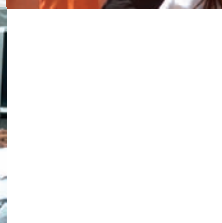
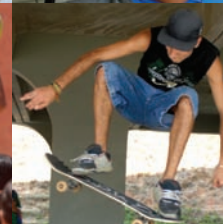


Collection

openXschool

EDUCATION AND CULTURE FOR PEACE



Strengthening Competencies

Continuing Education for the
Open School Programme:
Education and Culture for Peace



United Nations
Educational, Scientific and
Cultural Organization

Brasilia
Office

Ministry
of Education



Strengthening Competencies

Continuing Education for the
Open School Programme:
Education and Culture for Peace

Brasilia, July 2009

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Strengthening Competencies

Continuing Education 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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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 Noieto

Social and Human Sciences Coordinator

UNESCO Brasilia Office

About the Knowing and Doing Series

This book, *Strengthening Competencies: Continuing Education for the Open School Programme*, is the second 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: *Building Knowledge*, on the program's conceptual framework and methodology, and *Open School*, a step-by-step guide for implementation of the program.

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.



Karate and judo are the most popular martial arts in the schedule of activities. Governador Roberto Silveira Education Institute, Rio de Janeiro (RJ).



SCHOOL, DEMOCRACY AND INCLUSION

In Brazil, as in the other countries in Latin America, the topic of education was only added to the national agenda in a significant way in the 1990s, after extensive international research proved the close relationship between education, development, growth, and social inclusion. At that point, countries in the region began to reform their education systems in order to improve the quality of public education. Within this context, quality was still mainly defined as academic success.

It is within the scope of this debate on the valorization of education that, in 1996, the National Education Law (**Lei de Diretrizes e Bases – LDB**) was passed, after having been in the National Congress for 10 years (box on page 22). The LDB is a sort of “Constitution” for education in Brazil. The law redefined the role of the school, conceiving it as a democratic and inclusive institution.

Guidelines and Bases for National Education

Art. 1. Education encompasses formative processes developed in family life, in human coexistence, at work, at educational and research institutions, in social movements, at civil society organizations, and in cultural manifestations.

Art. 2. Education, a duty of the family and of the State, inspired by the principles of liberty and the ideals of human solidarity, has as its purpose the full development of learners, preparing them to exercise citizenship and training them for work.

Law 9394, passed on December 20, 1996.
(Full text: <www.planalto.gov.br/ccivil/LEIS/L9394.htm>).

It should be acknowledged that Brazil has intensified efforts to improve the quality of public education. The Ministry of Education already has important performance assessment systems, and some states have created their own evaluation methods. In April 2007, the Education Development Plan was launched. It is a set of 47 measures, among which is the creation of an index that takes into account student performance, grade repetition rates, and dropout rates. Performance according to these indicators is a condition for states and municipalities to receive federal funding for education. There is also a large number of business owners who, since 2006, have joined together around a movement titled “All for Education,” which seeks to mobilize Brazilian society regarding the importance of quality public education.

Within the context of the Making Room/Open School Programme: Education and Culture for Peace – an action that brings together elements of social inclusion and education – it is necessary to reflect upon education considering two aspects: teaching from an academic point of view and education in a broader sense, which prioritizes full human development based on collective wellbeing. The quest to materialize this broader concept should guide the training of teams working on programs that open public schools on weekends to offer activities in the areas of culture, sport, leisure, and so many others to communities in a situation of social vulnerability. The Making Room/Open School Programme seeks, as one of its objectives, to bring together the school and the community, creating an actual channel of participation for youths and strengthening the school’s institutional role in relation to these communities. One of the most significant results of these actions, as seen in book 1 (*Building Knowledge:*

Conceptual Framework and Methodology for the Open School Programme: Education and Culture for Peace) is a reduction in the levels of interpersonal violence involving students and students-teachers at schools, as well as the reduction of violence against school property.

Therefore, although the concept of “quality education” on which the program is based is closely linked to holistic development (thus going beyond formal education), it is necessary to consider that pacifying the school environment may also have an impact on the quality of education from an academic point of view. In schools that are “about to blow,” threatened by gang invasions, theft, and destruction of property, learning conditions are nearly null.

Focus on the school

In countries marked by social inequality – as is the case with Brazil and practically all countries in Latin America – one of the main roles of the school is to contribute to the reduction of inequality processes that emerge outside of it. School is one of the few institutions where youths stay for a large portion of their lives.

In the case of poor communities, school is more than that: it is often the only public facility available in the entire neighborhood. In light of this, its participation is crucial to overcoming the social problems that are part of the reality of students and of the community around them – poverty, violence, teen pregnancy, heads of household with little schooling, unemployment, youths in trouble with the law, among others. In order to deal with these new responsibilities with at least a modicum of success, strategies must be created that allow for the transformation of the school’s pedagogical practice as a whole, as it often replicates inequality and prejudice (CASSASSUS, 2007). In this sense, in order for the school to adjust its pedagogical practice to the desires and needs of youths, it is fundamental that professionals working there have training opportunities to deal with their own prejudices in relation to the community.

Strengthening Competencies

At the same time, we should point out that learning processes focused on the personal and social development of students don't happen only in the classroom. They reach the courts, hallways, and the cafeteria. They reach the neighborhood and the city. Owning their local reality and valued for who they are, boys and girls born and raised in the poorest, most violent outskirts in the country are ready to conquer the world. The Making Room/Open School Programme has good examples of this.

The school should be a space full of possibilities and meaning for the development of both students and teachers, since teaching and learning are dynamic processes. School interactions based on diversity and inclusion can bring people together and strengthen relationships, making them the foundation for learning to live better with others and with oneself. Argentinean educator Cecilia Braslavsky (1952–2005), one of the main voices on inclusion at school – she worked on curriculum development and strengthening capacity in Africa and Latin America –, teaches that the school only fulfills its role of passing on and creating knowledge, values, and culture when it helps its students to live better.

Braslavsky proposes an education that allows all people and groups to work in a participatory manner, both locally and globally, and that people, in this condition, should “feel well, fulfilled, and happy, making relationships more fruitful and creative.” She posits an education based on the principle of happiness which provides students with the tools to use technological innovations for a better life and world for all. Braslavsky's work is characterized by a constant concern with peace, justice, and self-sustainable development.

Education for All

UNESCO defends the idea that education is the main vehicle for human development. Knowledge is a valuable asset for individual and social progress. Knowledge is a priceless asset to individual and social progress. Having access to education may mean increasing options for the lives of individuals and communities. Every two years, UNESCO publishes the global monitoring report on Education for All (EFA). Through this report, UNESCO monitors educational quality indicators in several countries. In addition to monitoring indexes, the document focuses on and discusses specific themes such as early childhood, illiteracy, quality, and so on. The reports are available online, and Portuguese versions can be accessed on UNESCO Brazil's website (www.unesco.org.br) under "*educação*" (education).

The Delors Report states that education enables us to know, to do, and to live together (DELORS et al., 1998). In other words, it allows people to reach their potential, knowing how to live in a society and respecting the diversity of experiences and the human condition. Understanding this means comprehending and respecting different kinds of behavior in response to similar events. Having diversity as a value is a tool that allows us to look at others – be they an African tribe during a healing ritual or a community organization at a Brazilian *favela* – within their context, understanding the local reality and circumstances. "A world of peace, dignity, justice and equality depends on many factors – education is central among them," says the document.

The EFA Programme resulted from the World Conference on Education for All, held in 1990 in Jomtien, Thailand (UNESCO, 1990). At that time, 155 countries made a commitment to implement the principles of the Education for All Programme by 2000, which did not happen. In 1999, a group of non-governmental organizations, teachers' unions, and development

The Education for All Programme is based on the premises that education is: a universal right; key to sustainable development; a fundamental responsibility of the State; and an achievable goal if governments mobilize their political will and available resources.

agencies from 180 countries launched the “global campaign for education,” whose purpose was to pressure governments to provide free quality education for all, especially to the most excluded groups: women and children.

In addition, since 1993 ministers of education from the 9 most highly populated countries in the world – a group known as E-9, formed by Bangladesh, Brazil, China, Egypt, India, Indonesia, Mexico, Nigeria and Pakistan – have systematically met to deal with the issue. These leaders met for the first time in 1993, in the Indian capital, to deal specifically with Education for All principles (box on page 25). They signed the New Delhi Declaration, making a commitment to work in their countries to speed up the process of improving access to and the quality of education.

