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**OPENING UP
THE FRONTIERS
OF THE
LASALLIAN
SCHOOL OF
21st CENTURY**

This issue of the *Digital Journal of Lasallian Research* includes the Third CIAMEL Review, published in both Spanish and French. The editor regrets that the English translation was delayed. Therefore, the English version may contain some errors in translation. Due to the necessity to release this article in a timely manner, we include it herein and apologize for any errors or ambiguities which may exist.

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OPENING UP THE FRONTIERS OF THE LASALLIAN SCHOOL IN THE 21st CENTURY

**ABRIENDO LAS FRONTERAS DE LA
LA ESCUELA LASALIANA EN EL SIGLO XXI**

**OUVRIER DES FRONTIÈRES
DE L'ÉCOLE LASALLIENNE AU XXI^e SIÈCLE**

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Publication du Conseil International de l'Association et la Mission éducative lasallienne
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PRESENTATION

The Declaration says that the Institute will find in its attentiveness to the needs of young people today “an indispensable source of renewal.” (Decl. 23, 1) We Brothers of the Christian Schools – and all other members of the Lasallian Family – should be in solidarity with disadvantaged children on the local, national, and international level, clearly identified with their struggle, and creatively and effectively active for them through our mission of human and Christian education. This focus can enable us to make a major contribution in the quest for justice for children. At the same time, it can be a significant source of renewal of the Institute and of the Lasallian mission.

On the defense of children, the Kingdom of God and the Lasallian mission

H. John Johnston F.S.C.

Superior General

Pastoral Letter January 1, 1999, p. 45

The Institute of the Brothers of the Christian Schools, in its tercentenary itinerary, has made an enormous effort to defend the rights of children and young people, assuming education as an act of salvation. In fact, focused on school work, La Salle and the Brothers understood from the beginning of the Institute that God wants all men to reach the knowledge of the truth. Thus, from the rereading of the Pauline letters, they found in I Tim 2,4 the *raison d'être* of their school. Sustained in this conviction of faith, they developed a Christian pedagogy consistent with their vocation as ministers of God and dispensers of their mysteries in the school (Cf. MR 193, 1, 2).

Of course, we cannot put the contemporary language of rights in the mouth of the Brothers of the 17th century now at the end of the 20th century. But we can read in their pedagogical intuitions their impassable commitment to the protection of children and adolescents, through a fraternal and demanding educational relationship, systematic school work organized to the smallest detail, a learning space suited to the capabilities of its students and an education thought as an integral humanizing process. They conceived an authentic pedagogy of the fraternity of which we are heirs and responsible for its updating.

This publication, which corresponds to the third stage of the reflection on the way to the *Declaration on Lasallian Pedagogy in the 21st century*, tries to rescue the centrality of the defense of children and young people from the school space, already clearly promoted by the Brother. John Johnston, Superior General at the time of the apparition of the Convention on the Rights of the Child in 1989. Although humanity has made enormous progress in the last eighty years, after the great world wars, we still experience situations of inequality, wars, hunger, extreme poverty, which force us to assume the defense of the rights of so many unprotected children and young people.

We are convinced, as a Lasallian family, that "...the educational practice is not the only way to

the social transformation necessary for the conquest of human rights; nevertheless, [...] without education there will never be a social transformation ".¹

We can, without a doubt, transform the world through the daily effort for a fraternal, quality education, attentive to each child and young person that God has placed in our care. This could be part of the recognition of the legacy we have received from La Salle, when we commemorate the tercentenary of his passage to the Father's House.

How to read this third publication

As we have done since the first publication of this series, we wish that this third one be a reason for reading and reflection on the part of the educational animation of the Institute.

At the end of this publication a methodology for the analysis is offered. We hope to continue receiving your contributions between the months of November 2018 and March 2019 to the email address: declaration@lasalle.org

Thanks

This publication is the product of a seminar on children's rights and citizenship that took place in the Mother House, Rome, from May 21 to 25, 2018, thanks to the joint effort between the Lasallian Research and Resources Service, the Secretariat of Solidarity and Development and the Secretariat of the Lasallian Educational Mission.

We especially appreciate the sponsorship received from MISEAN Cara (*Mission Support for Ireland*) to promote this activity; also, we appreciate the work of logistics and communication carried out by Angela Matulli and Laura Ballerini, who from the Secretariat of Solidarity and Development favored an excellent and fraternal atmosphere for the reflection work of the seminar.

