop leaders in the planning and evaluation of weekend activities.

It was with this format and all of this experience that schools in Rio joined the Open School Programme. We learned a lot from the Making Room Programme, and now when we propose new paths for Open School, we do so based on what we learned from Making Room.

It is important to say that we redesigned a lot, but the core of the programme has not changed, even with its transition to Open School.

We should also point out that after the first phase, in 2000, the programme went through times of serious administrative problems related to the lack of resources to fund activities, and some schools canceled activities indefinitely.

Selection of schools

Priority was given to opening schools with good physical space and adequate equipment, such as sports courts, a schoolyard, a kitchen, a cafeteria, a computer lab, and a library. Another criterion in the selection of schools was their location. Schools should be located in areas with high violence rates and with few options for culture. These criteria are still relevant today.

A set of criteria was designed by UNESCO and the Education Secretariat. Schools located in areas near beaches or in middle class neighborhoods, with leisure options, scored below those located in areas with fewer options. Communities served by several other actions, like Rocinha, for instance, were also not a priority.

Relationship with the community

All participants involved in the programme felt that schools had deepened their connections in the community. Today there is greater consideration for the needs of a community, even if this still needs improvement through more effective mechanisms for community participation. Despite some resistance, the behavior of some principals, who “think” they know the needs and desires of the community without listening to its members, is now challenged.

Key professional

I wouldn't say there is one key professional, but without the principal's enthusiasm and support and without a local team that's in tune with the community and its needs, everything gets harder. I would say there

is a key team, coordinated by someone who encourages democracy and participation. It doesn't matter whether that person is a youth, a teacher, or a member of the community.

Attracting youths

The research study done in 2000 presented, for the first time, the concept of "youths," which identifies the different types and realities of Brazilian youths, as well as the concept of local management. We thought: how are we going to listen to the community if the school doesn't put together its own team? After the schools assembled their teams, youths were heard and started coming.

Making Room was implemented at high schools, precisely where many of our monitors came from; the target audience, youths, had access to and was familiar with the space. Sixty percent of our participants were always youths, but adults and children also participated in the activities. One thing was clear: at schools where youths could participate in setting the activities, the trend was that youths from surrounding areas came.

Positive results

Rio's experience brought forth issues that remain to be solved in the process of opening schools – for instance, how to integrate weekend activities with the regular week. The issues of school autonomy and social control have not yet been fully solved in many states.

Another aspect is the reduction of violence at schools and their surroundings. We even had kids who left drug trafficking. Can I say that we have solved the problem of violence in Rio's schools? No. But I can say that interpersonal conflicts have decreased, as have the destruction of school property and the number of gangs – types of violence typical to schools.

Partnerships

Most of the partnerships were with NGOs to present workshops in the schools. There were also partnerships between schools in the programme, which exchanged workshop presenters and developed joint actions. In Rio de Janeiro, we had the first solicitation inviting NGOs to participate in the programme.

Community maturation

In Rio the programme matured in such a way, was so well received by youths and by the community, that there were almost no changes when we switched to Open School. It is all of this experience that makes it possible for us to have 310 schools that open on weekends in 20 municipalities. We estimate the number of participants to be 90 thousand people each weekend if we add up all schools in the state.

The community embraces the programme and overcomes resistance

Bahia's experience reveals that the programme works better when it becomes a state policy. Bahia also teaches us that when the community embraces the programme, it fights to keep schools open, even when there are administrative problems.

Anailde Almeida speaks

Here in Bahia, schools were open on weekends to meet the needs of the community, but it was all done with no methodology. When the Secretary of Education at the time heard that there was a programme like that in Pernambuco and in Rio, he looked to UNESCO to implement an action that would help reduce violence rates among youths in Bahia and bring the school and the community closer. This was in 2001.

The political negotiation that would ensure resources for the activities until the cooperation agreement could be signed was slow. It was October 2001 when the process was finalized for a one-year pilot experience. The result was that when we were authorized to do an initial investigation, diagnosis and sensitization, the schools were terribly busy closing out the year. It is very important to keep in mind that in this project, there is a right time to approach schools. The decision can't be merely political.