At these meetings, E-9 ministers of education reiterate this commitment, exchange successful experiences developed in their countries, and report on their gradual progress toward the achievement of the six EFA goals established in 2000. Combined, the population of E-9 countries reaches 3.2 billion people, and 40% of the world’s out-of-school children and 70% of adult illiteracy are found in these countries. Educational advances in these countries will reflect positively on the global landscape.

In 2000, one year after the launching of the campaign led by civil society, six EFA goals were adopted during the Education for All meeting, held this time in Dakar, Senegal (UNESCO, 2001). The objective is to have more concrete tools to monitor the program’s advances by 2015.

It is important to recall that, in 1945, the countries that founded UNESCO signed a document which referred to “full and equal opportunities for education for all”. Since then, UNESCO has worked all over the world to transform these opportunities into reality, always with a focus on the most vulnerable populations, among which are youths. In this context, quality basic education – understood here within the context of both human development and learning – is the right of all.

Education for All Goals

- 1. Expanding** and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children.
- 2. Ensuring** that by 2015 all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities, have access to, and complete, free and compulsory primary education of good quality.
- 3. Ensuring** that the learning needs of all young people and adults are met through equitable access to appropriate learning, life-skills, and citizenship training programs.
- 4. Achieving** a 50% improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults.
- 5. Eliminating** gender disparities in primary and secondary education by 2005, and achieving gender equality in education by 2015, with a focus on ensuring girls' full and equal access to and achievement in basic education of good quality.
- 6. Improving** all aspects of the quality of education and ensuring excellence to all so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeracy and essential life skills.

Lifelong education

The concept of lifelong education was effectively integrated into educational policies in the 1970s after the launching of a world report on education, coordinated by Edgar Faure, titled “Learning to be” (FAURE, 1972).

A series of studies on biological and social processes which take place over the course of people’s lives indicated a constant need for improvement in the cognitive, moral, and ethical spheres. In countries where it is present, UNESCO has started to work with governments on the need to create educational policies that deal with the theme. However, it was the impact of globalization on production processes that took this knowledge to a universal scale and drove to the inclusion of the theme onto the agenda. The pressure to stay current in one’s field made continuing education a need and a right.

In addition to market and professional growth demands, a conference held in Seoul in 1999, with more than 700 representatives from 130 countries, underscored the plural aspect of lifelong education. Educational systems in which the process of lifelong education takes place must be open and flexible to provide individuals not only with specific competencies but also with skills that prepare them for life. The idea is that lifelong education should intensify people’s creative potential.

The concept of lifelong education within the Making Room Programme

Within the scope of the Making Room Programme, the concept of lifelong education should be understood as a continuous process of development for all involved – team and community.

In the case of professionals opening schools on weekends, it is recommended that this concept be used as an opportunity to rethink the role of the school, traditionally based on relationships that begin and end in the classroom and whose indicator of success is based on test results. This should also be an opportunity to redefine the scope of relationships between the pedagogical

team and the students, including new elements such as an understanding of these students' reality, which is not always conducive to learning or living together. This new vision is the first step in enabling the team to outline intervention strategies that will bring students and school closer, understanding the school as a welcoming space and a place for transformations that lead to the development of talents and skills.

Pedagogical teams at the schools currently face great challenges – making the school attractive, encouraging students to develop a taste for the main assets in today's society: information, knowledge, and skills.

Opening the school on weekends is, without a doubt, a tool that can make it more attractive, as long as it truly involves all stakeholders (students, youths, and other members of the community, in addition to the pedagogical team) in the quest for a common objective: meeting real local needs. Youths, the central focus of the program, have to feel drawn to the programming at the school.

The strategy of opening the gates has proven effective because it brings to the school elements of play and access to culture – art, dance, and theater. However, we should point out that in weekend activities there can't be "beneficiaries;" there are participants. Youths are the main characters in the organization and development of activities held on weekends. This change of attitude implies responsibility and favors youth leadership and the emergence of student leaders, many of whom were previously seen as "problems" in the classroom.

What we have seen all over the country, especially in poorer outskirts, is that to many members of the community the world of the arts – the encounter with aesthetics and beauty – is a novelty capable of enriching the cultural repertoire of youths and the community.

Colégio Estadual Guadalajara is one of the schools participating in the Making Room Programme. It is located in Duque de Caxias, one of the most violent

municipalities in the Baixada Carioca in Rio de Janeiro. There, cultural activities are an important part of a small revolution that has been happening in the school and, mainly, in the life of the students. The school has a drama group, *Trupe Teatral Guadá em Cena*, created ten years ago through a partnership between students and educators. In 2003, UNESCO added Guadalajara to a list of schools considered innovative because they had been able to identify and overcome their greatest problems. The Culture Center, to which the drama group and the Guadalaxé dance group are linked, was strengthened and got sponsorships.

With a population that consists mainly of migrants, Afro-descendants, and people from the Northeast – vulnerable social groups in the Baixada context – one of the objectives of the drama group, when it was created, was to deal with daily life issues such as prejudice, for instance. Many of the texts are written and produced by the students and still deal with this theme, but the group has also staged a play by Nelson Rodrigues. On the weekend, Guadalajara’s cultural activities draw hundreds of people of all ages. According to data provided by the school, the dropout rate is 14%, but among students involved in cultural activities, it drops to 10%.

Good experiences such as this can be replicated in other vulnerable communities in Brazil, as long as the educators responsible for opening schools – and those who coordinate regular activities – are prepared and willing to listen to the community and have a relationship with it. Principals and teachers are crucial agents of change during this entire process.

Education for life and throughout life*

However, it is a fact that the concept does not emerge as a standardized policy; rather, it emerges amidst disorder and fragmented movements – in industry, in social movements, and in the intimacy of everyday life. It crosses institutional borders – often from the outside of traditional institutions of adult education – with contradictory shapes and voices.

Continuing Education is a very diverse field where conflicts abound. If there is universality in the right to learn, beyond institutional and age-related boundaries, there is also, on the other hand, a great lack of continuity in contexts and views of learning and, as a result, there is plurality in lifelong education.

Learning contexts are very different and unequal: some people live in very stimulating environments, while many others have repetitive jobs. The first critical stage in educational life, i.e. school education, is far from being the same for different social groups and societies. The diverse and growing forms of pressure to liberate the creative forces latent in the adult population are also unequally articulated in different societies.

The first issue, naturally, will be to rebuild a complete and understandable image of lifelong education in different societies, with no semantic exclusion and across institutional and disciplinary borders. Ministries of Education and educational associations are a part of these emerging paths, but merely a part and with different formats.

Next, it is necessary to recognize that growing aspirations and demands to act with greater autonomy and competence in all areas of life – work, health, environment, or local authority – are completely changing the debate on lifelong education.

It is necessary to identify the new issues related to lifelong education in post-modernity and rebuild them within each cultural context. Closely related to other social aspects, different lifelong education projects are reaching the frontline of social debates in post-modernity.

** Text based on excerpts of the article “El sorprendente retorno de la educación a lo largo de la vida”, by Paul Bélanger, former director of the UNESCO Institute for Education in Hamburg. Originally published in “Sectores Emergentes en el Campo de la Educación Permanente”, Diálogos y Universidad, nº 1, Universitat de les Illes Balears, 1998.*

Opening the gates: when the literal sense meets the metaphor

When a school decides to open its doors to the community on weekends, it is in fact opening more than the gate that leads to the court or the yard. It is opening itself to welcome a community generally marked by poverty, violence, and social exclusion – a community made up of adults with little schooling, many of whom are unemployed, and of children and youths with few opportunities. At the same time, the school is offering access to culture, leisure, sports activities, arts and crafts, and an array of activities that can reveal local talents and help transform the lives of thousands of youths in the region, creating and consolidating the social capital of a community.

The pedagogical team must bear in mind that people living in vulnerable communities historically have a tempestuous relationship with public services – they deal with inadequate service at health centers and precarious public transportation, among other things – and school is often seen merely as one more public service – a place where staff calls parents only to let them know their children have behaved badly and are failing classes. The principal is often aloof and the registrar’s office, where all of the information about students is stored, is only open during business hours, exactly when the parents who have jobs are working.