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¹ These are the words of Paulo Freire, a Brazilian pedagogue, who invites us to revalue our contribution as educators. Cf.: Freire, Paulo. *Pedagogía de sueños posibles* [Pedagogy of possible dreams]. Buenos Aires: Siglo Veintiuno Editores Argentina, 2015, p. 44.

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To all of them, our recognition for their collaboration in helping us to think about the impact
of the defense of rights and the construction of citizenship in today's Lasallian school.

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Generalate, Rome*

CHALLENGES - PRINCIPLES - PROPOSALS

**WORKSHOP ON RIGHTS, CITIZENSHIP AND SCHOOL
OPENING UP OF LASALLE SCHOOLS OF THE 21st CENTURY
Rome, May 25, 2018**

Challenges

Looking at the present situation

1. We live in a time in history whose feature is political instability and a growing gap in economic and social conditions, especially as regards gender. We anxiously assist to a rising poverty in its different aspects, coupled with various forms of violence whose victims are children and adolescents. Migration and the refugee crisis, especially above all in Europe, challenge our ability, in terms of global society, to answer with courage to today's problems.

2. Do we have a shared vision of rights? Of course not. Rooted in our differences, we are called to engage in dialog with all as regards the political, social, cultural and religious dimensions, which significantly affect our understanding and most of all our approach to the protection of rights and the exercise of everyone's duties.

3. Human Rights -and the Children Rights make complete part- were proclaimed by United Nations in the Universal Declaration of 1948. Nine fundamental treaties have come to constitute the international legislative corpus in the field. As educators, we feel the responsibility to overcome the barriers preventing their practical implementation within education. We are aware that our institutions need to aim at clearer and more coherent policies with the exercise of rights and duties, in order to educate citizens with a more daring critical thought, who will be able to defeat ignorance, blind obedience as well as the difficult stories affecting generations in recent times.

Looking at the school system

4. School is where there are permanent relationships among children, adolescents and adults. Present times require us to keep on fostering a new culture of dialog and mutual respect, enabling reciprocal attention as well as non-violent conflict resolution.

5. The learning-teaching processes lived in the classrooms cannot be conceived as separated from these challenges. It is not only a matter of transforming this relationship into a new teaching strategy that will be able to transform the way in which a class is learning, but also to help them to offer this scientific, technical and humanistic knowledge at the service of local and national communities.

6. This entails the need to increase effective and daily participation of children and adolescents to school dynamics. It is a matter of forming active people, who are the protagonists of their own development, accompanied by teachers who are formed to play an effective leadership within educational communities. In this way, each person will be able to find his/her motivation for community life.

Looking at society through the school system

7. School is called to emerge in order to be transformed into a promoter of the culture of rights, fostering children and adolescent protection within local communities through an effective communication strategy.

8. Lasallian schools could specifically play their role as promoter of the culture of rights. This would however entail choosing an inclusive educational style, attentive to diversity and capable of empowering students to protect rights as well as, secondly, ensuring its application and monitoring, evaluation and follow-up.

9. We hope that Lasallian Schools at all levels, including the highest ones, become models of promotion, diffusion and public awareness in favor of children and adolescent rights protection. We also hope that LaSalle schools foster the establishment of networks and commitment connecting educational centers, families, local authorities as well as other social actors, aiming at protecting children and adolescent rights, especially the poorest and most vulnerable ones.

Principles

10. When we think of today's citizenship education we allow for ourselves to be touched by situations generating injustice, poverty, exclusion and permanent violation of rights, most of all those against the poorest and most vulnerable people in our societies.

11. Children and adolescent rights must be a cross-cutting issue and not a less important option in present educational processes.

12. The role of women in education is always more and more important, and her empowerment will foster a greater protection of girls' rights, as well as the promotion of their leading role in the society of the future.

13. Schools have the responsibility to prepare critical, responsible, welcoming and committed citizens, both in the personal as well as in the local and national community dimensions.

14. Today's LaSalle education must publically commit to promoting a pedagogy fostering justice, world citizenship and fraternity.

15. Today's pedagogy must be transformative, encouraging a choice for justice, equity, fraternity, intercultural respect, an approach to rights and sustainable development.

16. A Lasallian pedagogy of fraternity, capable of promoting justice and world citizenship, must stem from a common reflection and create fraternal debate and implementation networks.