This reality led to a methodological adjustment. We started the project with only five schools, and we worked with them from October 2001 to March 2002. Most of the principals were very resistant to the programme. We held a series of sensitization meetings, presenting the structure, methodology, and results in the states of Rio de Janeiro and Pernambuco. Still, we spent the first

Bahía

Project Making Room: Education and Culture for Peace
(local name of the Making Room Programme)

Maximum number of schools opened: 100

Project starting date: December 2001

Number of people served: 50,000

Coordinator from 2001 to 2004: Anailde Almeida

Current situation: From 2005 on, the network of open schools in the state moved over to the Open School federal programme, currently operating in 107 schools in the capital, in the metropolitan region, and in the interior.

Building Knowledge

six months with only the first five schools. Even schools that let the community use their space on the weekend were afraid to welcome everyone with no restrictions.

One very positive thing that happened was that we monitored these five schools intensely, adapting the methodology to the needs and reality of surrounding communities.

In March 2002, we started a new stage, and other schools joined with no difficulties until we reached our goal of 100 open schools. We could not maintain this figure because some schools would close, others would undergo renovations, and at some new principals came on board, which meant losing all previous sensitization work. However, development was very successful, and the community bought into the programme, allowing us to keep our goal at 100 open schools.

The difficulty was in the political sphere. Between 2003 and 2004, we had five or six different Secretaries of Education.

Selection of schools

We sought state schools with adequate equipment, in regions with high violence rates where communities faced conditions of social vulnerability. We received reports prepared by the Public Safety Secretariat, and the Secretariat of Education participated in the identification of schools that met these criteria. The programme's one-year evaluation showed a significant impact in the reduction of violence rates among youths and in the improvement of school-community relations.

Relationship with the community

The programme ended up focusing more on the community than on the school. Because it started in October 2001, during the following months – November to February – school was out. Thus, we started working with the communities, and they really made use of the empty space.

When the school staff started working again, they found the community feeling completely at home in the school. At first, this caused misunderstandings between programme staff and teachers at the school.

Teachers resented the fact that on the weekend there were so many materials, so many new things, so many activities, while they were restricted to the sameness of the classroom. We invested in integrating weekend activities and weekday activities, but this is a difficult thing to achieve.

Key professional

The main reference at school was the coordinator, typically a community leader recruited for the job. There was also a coordination team made up of three members: a manager, a developer, and an evaluator. The development team was staffed by employees from the Secretariat of Education.

Some principals went to the schools on weekends and helped in the achievement of excellent results. Others did not come to the school. When the latter was the case, we had to monitor the school a lot more closely to make sure the desired results would be achieved.

Attracting youths

We observed that, in the beginning, youths barely participated. We found out that the reason behind that was the programme's logo – a circle with everyone holding hands. Their first impression was that this was an activity for children, like Ring around the Rosie. We reassessed the logo and created one depicting a berimbau. Using a symbol from capoeira to communicate, we attracted youths.

Positive results

There were many positive results. They could be seen in pedagogical issues related to a decrease in dropout rates and grade repetition and an increase in motivation during class, care in relation to school equipment, and in the

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quality of interpersonal relationships between teachers and students. Principals gave this feedback a lot, in addition to the greater impact, which was the reduction of violence at school.

Partnerships

We sought many partners and were successful. In 2003, we even had funding from federal government programmes such as the Workers' Support Fund (Fundo de Apoio ao Trabalhador – FAT). Since the community was very interested in the workshops offered by Open School, they pushed the Secretariat of Education and the media to have the programme continue. We chose people who stood out in the workshops and sent them to FAT to get professional training. These courses also took place at the schools on weekends

In addition, we had support from NGOs to offer computer workshops. We had about one thousand volunteers participating, offering workshops on weekends. We ended up meeting the demand for activities related to the environment, telecommunications, computer training, and foreign languages.

Community maturation

The Secretariat of Education decided to review the programme. So, for some time, the schools were closed. What happened then had great impact: the community literally carried, over their shoulders, everything that was necessary for the workshops, from brooms to stereo speakers. When the principal really wouldn't let people get in, they stood outside the gate, pushing for it. They did that every Saturday and Sunday, and they were able to reverse the situation.