Regional program coordinators, community educators (in charge of bridging the gap between the school and the community), workshop presenters, volunteers, and principals unanimously state that the first skill the team must have to open a school on the weekend is to learn to interact with the community and facilitate interactions between the different groups that will come to the school as soon as the gates open. This is the starting point for participation in workshops and for the valorization of school as a space for all.

Learning to live together is one of the four pillars of education described by Jacques Delors – one of the main theoretical references for the opening of

schools – and one of the most elementary principles for the daily creation of a culture of peace at schools. Laura Roizman, co-author of *Paz, como se faz?*, which is also part of the Open School Series, says “ the most valuable discovery human beings can make this century might be finding out the value of the word “ we” (DISKIN, ROIZMAN, 2002).

In the case of opening schools, learning to live together is only the first step toward recognizing the value of the community and starting to listen to it, creating, for this purpose, opportunities for dialogue with decision-making authority. This also applies to youths, who are the central focus of the program.

To this end, the pedagogical team, which generally does not face challenges of this nature, needs to undergo constant training. This includes meetings, seminars, experiences, and the creation of a monitoring system which allows everyone who works on the program – from the state coordinator to the community educator – to receive results, evaluate them, and adopt strategies which have been proven to work in their community. One of the program’s elements of success is the fact that it makes data available both to professionals in the program and to the community.

One of the areas of agreement for all professionals interviewed for the elaboration of this book, when they were asked what needs to be done to open a school successfully, is investment in creating the team. This is what will provide professionals with the tools and motivation to deal with the complex social problems found in schools in the outskirts of Brazilian cities..

Testimony: “People used to throw trash over the wall of the school”*

I got here 10 years ago. I had never had any contact with drugs until I saw some kids with a little bag. I found out it was cocaine. Drug dealing took over this neighborhood.

In the very first days, I noticed there were some guys in the yard that were sort of weird. I went over to them to find out what they wanted and I warned them: “you can’t stay here.” I was told by residents I shouldn’t mess with them because they were dealers. Here’s the thing: outside the gate I don’t get involved, but I told them in this school there would be no dealing. It’s been ten years, the community supports me, and the school is in good condition with no graffiti.

Sometimes you get scared. Have you heard of the militia [paramilitary groups] here in Rio? They invaded the neighborhood. That day, they turned off the lights at the school. I started to think they were going to blow everything up. They took us hostage, it was awful! The walls have bullet holes. My first impulse was to protect myself under the table, but I thought: I have to do something, I’m responsible for all of them.

When the shooting stopped, the parents were terrified and picked up their kids. No one wanted to call the police. You know who saved us? The drug dealers I kicked out of here years ago. But their kids go here, everyone comes here, you know? People were panicking, screaming and crying all at the same time. Residents went and got two buses that were parked close by and improvise a convoy so students and teachers could leave.

That day, when I left the school my mind was made up that I wouldn’t come back anymore, and I went to the doctor because I felt sick. When I got home, I cried nonstop.

The following week, the school was closed. On Tuesday, I got a call from a resident saying I could open the school. It was a message from the dealers, guaranteeing that the situation in the neighborhood was back to normal now.

Strengthening Competencies

We only found out what had really happened when everything calmed down: the militia came in here to fight with the dealers over the area, and they [the dealers] were the ones who turned off the lights at the school so it would seem like there wasn't anyone in here.

When I got here, no one wanted to work at this school. People used to throw trash over the wall of the school. I started by hiring two garbage trucks to clean up the area. Then I hired a VW bus with a loudspeaker and drove around the neighborhood, asking residents for a vote of confidence. I said the school would only improve if I had support from the parents.

On the second day, there were already a lot of people walking around the streets with me, trying to convince families to send their kids here. When I got here, there were 180 students enrolled. Now, there are 2 thousand.

I found out that there had been eight robberies at the school. There wasn't an understanding that public property belongs to everyone and needs to be taken care of. We developed a project on the "valorization of life" because there's a lot of violence. Even now there are kids who get here with bruises and don't say anything when you ask them what happened.

Over these ten years, there hasn't been any more crime in the school. Violence in here is minimal and I have never seen a weapon. We have support from the church and from the neighborhood association. I don't rely on the school board very much. But there is a group of parents that does house visits when we need them. I know students by name and I know the names of their fathers and mothers.

It's hard to get used to the law of the neighborhood. I know the drug den [where drugs are sold] plays an important role. They intervene when a couple has a fight, they buy medicine when someone is sick and doesn't have money, and they even buy cooking gas tanks for families. They just can't come into the school.

* Testimony by the principal of a school in Rio de Janeiro on July 8 2007, during weekend activities. She asked not to be identified for safety reasons.





Reading rooms and reading comprehension workshops are part of the tutoring services. Governador Roberto Silveira Education Institute, Rio de Janeiro (RJ).



CONCEPTUAL FRAMEWORK FOR THE OPEN SCHOOL PROGRAMME

It is important that, when discussing education, professionals have in mind the more inclusive concept and broader sense of the Making Room/Open School Program. It is this line of thought that will turn schools into institutions which are truly significant to the development of their students.

With this in mind, we present below a summary of the main ideas of the thinkers who are the foundation of Making Room/Open School's principles. The objective of this chapter is for educators to come in contact with a summary of these authors' thoughts so they can later deepen their knowledge about each of them. In addition, it is important for educators to have tools to evaluate the meaning and the sense behind welcoming the community, strengthening youths, and rethinking the role of the public school. For professionals already involved in the program, we hope to help improve and strengthen their knowledge and actions. For those who have not yet adopted the program, we expect they will know what opening the gates to the school means to the community.

Where did the idea that school needs to go beyond fulfilling its traditional role – to train students in the basic content established by the Ministry of Education – come from? Who said the role of the teacher goes beyond teaching this content? Who said opening schools to the community strengthens the ties between teachers and students and reduces violence levels at school? Where did the idea that we need to find activities and roles that valorize “problem students” come from? Isn’t a good student the one who gets good grades and behaves well?

The creation of the Making Room/Open School Programme used, as conceptual and institutional references, several authors and thinkers who, through their work, allowed us to solidify the program. Some are contemporary; others already thought this way in the end of the last century and in the beginning of this century. However, they all share a commitment to an education that not only informs but also trains; an education that teaches reflection and questioning; an education that, in the words of Paulo Freire, “educates for freedom” .

Jacques Delors (1925)

In 1993, UNESCO created the “International Commission on Education for the Twenty-First Century,” headed by Jacques Delors. The objective of the group was to reflect upon the challenges education would face in the following years, in light of the increase in the valorization of knowledge and its close relation to the development of nations. At the core of the discussion was the need to democratize and universalize access to knowledge.

The result of this reflection is a report known as the Delors Report, which contains suggestions and recommendations that have, since then, served as parameters for government agencies in several countries in the world. The full text can be found in the book “Learning: The Treasure Within” (DELORS et al., 1998).

Main points in the Delors Report – Learning:

The Treasure Within

According to the Delors Report, education should be organized based on four principles, also known as pillars of education or pillars of knowledge.

- **Learning to know**

This type of learning seeks to foster the pleasure of understanding, knowing, and discovering. Children and youths need to be encouraged to find pleasure in studying. Students' curiosity and autonomy should be valued, so they will grow up to be people who can establish links between content they learn and situations they experience – that is, people who know how to think.

In the case of adults, the time they spend at school or in college should foster their will to improve themselves and take other courses. Knowledge is the key which will lead to an understanding of the several facets of reality and which will make people more critical and analytical que las personas sean más críticas y analíticas.

This concept within Making Room/Open School: the role of the workshops offered at schools on weekends is to make room for play and pleasure, thus awakening the desire to learn and a taste for knowledge in children and youths. The same role is played by vocational training workshops. In terms of the adults that work in the program, one of the links to this pillar of education is continuing education for the staff, one of the most important requirements for success in opening schools, besides bringing the pedagogical staff and the community together.

A little more about Delors

Jacques Delors was born in France, the son of a humble family. He started his career working at the Bank of France. He studied Economy at the Sorbonne, one of the most important universities in Europe and in the world. In 1974, he joined the French Socialist Party and, in 1981, he served as Minister of Economy and Finance in his country. Between 1985 and 1995, he presided over the European Commission, an independent institution that represented the interests of countries in the European bloc. The Delors Commission implemented a series of measures deemed crucial to the establishment of the European Union (1992), such as the idea of a single currency and the end of customs and fiscal borders between Member-States. In 1993, he was invited to head the International Commission on Education for the Twenty-First Century.