17. A pedagogy of fraternity must develop some basic skills, such as: the development of a critical awareness; dialog as a tool for common life and the practice of citizenship, as well as child, adolescent and adult emotional training and not only an intellectual development.

18. Families are critical stakeholders in child and adolescent learning. The more they enter into a dimension of dialog and joint cooperation with educators, the more the results will be excellent. It is necessary to improve the level of meetings, training and mutual cooperation among schools, educators and families, in order to increase children and adolescent well-being.

19. Management requires follow-up and evaluation, in order to ensure progress in policies and the creation of new areas, most of all in children and adolescents themselves, in order to transform them into protagonists and citizens, who are able to fight for their own rights.

Proposals

20. To foster design and implementation of a pedagogy of fraternity which, by assuming the rich pedagogical Lasallian heritage, will generate new training patterns fostering justice and world citizenship.

21. To operate within educational communities in order to foster a critical thought, development of new leaderships, as well as the practice of resilience, especially among poor and vulnerable people.

22. To develop, within Lasallian institutions, a collective process of tool designing aiming at fostering the pedagogy of fraternity, rooted into the attentive listening to the needs of today's children, adolescents and adults.

23. To create learning environments practicing a right-based approach, in which educators, families and students have the opportunity to debate, grow together and promote actions aiming at converting our educational institutions into places fostering justice for all.

24. To promote, at all levels possible of the Lasallian educational system, reflection and implementation of policies with a view to fostering, strengthening and protecting child and adolescent rights, especially the poorest and most vulnerable of our societies.

25. To continue to encourage a network commitment for the defense and protection of children and adolescent rights with other religious families and civil society organizations at the national and international levels.

26. To establish political education schools that aim at training citizens who are able to transform society, by means of conceptual and technical tools and a network commitment.

27. We invite each Lasallian educational center to:

- a. Offer opportunities for meeting and training educators, families and students, in the areas of rights, building citizenship and its relationship to Lasallian pedagogy of fraternity.

- b. Update regulations, guidelines and operating manuals by incorporating the approach to rights and performance of duties.
- c. Create school mediation and conciliation services for conflict resolutions.
- d. Promote school learning and service projects to local community.
- e. Promote protection and defense of children and adolescent rights in a coordinated way with families, civil society organizations, authorities and the local Church.

SUBJECTS OF THE SCHOOL
The protagonists of the educational process



THE ETHICAL FORMATION OF EDUCATORS FACING THE CURRENT CHALLENGE TO GUARANTEE THE RIGHTS OF CHILDHOOD

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The challenges of the current context

The international framework from which children are understood today is the Convention on the Rights of the Child. Nearly thirty years ago (1989) this treaty came to guarantee not only that children were provided with what is necessary for their development or that they were protected from whatever might harm them, but also that they have civil and political rights: to express opinions (article 12), to get informed (article 17), to associate (article 15), to express themselves freely (article 13), with others.

Being the most widely ratified international treaty, it opens a new deal between the world community and all human beings under the age of 18 (Article 1). A new relationship that, in any case, is free of tensions.

The recognition of these rights and their implementation obliges to adapt the institutions of the states that have ratified the Convention. But it also has an effect on the interpersonal relationships between children and adolescents (NNA) and the people with whom they meet on a daily basis.

The legal prohibition of physical and humiliating punishment forces us to think about a new model of upbringing and the development of patterns of positive discipline in the house. Guaranteeing the right to participate entails foreseeing instances to listen to the opinion of children and adolescents before deciding on the issues that affect them. Putting in place dynamics of change such as these break down the traditional links that have characterized the relationships between children and adults. More concretely, we can think about the interactions that take place between a teacher and his students, between the father and the daughter, between the director and the student leader.

Breaking the adult-centric model, where the adult is the one who holds the power and holds the truth, is especially challenging for an institution such as the school, which has assumed the mandate to preserve culture and to transmit knowledge to new generations.

However, far from fears or reactionary paralysis, more than fifty years ago the Declaration "Gravissimum Educationis" of Vatican II encouraged the Catholic school to open itself to the conditions of current progress and the evolution of human consciousness. It stimulated and

encouraging the teachers to renew, adapt and educate according to the discoveries of the time that is evolving.

Along with responding to new challenges, it invited to educate young people to contribute to their society and diffuse the Kingdom, "so that with the exercise of an exemplary and apostolic life they may be like the saving leaven of the human community" (Second Vatican Council, 1965, No. 8).