Even with no resources and with no institutions getting involved in the activities, the community ensured the programme's sustainability, and schools opened for almost six months with no shortage of volunteer workshop presenters and materials for the workshops. This was proof that the programme had achieved the best results. It had worked.

Local design for the programme is created in a participatory fashion

The experience in Rio Grande do Sul shows that in societies that are mature from the point of view of participation, the community tends to take ownership of the programme in a more institutional manner. Porto Alegre has a tradition of social participation that sets it apart in the country: the capital of Rio Grande do Sul hosted the first gatherings of the World Social Forum, and the Participatory Budget is an institution there. In Porto Alegre, the Legislative Assembly unanimously passed a bill that made Making Room public policy in the state, regardless of political and party interests.

Marisa Sari speaks

In Rio Grande do Sul, the Making Room Programme, known here as Open School for Citizenship, started as a pilot project in 50 state schools. This was in August 2003, within the scope of a partnership between the Secretariat of Education and UNESCO, with support from the Bank of Rio Grande do Sul and other partners. The technical cooperation agreement was signed by UNESCO and the state government in December of that year to open 150 state schools in the capital, in the metropolitan region, and in the interior starting in 2004.

The main objective was to reduce and prevent violent incidents involving youths through the provision of activities on weekends. In the beginning, principals and teachers resisted the innovation, afraid they would lose their weekend. When the profile of communities to be served by the project was outlined, the schools started participating.

Rio Grande do Sul

Open School for Citizenship Programme
(local name of the Making Room Programme)

Maximum number of schools opened: 150

Project starting date: August 2003

Number people served: 210,000

Coordinator from 2003 to 2005: Marisa Sari

Current situation: From 2005 on, part of the network of open schools in the state moved over to the Open School federal programme (146 schools) and part of it remains in the Open School for Citizenship programme (109 schools in the interior). In 2007, the programme became state public policy through a law passed by the Legislative Assembly.

Selection of schools

Since 1995, there has been a state law that ensures the autonomy of schools. This means that joining the programme is in fact a choice, but here there was a very interesting characteristic: the local format for the project was outlined and defined jointly. The methodology and philosophy were maintained, but for more flexible aspects, such as the configuration of teams, there was a lot of discussion including all participants.

Relationship with the community

Fathers and mothers, Parent-Teacher Association representatives, are the voice of an important part of the community, and they often participate in setting up the schedule of activities to be offered on weekends. In some schools, for instance, they proposed cooking workshops, which were implemented and were very successful.

In 2007 there was an innovation: the resources schools received every month were transferred to the Parent-Teacher Association, which made payments and rendered accounts. Another indicator of closeness to the community is the number of volunteers responsible for workshops: 1,300.

Key professional

There is not one single professional, but a set of professionals. Here the principals come to schools on weekends, and that makes all the difference. The community monitor is also very important, and the workshop presenters are, without a doubt, the soul of the project. From 2007 on, we made a few changes and started giving a stipend to each instructor, in addition to making investing in their training a priority.

Attracting youths

Youths between 16 and 20 years account for 17% of participants. They lead dance and sports workshops. Many become workshop presenters, and there are already street dance groups that got together in the school and are now known in the state. We expect to improve youth participation rates by offering activities that attract them.

Positive results

The programme generates improvements in the integration of the school, the family and the local community. This can be seen even in regular Monday-to-Friday activities. Parents have started monitoring their children's school life more closely, school property is no longer damaged, and teacher-student relationships have improved in the classroom. Coordination between the community and the school has also been strengthened.

Most people agree that the project was innovative in showing that public spaces should be opened to provide communities with alternatives for leisure. The idea to democratize school spaces mobilized people. We had journalists in the schools every weekend, monitoring, looking, checking. There is a school in Restinga, a neighborhood in the outskirts of Porto Alegre, which becomes a "club" on the weekend. The community itself refers to the school in that way because so many celebrations take place there.

Partnerships

The project has 500 partners. There are, for instance, partnerships with universities for students to work in the schools on the weekend. Electric company AES Sul funds the "Peace Workshops," which involve visual arts, literature, music, dance, and drama through the Culture

Incentive Law. The partnership between the Secretariat of Education, the Federal University of Rio Grande do Sul, and the Ministry of Education is also very important. This partnership started in 2005 to offer a graduate-level specialization course. The main goal of the course is to train professionals to analyze contemporary social and cultural issues and, especially, to perform activities related to planning, coordination, development and assessment within the scope of open schools.