- **Learning to do**

Is it possible to learn to do without first learning to know? No. This is why these two pillars – Learning to Know and Learning to Do – are considered “undividable,” that is, one depends on the other.

Learning to do is more closely related to professional training. However, in light of the constant evolution of the world of work, professional training is no longer understood as training an individual to perform a certain task because this task, due to our fast-changing society, may no longer exist or may become rare. For this reason, it is better to invest in a worker’s personal competency so he/she will have the necessary skills to keep up with the market’s demands. It is essential to know how to work in a group, to be proactive, to know how to solve conflict, and to have the flexibility to adapt to new situations.

This concept within Making Room/Open School: the challenges currently posed to teachers and to the pedagogical team, in general, require that these professionals be prepared to perform new roles that go beyond passing on content in the classroom: welcoming the community, strengthening youths’ autonomy, and helping to identify talents and local leaders are some of these tasks. Youths and adults in the community are also constantly challenged to “learn to do”. Community talents, revealed when the gates are opened, are often shared for the first time during the workshops offered by the program.

- **Learning to live together**

This is one of the great challenges to 21st century education. Most of humanity's history has been marked by wars and conflicts that result from an inability to live together and from dealing with conflicts by means other than non-violence. The difficulty lies in thinking of a kind of education that can foster coexistence between different groups and teach them how to resolve their differences in a peaceful way.

The daily creation of a culture of peace depends on the capacity to live together and interact with different people and groups.

This concept within Making Room: this pillar is one of the main objectives of the program – to foster peaceful coexistence in the school between groups that, before sharing common space once schools were opened, would often only meet in situations of physical conflict. This is the case with gangs, for instance. In a less extreme case, it is common in schools in the outskirts for the “hip hop crowd” to have no contact with the “samba crowd” and the “punk crowd”. When school gates are opened, a possibility is created to bring these groups together to hold common activities such as music festivals, dance festivals, or sports tournaments.

The school and the community also learn to live together: when the school takes on the challenge of implementing the program, welcoming different age groups to its space with specialized proposals and expressions, this already points to a willingness to learn to live together. In addition, learning to live together means the capacity to solve conflicts and deal with differences within the same group. In other words, the day-to-day creation of peace goes through interpersonal relations in different kinds of relationships.

Synthesis of the four pillars

.....Learning to know:

fosters the pleasure of understanding, knowing, discovering, and building knowledge.

.....Learning to do:

is related to investing in personal competencies, so people will have the necessary skills to keep up with the evolution of societies characterized by advances in knowledge.

.....Learning to live together:

this is one of the greatest challenges to education since most of humanity's history has been marked by wars and conflicts that result from the tradition of dealing with conflicts through violence.

.....Learning to be:

refers to the concept of lifelong education in its broader sense, seeking human development both in personal sphere and in the professional sphere.

• Learning to be

This pillar ratifies the concept of lifelong education in its broadest sense: that education must contribute to human development both at the personal and at the professional level.

The main thing is that each person must be able to reach a level of intellectual autonomy that allows him/her to have his/her own opinion in regards to a wide variety of situations, and that at each of these moments this person should have the capacity to choose paths and alternatives based on his/her understanding of reality.

Learning to be involves self-realization, the capacity one has to find out one's own potential and creative power. It can even be said that the practice of "learning to be" leads people to find their definition of happiness, which, of course, is not the same for everyone.

The report says: "The aim of development is the complete fulfillment of man, in all the richness of his personality, the complexity of his forms of expression and his various commitments - as individual, member of a family and of a community, citizen and producer, inventor of techniques and creative dreamer."

This concept within Making Room/Open School: the activities offered on weekends at schools have the potential to help children and youths discover talents that do not always reveal themselves in the classroom. This may be the first step towards the redemption of self-esteem, the valorization of one's identity, and the maturation of thousands of children and youths. It is necessary to underscore that, in order for this to happen, the activities must fit the needs and desires of their target audience.

In addition, teachers and the community learn to welcome certain cultural expressions that are often seen under a prejudiced, stigmatized light, which ends up depleting relationships between these groups. If "learning to be" means intellectual autonomy, the program, by reaffirming the importance of this knowledge, contributes not only to getting to know oneself but also to getting to know others.

Edgar Morin (1921)

A sociologist, anthropologist, historian, and philosopher, Edgard Morin is considered one of the main intellectuals of our time. His work is characterized by reflection upon current issues. He posits that we must rethink education to connect several areas of knowledge and be able to train ethical citizens with a global view, solidarity, and skills to face the challenges of society in the 21st century. Considered a controversial thinker, Morin advocates for well-rounded intellectual training, so knowledge will not be fragmented or segmented.

In 1999, UNESCO invited Morin to create a document about the main issues in 21st century education. He then wrote "Seven Complex Lessons in Education for the Future". To Morin, these lessons are "black holes" in education: they are aspects which are underestimated or ignored in educational programs. "Can we civilize the Earth and make it a true homeland?" asks the author (MORIN, 2000).

Seven Complex Lessons in Education for the Future*

Knowledge

Naturally, teaching imparts knowledge and skills. Despite its crucial importance, we never teach what knowledge truly is. We know the greatest problems, in this case, are error and illusion.

Knowledge is not a reflection or mirror of reality. Knowledge is always a translation or reconstruction; therefore, we have interpretations, that is, reconstructions and translations of reality – and every translation carries the risk of error. When a car accident happens, the versions and views of the fact are completely different, especially because of emotion and because people see it from different angles.

Pertinent knowledge

We do not teach the conditions for pertinent knowledge, that is, knowledge that does not mutilate its object. It is not necessary to know only part of reality; it is necessary to be able to see the whole.

Pertinent knowledge lies in the capacity to contextualize knowledge, and this context should now be global. Local events have an impact on the whole, and the whole has an impact on local events. This was evidenced by the Iraq war and the war in Yugoslavia, and currently it can be seen in the Middle East conflict.

Human identity

Our identity is completely ignored by educational programs. Social sciences see categories, not individuals subject to emotions, passions, and desires.

In contrast, literature, as in Tolstoy's great novels, deals with the social, family, historic, and concrete environment of human relations with extraordinary power. We can say that soap operas also tell us about man's fundamental problems: love, death, disease, jealousy, ambition, and money.

We have to understand that all of these elements are necessary for an understanding that life is not learned only through formal sciences. Literature has the advantage of reflecting upon the complexity of human beings and upon the incredible number of dreams they have.

Human understanding

We never teach people how to understand one another, how to understand our neighbors, our relatives, our parents. What does understanding mean?

The word comprehend comes from the Latin comprehendere, which means bringing together – that is, having not only one element of explanation but several.

Human understanding goes beyond this because, in fact, it encompasses an element of empathy and identification: what makes you understand someone who is crying, for instance, is not an analysis of the tears under a microscope, but knowing the meaning of pain, of emotion. For this reason, it is necessary to understand compassion, which means suffering together. This is what enables true human communication.

Uncertainty

Even though schools teach only certainties, such as Newton's gravity and electromagnetism, science has currently abandoned certain mechanical elements in order to include the dialectical game between certainty and uncertainty, from microphysics to the human sciences.

In all areas, particularly history, it is necessary to show the emergence of the unexpected. Euripides said, at the end of his three tragedies, "the gods bring to pass many things contrary to our expectations. That which was expected was not accomplished, and a god found a way to bring forth the unexpected." This is a 2,500-year-old idea, yet we always forget it.

The planetary era

The phenomenon of human interconnection we are currently experiencing, in which everything is connected, is another aspect education has not yet approached.

This is an important point because, at this moment, there is a destiny common to all human beings. The increase in lethal threats expands instead of being reduced, with the nuclear threat, the ecological threat, and the degradation of life on the planet. Even if there is some awareness of all of these problems, it is still incipient and has not led to any actual decisions. For this reason, it is urgent to create a planetary consciousness.

Anthropo-ethics

The last aspect is anthropo-ethics. Human beings should develop, at the same time, ethics and personal autonomy (our personal responsibilities), and increase social participation (social responsibilities), that is, our integration into the human species, since we share a common destiny.

Anthropo-ethics has a social component which has no meaning if democracy is not present. Democracy enables the individual-society relationship, and in this relationship a citizen should feel responsible and show solidarity. Democracy enables citizens to exercise their responsibilities through the vote. This is the only way to make power flow, so that those who were once controlled will have the chance to be in control.

** Edited excerpts, taken from the original, written in the first person by Morin (2000).*

This concept within Making Room/Open School: Morin's seven lessons are found, in an interdisciplinary fashion, in the program's activities, in workshops in the areas of culture, sport, art, digital inclusion, and academic support – areas (or skills) that relate to one another in youths' lives. This is different from the school week, when there is a time for math, a time for Portuguese and so forth, with the remaining subjects.

A little more about Morin

Edgar Morin was born in Paris with the last name Nahoun, typical to Jewish families from the Iberian Peninsula. His mother, Luna, died when he was 10 years old. Literature became a refuge and movies a passion – he watches everything from westerns to dramas.

A regular at second-hand book stores, he came in contact with the works of Charles Dickens, characterized by criticism of ruling political power, and Emile Zola, author of, among other texts, one of the most famous manifestos ever written in defense of human rights and fundamental freedoms. While still in fifth grade, Morin started having his first

political discussions. Over the course of his life, he flirted with classical Russian literature and became familiar with philosophical texts. When France was invaded by Germany, in 1940, he interrupted his college education and began to participate in political activities. Between 1942 and 1944, he was part of the French Resistance and lived clandestinely – he was a communist Jew living in Europe during World War II, during which 6 million Jews were exterminated in German concentration camps. He changed his last name from Nahoun to Morin. He left Paris to escape Hitler's secret police, and he returned to participate actively in the Resistance activities that resulted in the Paris Insurrection, in August 1944.

Paulo Freire (1921-1997)

Paulo Reglus Neves Freire is the full name of Paulo Freire, an educator from Pernambuco who became known all over the world for his humanist and socialist ideals. He is the main reference in popular education. To him, education is a political act, since the school is part of a network of political and social relationships. Freire's work focuses on "liberation pedagogy," whose main characteristic is to see both teacher and student as learners, and knowledge as a reciprocal result of this relationship.

Liberation Pedagogy

Liberation pedagogy rejects authoritarian practices, thus placing both teacher and student in the condition of learners. However, understanding knowledge as a product of the relationship between educator and learner does not mean leadership is abolished from the school.

A teacher should know his/her students, take on a leadership role and, from that moment on, foster autonomy, teaching that exercising liberty requires responsibility. A teacher's authority should never suffocate the rights and freedom of learners. Freire underscores the importance of valorizing students' knowledge so they will understand reality according to their own references.

According to liberation tradition, it is education that will enable boys and girls from poor families to break the cycle of extreme poverty of their families. Poverty is seen as one of the consequences of ignorance and lack of knowledge.

This concept within Making Room/Open School: it is important that the activities offered should underscore the value of the local identity of children and youths in the community. If the school that opens on weekends is located in a neighborhood where most residents are Afro-descendants, it would be interesting to have projects that valorize black culture. If the school is located in a neighborhood with a strong *Carnaval* tradition, it should strengthen its ties with the samba halls; the same applies if a school is located close to an arts and crafts co-op or a to community kitchen where local treats are made: the program helps the school start to recognize and value local knowledge by encouraging youth leadership, as well as through activities developed at school and in the community.

A little more about Paulo Freire

"I learned to read and write on the ground of the backyard of my house, in the shade of the mango trees, with words from my world rather than from the wider world of my parents. The earth was my blackboard; sticks, my chalk," the educator described in "A importância do ato de ler" ("The Importance of the Act of Reading), published in 1982. Years later, Freire would

say this experience affected him so deeply that he proposed the same method to teach adults how to read and write. This method – which teaches literacy using words and situations from the learners' world – is used by thousands of educators and is internationally recognized. During the military regime (1964 – 1985), Freire was arrested, having been accused of subversive activities. Between 1964 and 1980, he was in

exile in Bolivia, Chile, the United States, and Switzerland. He went back to Brazil after amnesty was granted to political prisoners. In 1988, he took office as Municipal Secretary of Education in São Paulo. Freire died of a heart attack when he was 75 years old, in 1997. In São Paulo, there is an institute named after him which brings together professionals who, inspired by him, see education as a practice that leads to freedom and autonomy.

John Dewey (1859-1952)

Philosopher John Dewey became one of the main pedagogues in North America and helped publicize the principles of what is now conventionally called the “New School”: a concept whose basis is valorizing experience, encouraging students to solve their own problems. One of the main conclusions of this line of thought is that education “is not preparation for life; education is life itself.” It considers universal education crucial, and schools focus on students’ actual interests, not merely as a way to draw their attention but in order to show the relationship between knowledge and social experience.

Project-based pedagogy

To Dewey, traditional schooling must be replaced with an educational model that operates based on constructive projects that involve the student, sparking interest and curiosity.

For this reason, it is crucial that educators find out the true interests of their students because, to the author, “effort and discipline are a product of interest, and only based on these interests would the experience acquire true educational value” (CENTRO DE REFERÊNCIA EDUCACIONAL, s.d.). This is one of the reasons why he recommends that students be involved in hands-on projects: this type of activity presents concrete problems that require a solution. He takes into account that they develop team spirit and skills to divide tasks among participants, in addition to fostering cooperation and the resulting creation of a social spirit.

This concept within Making Room/Open School: the methodology of the program establishes that youths will be heard in the elaboration of the schedule of activities so it can truly match their interests. In addition, the activities themselves – which involve art and team sports – are based on the idea of fostering teamwork and strengthening community spirit. The program brings the reality of youths into the school, which makes the educational process more meaningful for students.

Work with youth is developed in two spheres: at a large number of workshops, the workshop presenters are the youths themselves; at others, they are the target audience. In this way, the school opens itself to the community, meeting its needs and, at the same time, combining a series of elements that foster the training of youths from a personal, professional, and educational point of view. This is an important investment the program makes in the process of social inclusion of these boys and girls.

A little more about Dewey

Dewey is an innovator. He elaborated educational philosophy principles and combined psychology, pedagogy, and philosophy into a single department when he taught at the University of Chicago, in the

United States. In that city, he founded an experimental school, where he applied one of his main ideas: marrying practice and theory – students learn by doing. After World War I, he combined his work as a researcher and his political and social interests. He taught at the University of

Peking (China); prepared an educational reform project for Turkey; and visited Mexico, Japan, and the former Soviet Union to study public education issues in these countries.

A little more about Anísio Teixeira

Anísio Spínola Teixeira was born in the semi-arid region of Bahia, in Caetité, 757 kilometers from the capital. Born into a family of farmers, he studied law in Rio de Janeiro and went on to study at Columbia University, in New York, where he met John Dewey. When he took office as Rio de Janeiro's Municipal Secretary of Education, in 1931, he created a municipal network that began in primary school and continued into college. In this spirit, he created the University of the Federal District (UDF) and participated in the foundation of the University of São Paulo (USP) – two institutions that have changed the profile of Brazilian higher education. He was persecuted for his ideas by the *Estado Novo* (New State, 1937-1945). In 1939, the UDF was shut down by

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Anísio Teixeira (1900-1971)

Anísio Teixeira's name is etched into the recent history of education in Brazil. Among other accomplishments, he implemented an innovative municipal network in Rio in the 1930s, helped found two important universities – the University of Brasília (UnB) and the University of São Paulo (USP) – and created an experimental school in Bahia (Escola Parque) which gained international recognition for its innovative pedagogical project.

He is the main representative of John Dewey's ideas in Brazil. What unites them is the concept that students' reality must be brought into the school through students' own experiences. Students play an active role in the learning process without decreasing the importance of the teacher. Both believe that the learning process is more important than teaching itself.

Public School

One of Anísio Teixeira's main causes was the implementation of quality public education for all. Without this, he said, there is in effect no democratic government. To him, primary education should provide basic training for work; secondary education should offer a broader array of aptitudes and occupations; and the university would offer a higher level of culture and specialization. It is important to see these ideas in the context of the Brazilian landscape at that time, characterized by a fast urbanization process that resulted from industrialization and economic growth.