Community maturation

The programme was incorporated into the state education system to such an extent that on December 18 2007 the Legislative Assembly unanimously passed Law 12865/07, later signed by the governor, which transformed the Open School for Citizenship Project into permanent public policy. The project has its own budget, and funding is currently secured for 109 open schools.

The programme is a priority and becomes public policy in the state

São Paulo's experience shows that when the programme is part of the state's educational policy, it gains institutional power and can enhance actions focused on strengthening the school. This case reveals that whenever the programme is expanded – and begins to manage thousands of people – it is necessary to establish efficient communication networks, so that its philosophy can be present in all actions developed at the school.

Cristina Cordeiro speaks

The Education Secretary conducted a survey with network teachers in May 2003, asking the following question: “what is the school of your dreams like?” Most of the answers pointed in two directions: the first was to improve the work environment of teachers; the second was to reduce violence in the school environment.

We then began to think of options that would bring play-based elements to the school environment and that would, at the same time, involve the community. It would also be important to work on violence prevention based on youth leadership. Here in São Paulo, there was already a pilot project to open public schools. However, since we intended to implement it throughout the network, we needed a methodology. Thus, the Secretary of Education at the time contacted UNESCO, and we implemented the Family School Programme in practically all state schools in São Paulo.

In the first videoconference we held to introduce the programme, the principals were really scared. They expressed their concern about damages to school property, and it was clear that no one was ready to welcome youths who were

Sao Paulo

Family School Programme

(local name of the Making Room Programme)

Maximum number of schools opened: 5,306

Project starting date: August 2003

Number of people served: 1.5 million

Coordinator from August 2003 to December 2006:

Cristina Cordeiro

Current situation: The Family School Programme opens 2,530 schools in the capital, in the metropolitan region, and in the interior. The Open School federal programme, which started in 2007, opens 33 municipal schools in five cities in the metropolitan region.

agents of violence. But from the beginning, the network understood this would be a priority action for the government in the field of education because the programme was introduced by the Secretary himself, who also answered the principals' questions.

Selection of schools

The Family School Programme was implemented in 5,306 schools out of a total of 6 thousand. Only schools in commuter towns, where students attend only during the week, were left out. These schools are located in very central areas, far from residential neighborhoods. Opening all schools was a hallmark for education in São Paulo, and it made it possible to reflect on the social role played by the institution.

Relationship with the community

It's no use opening school gates if the community won't be welcome, but sometimes school staff is not ready to do that. Living together in the community, in a city with such violent outskirts as São Paulo, involves complex issues. We learned that having a police presence in the schools keeps the community away, so the proposal is that residents should take care of the space. The professional educator negotiated that with residents, aware that some concessions could never be made. At school there would be no weapons or drugs, for instance. Participation in the programme (individuals enrolled in workshops, keeping in mind that each person could participate in more than one activity) is a good indicator of the relationship with the community. We have had 7 million instances of participation monthly.

Key professional

To the Family School Programme, the key professional was the school administrator, typically the principal or assistant principal. This professional is a concrete link between programming during the week and on weekends because he/she is part of the school's structure and has the power to make

decisions. He/she grants access to school equipment and maintains relationships with students' parents. I think the involvement of this professional, who represents the administration of the school, is the actual thermometer of the involvement of the whole school in the success of the programme.

This was the structure of the programme: there was a central coordination, staffed jointly by professionals from the Secretariat of Education and UNESCO. There were two administration professionals whose sole responsibility was to take care of the programme, in addition to the administrator. There were 600 area coordinators who, on average, took care of 10 to 20 schools. At the schools were the professional educator and the administrator, in addition to university students and volunteers.

Attracting youths

The professional educator, the person in charge of getting the school ready to open on weekends, is the link to the administration, to the community, and to youths. He/she checks what is necessary in terms of the structure to hold workshops. He/she goes to the school on Fridays and returns on Mondays to assess, jointly with the school team and mainly with the youths, the activities carried out on the previous weekend, and to plan the next weekend. Having a well defined channel of communication with youths enabled the schools to offer activities they deemed attractive. This is how the music festivals, beauty spas, bridal spas, and many other activities came about.