The school proposed by Teixeira must be able to keep up with social, economic, and political transformations, training individuals who can reflect upon possible ways to integrate knowledge and reality. Individual freedom is valued based on responsibility to the group. The result of schooling is the training of individuals who are integrated into democracy.

To him, school is the proper place to create social awareness, and education is a tool that can transform the country, including all in the work to develop the nation.

The main objective of the Escola Parque was to truly train students for a time of rapid, constant changes. The neighborhood of Liberdade, one of the poorest in Salvador, was selected for the establishment of the Primary Education Center. The institution had four campuses, with one thousand students at each, and one escola parque that served all four thousand. The schools operated in two shifts so that students could be there full time. In one shift, students studied according to conventional grades; in the other, they were divided into small groups (no more than 20 students) according to age and aptitude. All took part in activities in the areas of art, sport, vocational training, and reading. Work was based on theme projects.

The objective was to make learners feel like students in the school, workers at vocational skills workshops, athletes in the gym, and artists in the theater and other art spaces.

This concept within Making Room/Open School: The activities involve arts, sports and, in some schools, basic vocational training. The idea is to offer an array of possibilities to encourage youths to find their talent and develop their potential. Opening schools and offering cultural, sport, and leisure workshops may represent an achievement for low-income populations, who depend on investment in social programs to have access to these opportunities. To a certain extent, the program fills this gap.

the Getúlio Vargas administration, and Anísio took refuge in Caetité, away from activities in the area of education. Anísio was an advisor to UNESCO in Paris and returned to Brazil after the end of the *Estado Novo*. When he took office as Secretary of Education in Bahia, he established, in 1950, a school that would become a reference center – the Carneiro Ribeiro Educational Center, known as *Escola Parque*. Anísio was of the creators of the University of Brasília, founded in 1961, and its Chancellor until he was dismissed by the military regime (1964-1985). He spent two years teaching in the United States and returned to Brazil. He died in March 1971 in an unusual way – his body was found in the elevator shaft of a building in Rio. Officially, it was ruled an accident, but the family suspects he may have been a victim of the dictatorship still in power in the country at the time.



Girls make up a large portion of the public at schools on weekends (State of Amazonas).



DEVELOPING COMPETENCIES, STRENGTHENING KNOWLEDGE

“It is no longer possible to be indifferent to differences” (SANTOS apud ROMÃO, s.d.). This statement by Portuguese teacher Boaventura de Souza Santos, one of the most important intellectuals of our time, summarizes what should be one of the main motivations to professionals in the Open School Programme: transforming public school into an even more meaningful place to children, youths, and the community, based on meeting local needs and acknowledging differences.

From this perspective, training has to be understood as a continuous process for the development competencies, skills, strategies, and tools to enable pedagogical teams and all other professionals involved in the program, such as school coordinators and volunteers, to open the school's gates, fostering harmonious coexistence between different groups. It is a continuous, multifaceted, dialogue-based movement founded on the concept of lifelong education – in the case of Making Room, a proposal for permanent reflection upon the practice of opening schools on the weekend.

Strengthening Competencies

The training of teams to open schools must evolve as the program matures. Trainings should take place in a group setting so as to enable participants to exchange experiences acquired through day-to-day contact with the community and youths who come to the school. Training should not be understood as knowledge acquired at a single moment, using individual approaches, and it is not limited to one-time meetings such as seminars and lectures. Training must be understood as and replaced with continuing education processes.

The ability of professionals to understand their new roles – welcoming the community, strengthening youths, and mapping local talents, among other roles – is broadened through exercises that involve reflection upon educational practices. The objective is for professionals to broaden their horizons, from an individual and collective point of view, in order to establish innovative practices for a culture of peace in schoolyards.

Professionals need to realize that maintaining the current public school model contributes to the replication of socioeconomic inequality in the country and facilitates the perpetuation of a cycle of poverty and exclusion that affects thousands of Brazilian children and youths. To this end, the first two steps are:

- Acquiring skills to investigate and try out new educational practices, and planning strategies to face and transform the school's reality.
- Acquiring the ability to reflect upon the activities implemented at the school and having the tools to deal with situations that involve the unexpected, in addition to having the skills to deal with the uncertainty that results from new situations which become part of the school's universe on the weekend.

The universe that reveals itself once the school gates are opened requires critical, thoughtful, conceptually aligned teams so the goals and objectives set forth in the program's local work plan can be met. These groups of teachers, community educators, principals, and supervisors must be aware that opening the gates is an action that combines social inclusion and education, seeking to

contribute to the role of the school – training youths and children in a particular community and facilitating the eradication of poverty and the reduction of violence in and around the school.

It is a fact that renewing ideas and professional practices often requires the deconstruction of certain concepts so a new view of the same reality can be created. This is the overarching objective of continuing education in the Making Room/Open School Programme. These meetings need to be expressive, significant occasions that can propose, to the program's management and development teams, a reflection upon the action in a dialogue-based movement of construction/ deconstruction/reconstruction of educational practices, in accordance with non-violence principles.

Continuing education programs must concentrate their efforts, knowledge, and experience on the mission to create, at schools, an everyday life guided by the principles of a culture of peace. However, transforming schools into inclusive spaces, places that facilitate the coexistence of the various groups that exist in the community, requires active participation from all stakeholders. Without this, the habits, paradigms, and beliefs found in the culture of violence won't be broken, and they strengthen the belief that a culture of peace is nothing but utopia. It is also necessary to keep in mind that a lot of what is perceived as a culture of violence in the schools is sometimes related to prejudice in relation to certain forms of expression or even to certain sports.

To meet the training needs on the part of professionals in the Open School Programme, we initially recommend two methodological approaches:

- **The development of personal, relational, cognitive, and productive competencies** – the foundation is the four pillars of knowledge described in the Delors Report (see pages 40 to 44) – Learning to Be; Learning to Live Together; Learning to Do and Learning to Know.

These concepts are crucial in expanding the opportunities to understand reality and recognize differences between the several stakeholders who participate in

the process of opening schools. This is what enables professionals to create strategies which can serve as a foundation to democratic, inclusive educational processes whose objective is to combat inequality within schools and prevent violent events. These are fundamental parameters for human development and for the day-to-day creation of peace in schools.

- **The development of the capacity for reflection on action:** the basis is John Dewey's view (see pages 52 and 53).

Professionals must realize that school replicates the life and reality of students. Educational processes are seen as a reflection of students' social experience. We suggest that professionals reflect upon their educational practices so as to make the role of youths' in decision-making at school increasingly active.

Strengthening Competencies

The educators who make up management and developing teams in the Open School Programme work as managers, supervisors, opinion makers, and coordinators. They are responsible for developing the program in all of its spheres of action – state, municipality, neighborhood, and school. These are tasks that require “knowledge” and “power”. Next, we present the competencies that must be strengthened in continuing education processes:

- Cognitive competency (*knowing how* to learn in order to be able to learn)

This is the practice of learning to learn, maintaining an active attitude in relation to knowledge so as to relate new knowledge to one’s individual repertoire. This is what enables a more critical, thoughtful understanding of reality.

- Productive competency (*knowing how* to do in order to be able to do)

This is the art of learning to do. It lies in applying theoretical knowledge to perform a task well. Here, the term “well” is not limited to the technical dimension (specific knowledge, concepts, and skills); it also includes the ethical perspective (behaviors and values), thus considering that the educational practice must redeem its dialogue-based character of coordination between the two sides of this competency: the technical side and the ethical side.

- Relational competency (*knowing how* to live together in order to be able to live together)

It is the skill to learn to live together, maintaining constructive, cooperative behaviors based on solidarity. The first level is the gradual discovery of the “other;” the second, which is improved over time, is the capacity to take part in common projects for the wellbeing of the group.

- Personal competency (*knowing how* to be in order to be able to be)

This is the ability to learn to be, learn to recognize oneself, learn to accept oneself, value oneself, and broaden knowledge about oneself in order to overcome fears

and limitations. It facilitates the redemption of self-esteem and self-acceptance, in order to reach greater levels of autonomy.

This competency requires self-knowledge and self-recognition in a shared space, a necessary condition to know and acknowledge others, identifying opportunities and possibilities to act jointly without losing sight of critical, reflective, and autonomous thought. Being autonomous, in this context, is to regulate oneself through one's own will and capacity for discernment.

Creating autonomy

In a project, it is expected that autonomous people will know where they are on the path and commit to their choices, taking responsibility for their results. Education seeks to train a critical, creative, and autonomous individual. According to Paulo Freire, "to be, one must be being" (FREIRE, 1983); it will be hard for an individual to govern himself through his own will if this dimension has never been valued over the course of his personal development, adds the educator.

The movement that starts with action shifts to reflection and shifts back, renewed, to action (action-reflection-action), which leads to the development of competencies. This means that the concept of competency is not static. It can be said that people become competent as they relate to others, to themselves (revisiting the values that guide their choices), and to knowledge, and by using this knowledge amidst crises, challenges, and uncertainties.

One could say that people become competent as they relate to others, themselves (reviewing the values that guide their decisions), with the knowledge and using the knowledge in case of crises, challenges and uncertainties.

In addition to being built throughout life, competency is broadened when it is shared. The quality of someone's work is defined by this person's relationship to others and to circumstances. The creation of environments that are conducive

to the dissemination of a culture of peace will take place more effectively if the participation and commitment of all stakeholders is assured. According to Rios,

If we only consider danger, we take the risk of letting ourselves become engrossed in a negative attitude, ignoring alternatives to overcome it. It is important to consider the perspective of opportunity, which makes us think of criticism, as a fruitful moment to reflect upon and guide the practice (RIOS, 2004).

Competency is not determined by the accumulation of knowledge – a premise which, in addition to not being possible, as one single professional cannot master all content in his/her area, is inadequate. It is necessary that professionals know how to learn so they will have the conditions to take advantage of and explore all opportunities to update, deepen, and enrich their knowledge, and to adapt (actively, not passively) in a fast-changing world.

Stimulating reflection

The capacity for reflection must be present at two distinct moments: during the action, the “doing” itself, and when one thinks about the action. This process leads the educator to make progress in her knowledge, broadening her competency and her personal way to deal with day-to-day issues. It is a determining factor in making good decisions and understanding and facing (non-violently) challenging situations which require creative solutions.

The methodology that uses reflection on and in action emphasizes the epistemological value of practice and reassigns value to knowledge that results from reflective practices – since it challenges routine actions, rules, and known processes – and, above all, from practices that replicate social vices.

To John Dewey, reflective thought consists of examining, analyzing, proposing hypotheses, and making connections to undertake innovations. It is an instructive

activity that presupposes success and failure, and errors should be used as incentive for new reflection. This justifies, among other things, the benefits of every reflective act.

Continuing education

Continuing education must be understood as an organized, guided, intentional, continuous, and permanent action that leads to the practice of genuine dialogue as a strategy to exercise the capacity to understand others: a moment of reflection on one's own practice based on the words of the other, an opportunity to develop joint actions to solve problems.

University of Lisbon professor Antônio Nóvoa, considered a reference in the history of pedagogical ideas, emphasizes that training is an opportunity to exchange experiences. "It is sharing knowledge in spaces for mutual training, where each educator is called to play, simultaneously, the role of trainer and trainee" (NÓVOA, 2002). This dialogue-based movement of teaching and learning from others and based on others fosters the development of the capacity to reflect and encourages the continuous improvement of the competencies to "know in order to be," "know in order to live together," "know in order to learn," and "know in order to do".

These are the competencies expected of people who discover their potential for change and, based on it, create and recreate new arrangements, new ways of relating to themselves and to others, learning and teaching continuously; doing, undoing and redoing; producing and acting in a responsible way, committed to the transformation, renewal, creation, and maintenance of an inclusive quality school for all.

A day of continuing education

1 – Welcome

Arrival of educators
Sensitization: murals with
statements, songs, and
photos of activities

2 – Presentation of the agenda

Objectives:
Proposals
Ground rules: time,
attentive listening, group
work, presentation and
integration dynamics

3 – Development

Contextualization of the theme
Broadening knowledge
Sharing experiences
Records

4 – Assessment

5 – Closing

Elements in the methodological action

Continuing education seeks to strengthen groups of professionals so they can create a culture of peace in the school's everyday life. Therefore, the greater the involvement of teams in the training process, the greater their commitment to actions seeking transformation. Changing involves reexamining previously established culture, values, habits, and routines. Trainings are a time to clarify, welcome, sensitize, and involve the teams.

There are eight elements considered crucial to involve, sensitize, and allow training activities to be a time of collective creation, mutual respect, and sharing of ideas:

- The circle – synonymous with affection and welcoming – the proper position to redeem the professionals' feeling of belonging to the program and to underscore the importance of their participation, valorizing the presence of all.
- Documenting — a resource so the experiences of the group can be revisited at a different time, in an exercise of signifying and re-signifying concepts and experiences.
- Play — an option that can combine theory and practice using uncomplicated language, without losing the significance of the moment of reflection. Role reversal, for instance, an element of play, allows for a new understanding of everyday situations, from a different perspective.
- Experience — a dynamic that enables participants to try out new roles, be in someone else's shoes, recreate situations that have been experienced, and reinvent everyday life – an opportunity to face new challenges and rediscover different ways to foster innovation in educational practices.
- Exchanging experiences — an action that facilitates genuine dialogue, one of the premises for the implementation of a culture of peace – a moment that

enriches and valorizes local actions, favoring the incorporation of new ways to face challenges.

- Redemption of experiences — an exercise that consists of reflecting on action in order to create, as a group, tools and strategies that can systematize the act of reflecting on action. The experiences brought by teams from schools are used as materials. Makes use of individual or group records.
- Storytelling – a strategy that places individuals at the center of the process. It valorizes professionals and presents them as the main characters in innovative and creative actions.
- Assessment – a process that analyzes advances, considers errors, and adjusts paths. It points out positive aspects and offers suggestions for new meetings.

Themes for continuing education

The following themes are adequate for the first stages in the process of opening schools. They are starting points that will evolve according to the local reality and to the development of the project.

1. Know in order to be

The more we understand the human condition, the more tolerant we will be in regards to others' ways of thinking and acting.

- UNESCO's mission
 - The daily creation of peace
 - The four pillars of learning (Delors et al., 1998)
- The human condition
 - Political, social, cultural, environmental, and relational view.
 - Cultural and professional identity
- Youth
 - Dilemmas and expectations
 - Youth – victims and agents of violence
- Education: an experience of happiness
 - Redefining the role of the school
 - A school that protects
- The community
 - Potential, talents, challenges, vulnerabilities
 - Poverty and inequality: the role of education
 - Human rights

2. Know in order to live together

The humanization process must consider living together as the best practice for tolerance.

- Values at stake
 - Practicing solidarity – volunteers come to the school
 - Ethics and citizenship
 - The role of cooperation in education
 - Great names: men and women who work for the creation of a culture of peace (use movies)
- School-community: re-signifying the relationship
 - Awakening a sense of belonging; caring for the common good
 - Welcoming: the creation of an universe of inclusion
 - Promoting youth leadership: the emergence of new stakeholders
 - Mobilizing local talents
 - Calling on the community (to help decide and do as opposed to doing what has already been decided)
 - Establishing partnerships to develop constructive projects/alliances for peace
 - Recognizing the power of knowledge exchanges between generations
 - Facilitating exchanges with the Monday-to-Friday school
 - Valorizing family participation in their children's education

3. Know in order to do

More than techniques organized systematically, the process of educating people for peace must privilege the pursuit of autonomy and action.

- The Making Room Programme
 - Principles and conceptual framework
- Methodology - organizational
 - Theme areas: sport, culture, leisure, basic vocational training, etc.
 - Routines and agreements: how to organize the day of activities
 - Workshops: a means to reveal talents and strengthen local identities; the importance of play and the right to play
 - Programming: balance between educators' proposals and participants' desires
- Management: the practice of mobilizing people
 - Definition of each person's role
 - Routines and agreements
- Setting meetings for peace
 - The exchange of experiences
 - The importance of documenting

4. Know in order to learn

Use knowledge as the best defense of your principles and beliefs in a better world.

- Philosophical grounds
 - Peace: from the mural to the schoolyard
- The new pedagogical paradigm
 - Epistemological grounds
 - Project methodology
- Noticing the impact of opening schools on their surroundings
 - Seen and unseen effect
 - Using statistical data – the value of research
 - Publicizing results, impacts, and challenges
 - The power of art
 - The power of cultural diversity
 - The value of life in the quality of experiences
- Legal basis
 - The program's legal basis
 - Guiding documents



Hopscotch: schools redeem traditional games. Guadalajara State School (Rio de Janeiro).