Positive results

The reduction in violence rates at school and in its surroundings: from the beginning of the programme, in August 2003, until December 2006, interpersonal incidents such as fights, threats, and homicides decreased by 53%. The reduction in vandalism and theft, which reached 43%: it is important to say that prior to the programme, the Secretariat of Education already monitored, in partnership with the Military Police, the incidence of crimes in schools and their surroundings. We should underscore the improvement in the

institutional image of the school in the communities, the participation of families, and the changes in the lives of thousands of youths who discovered their own talents.

Partnerships

There were two kinds of partnership: general partnerships, established by the central coordination, and local partnerships, established by the schools themselves. Among the general partnerships, I would mention higher education institutions. At one point, we had 320 partnerships. Here's how it worked: the government paid for a scholarship equivalent to half of the student's tuition and, in return, these university students worked at the schools on the weekend, generally coordinating the workshops. We had 35 thousand students participating at one point. Another important partnership was the one with the Faça Parte Institute, which guided us in the search for volunteers. We reached 30 thousand, counting those we got through the partnership and those found directly by the schools. There was also a key partnership with the Ayrton Senna Institute, which implemented a youth leadership programme in almost three thousand schools. This partnership worked very well.

The schools were encouraged to seek local partnerships. There were partnership and volunteer agreements, simple documents signed by the weekend manager and by the partner or volunteer. This exempted the school from any charge for services or products received. The most typical partnerships were with bakeries, language schools, gyms, small grocery stores, beauty salons, and professionals.

Ownership by the community

We have opened 5,306 schools, and the police never came to any of them. The community takes care of the space.

Learn more

Making Room

2006 - Fazendo a diferença: Projeto Escola Aberta para a Cidadania no Estado do Rio Grande do Sul
<http://unesdoc.unesco.org/images/0014/001455/145551por.pdf>

2006 - Dias de paz: a abertura das escolas paulistas para a comunidade
<http://unesdoc.unesco.org/images/0014/001472/147233por.pdf>

2004 - Abrindo espaços: educação e cultura para a paz. 3ª ed. revisada.
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2003 - Abrindo espaços Bahia: avaliação do programa
<http://unesdoc.unesco.org/images/0013/001313/131368por.pdf>

2003 - Revertendo violências, semeando futuros: avaliação de impacto do Programa Abrindo Espaços no Rio de Janeiro e em Pernambuco <http://unesdoc.unesco.org/images/0012/001297/129708por.pdf>

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Culture of peace

2007 - Como vencer a pobreza e a desigualdade: coletânea dos 100 trabalhos selecionados no concurso de redação para universitários <http://unesdoc.unesco.org/images/0015/001576/157625m.pdf>

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2007 - Escola que protege: enfrentando a violência contra crianças e adolescentes
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<<http://unesdoc.unesco.org/images/0015/001509/150948por.pdf>>

2006 - Paz, como se faz? Semeando cultura de paz nas escolas

<<http://unesdoc.unesco.org/images/0014/001467/146767por.pdf>>

2006 - Esporte e cultura de paz

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2005 - Solidariedade: escreva a sua parte; coletânea dos 100 trabalhos selecionados no concurso de redação para universitários <<http://unesdoc.unesco.org/images/0014/001446/144606mo.pdf>>

2005 - Caramuru FM: comunicação comunitária para a paz

<<http://unesdoc.unesco.org/images/0015/001540/154073por.pdf>>

2004 - Escrevendo a paz coletânea dos 100 trabalhos selecionados no concurso de redação para universitários <<http://unesdoc.unesco.org/images/0013/001346/134671mb.pdf>>

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2001 - Cultivating life, disarming violences: experiences in education, culture, leisure, sports and citizenship with youths in poverty situations

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Youth Leadership Portal

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2007 - Juventudes: outros olhares sobre a diversidade

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2005 - Vidas poupadas

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2005 - Mortes matadas por armas de fogo no Brasil, 1979-2003

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2005 - Mapas da violência de São Paulo

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2004 - Políticas públicas de/para/com juventudes

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2002 - Juventude, violência e vulnerabilidade social na América Latina: desafios para políticas públicas

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