CONTINUING EDUCATION IN THE STATES: SOME EXPERIENCES

The professionals in charge of opening public schools on the weekend face complex challenges all over the country: they are invited to renew their view of educational practices in order to transform the school into a meaningful institution for the development of its students and of youths in the community. They need to make it more attractive and, in order to do that, it is necessary to focus on the students, strengthening their creative potential and their capacity to become autonomous. The community starts to be seen as an ally in the process. All of this involves deep and complex changes in student/teacher and school/community relations.

This is why continuing education is seen as a fundamental process in the development of teams and in the resulting success of the Making Room Programme. Although the opening of schools has different characteristics in different regions of the country, there is a common element found in all schools where the project is successful: participation and involvement on the part of all professionals assigned to this action.

Strengthening Competencies

In this context, successful experiences are those that rely on significant community and youth presence in their weekend activities. Participation in workshops shows that local needs have been met; that students, their family members, or even the school's neighbors are heard when the schedule of activities is prepared. This means that the pedagogical team can talk to the community, empower its youths, draw local leaders to the school, and reveal local talents.

In regards to continuing education, one question is common to all states, but it has been answered in different ways: volunteers. How can we adapt free labor to the needs of the school? Is it feasible to invest in training for people who are not formally employed by the school?

Below are some experiences in continuing education in the states of Pernambuco, Bahia, and São Paulo during the first years of Making Room, before the implementation of the Open School Programme. The objective is to share the experience of teams that already open their schools to the community.

Pernambuco

Principals and volunteers went through sensitization processes, and during these events they were invited to get to know the foundations of the program. School coordinators, in turn, participated in monthly sessions of continuing education.

In regards to principals, the main objective was to get them to open schools on the weekend. Since the program did not have a lot of resources, the coordination opted not to train volunteers, except for those who were involved in the digital inclusion project; they were selected and trained by the partner university.

In Pernambuco, 80% of the volunteers were youths from the community, and 60% of them were former students of the school. By creating a volunteerism program within the schools, the coordination outlined a profile which met local demands and was a youth program at the same time. We selected youths who had a particular skill and good connections in the community. These young men and women received a T-shirt and a cap with the program's logo. The main motivation on the part of volunteers came from the community itself. The work developed with them did not follow a plan. It matured as new tasks, opportunities, and partnerships emerged.

The Capitão Luiz Reis School, in Olinda, even had what they called the “volunteers’ union,” a group of youths who got together on the weekend to listen to the needs of the community. They became so active that the coordinator of the school went to them when he needed help, as was the case with the computer lab. The school got the space for it, but there were no computers. The boys in the “union” identified residents who had computers and wanted to lend them. On Saturdays, they went door-to-door, picking up the machines to take to the school, and they returned them on Sunday evening. They ran the programming at a community radio station and interviewed the Secretary of Education.

Trainings

School coordinators and instructors in Recife and in the metropolitan region were divided into four groups according to their area of work. They attended monthly trainings organized in the following way: for half of the day, teams from selected schools presented a case study using play – puppets, audiovisual, and dance, for instance. For the other half of the day, they shared experiences and planned activities. Each training session dealt with a different theme.

Planning trainings was the second stage of a negotiation that started at school. The school coordinator met with the principal, teachers, and the parents of students who participated in weekend activities, and they decided which activities they would like to take part in. This list was presented to the central coordination, which made sure the supply met the demand.

Bahia

The program had a training center but, as was the case in almost all states, faced budgetary difficulties. All stakeholders involved in opening schools attended meetings whose main themes were violence, community mobilization, and creation of projects.

In Bahia, there were about one thousand volunteers including NGOs, university members, volunteer centers, and people from the community. Many workshops were coordinated by volunteers. The centers had a database with the profiles of people who were available. Once again, the coordination tried to align the demands of the school and the supply of volunteers.

Some universities strengthened the partnership and began to include the hours volunteer students spent at the school as part of their mandatory internship. In addition, UNESCO had a partnership with NGOs whose work was considered outstanding – such as Olodum, Afroreggae and Axé – and professionals from these organizations led workshops at schools in Salvador. This was a way to reveal and valorize local talents. These individuals were brought in by school coordinators.

São Paulo

When São Paulo still had a network of 5,306 schools that opened every weekend, a system was designed which combined statewide continuing education and local planning meetings.

Four times a year, there were statewide trainings, which brought together supervisors, technical-pedagogical assistants, and education administrators from each region. Area coordinators, responsible for a group of schools in their region, also participated, for a total of approximately 1,000 people.

Every week, technical-pedagogical advisors and supervisors from each local education authority in the state met with their area coordinators. Professional educators, responsible for opening schools on weekends, also met with school principals every week. These professionals also had weekly meetings with youths and the community to evaluate the activities held over the previous weekend.

Statewide training programming included lectures on the foundations of Making Room, youth, leadership, teens in trouble with the law, the Statute of the Child and Adolescent, and so forth. A significant portion of the agenda focused on experiential learning, group dynamics, and storytelling.

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.

<http://unesdoc.unesco.org/images/0013/001318/131816por.pdf>

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>

2001 - Escolas de paz <http://unesdoc.unesco.org/images/0014/001403/140380porb.pdf>

Thinkers

Anisio Teixeira

<www.centrorefeducacional.com.br/anisoteixer.htm>

<<http://www.sec.ba.gov.br/iat/>>

<<http://www.prossiga.br/anisoteixeira/>>

Edgar Faure

<<http://unesdoc.unesco.org/images/0000/000018/001801s.pdf>>

(Known as the Faure Report, this text is available at the link above in Spanish, but it has also been published in Portuguese with the title "Learning to Be". It can be purchased at several secondhand book stores in Brazil.)

John Dewey

<<http://www.centrorefeducacional.com.br/dewey.html>>

<<http://afilosofia.no.sapo.pt/DEWEY.htm>>

<<http://www.curriculosemfronteiras.org/classicos/teiapple.pdf>>

Paulo Freire

<<http://www.paulofreire.ufpb.br/paulofreire/principal.jsp>>

<<http://www.projetomemoria.art.br/PauloFreire/>>

<<http://www.paulofreire.org.br/asp/Index.asp>>

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>

2007 - Dia Mundial da Ciência pela Paz e pelo Desenvolvimento, 10 de novembro: ciência e vida nas regiões polares; equilíbrio para o planeta, trabalhos e desenhos premiados 2007.

<http://unesdoc.unesco.org/images/0015/001548/154822por.pdf>

2007 - Escola que protege: enfrentando a violência contra crianças e adolescentes

<http://unesdoc.unesco.org/images/0015/001545/154588por.pdf>

2006 - Imaginar a paz

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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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<<http://unesdoc.unesco.org/images/0014/001455/145554porb.pdf>>

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>>

2003 - Aprender a viver juntos: será que fracassamos? Summary of reflections and contributions from UNESCO's 46th International Conference on Education, Geneva, Switzerland, September 5-8, 2001
<<http://unesdoc.unesco.org/images/0013/001313/131359por.pdf>>

2003 - A UNESCO e o mundo da cultura
<<http://unesdoc.unesco.org/images/0013/001339/133971por.pdf>>

2001 - Cultivating life, disarming violences: experiences in education, culture, leisures, sports and citizenship with youths in poverty situations
< <http://unesdoc.unesco.org/images/0012/001278/127895e.pdf>>

Website for São Paulo's Committee for the Decade for a Culture of Peace
<<http://www.comitepaz.org.br>>

Education for peace

2003 - Escolas inovadoras: experiências bem-sucedidas em escolas públicas

<<http://unesdoc.unesco.org/images/0013/001317/131747por.pdf>>

2003 - Lidando com a violência nas escolas: o papel da UNESCO/Brasil

<<http://unesdoc.unesco.org/images/0013/001322/132251por.pdf>>

2003 - Educar na era planetária: o pensamento complexo como método de aprendizagem no erro e na incerteza humana

(PDF restricted access only for copyright reasons)

<<http://unesdoc.unesco.org/images/0013/001316/131642por.pdf>>

2000 - Escola 2000

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