Ethical formation in the work of the educator

In the mid-'90s the Delors Report came to set the guideline for the basic pillars of education: learning to know, to do, to live together and, in short, to learn to be. Beyond the biases that this analysis may have had, the report made it possible to project education towards the new century and generate broad consensus.

A full chapter was dedicated to the teaching staff, highlighting the importance and validity of their role as agents of change and promoters of understanding and tolerance:

This role will undoubtedly be even more decisive in the 21st century, obtuse nationalisms must give way to universalism, ethnic and cultural prejudices to tolerance, to understanding and pluralism, totalitarianism to democracy in its various manifestations [...]. This imperative entails enormous responsibilities for the teaching staff, who participate in shaping the character and mind of the new generation. What is at stake is considerable and brings to the first plan the moral values acquired in childhood and throughout life. (Delors, 1996, p.162).

Twenty years later, we continue to affirm the relevance of the teaching role in value formation, although unfortunately we must do so because nationalisms, ethnic prejudices and totalitarianisms reappear as threats on the horizon of humanity.

For a holistic vision of men and women, as is the one promoted by the Catholic school, the ethical education of educators is a key element. The expert domain of a specific discipline or pedagogical technique finds its meaning insofar as they are framed and contribute to developing a particular vision of existence and history.

For this reason, deontologies or superficial learning of certain ethical principles are not enough in the permanent training of teachers. A critical and constant analysis of their role as political and social actors is required. Instances to understand that they are not only transmitters of knowledge or facilitators of cognitive development: educators are men and women with whom the child, the girl, the adolescent interacts daily, for several hours a day, and - therefore - is someone with whom he will learn what it means to learn to be and to live together, based on respect for the rights of others.

Even when it is assumed that school should be a safe place for children, there are multiple ways in which their dignity is not respected. The World Report on Violence against Children

(Pinheiro, 2006) details several expressions of violence that occur in this space: physical and psychological punishment, discrimination, gender-based violence, sexual violence, bullying, fights, physical aggressions and gangs, homicides and serious injuries. It is a face of the school difficult to admit, but that happens every day and progressively eroding the ethical capital of the new generations.

The classrooms, the courtyards of the school, the sports fields, are those little places that Eleanor Roosevelt spoke about, where human rights begin. Where people seek to be treated with fairness, equality and without discrimination. If the rights do not make sense there, then they do not make sense anywhere.

Human rights and Christian tradition

Among the ideals of equality, fraternity and justice that marked the French Revolution, the Universal Declaration of Human Rights of 1948 and the values of the Judeo-Christian tradition, there is an undeniable continuity.

From the liberation of the people of Israel from their slavery in Egypt to the inclusive attitude of Jesus of Nazareth with all those who were discriminated against in their context, there is an ethical pattern that transversally crosses the history of salvation; a profound option for the dignity of the human being.

This conviction is what has marked the history of the Church and, to a greater or lesser degree, has been embodied by the Catholic school in recent centuries. Men like Jean Baptiste de La Salle or José de Calasanz promoted access to school for the most impoverished sectors long before education was declared a universal right. Marcellin Champagnat prohibited corporal punishment in his schools one hundred and fifty years before the Convention on the Rights of the Child demanded "to ensure that school discipline is administered in a manner compatible with the human dignity of the child" (Article 28).

Before the international community officially consecrated non-discrimination as a guiding principle of the doctrine of human rights, Jesus of Nazareth set precedent before his disciples, with his words and gestures. Everyone had access to him: the crowds, the impure and even the dangerous individuals; only children encountered difficulties, probably because their smallness was synonymous of insignificance.

The indignant reaction of Jesus to the disciples' attempt to remove them is a sign that something important was at stake. With nothing to hide or offer, without any prestige or privilege to defend, children are for Jesus not only the object of attention and affection, but also models to imitate.

Contributing to the guarantee of rights is simply to update the historic commitment that the Christian community and the Catholic school have had with the dignity of the human being and, especially, with that of children and adolescents.

Areas of the right to education

The Committee on Economic, Social and Cultural Rights of the United Nations indicates that "the right to education is the epitome of the indivisibility and interdependence of all human rights" (CESCR, 1999, No. 2). It is one of the basic social and economic conditions for a life in dignity and freedom, at the same time that it protects individual liberties and guarantees the ability to participate in civil and political life.

The key importance of guaranteeing this right requires that at least the following four aspects be safeguarded:

Access without discrimination. In line with article 26 of the Declaration of Human Rights (1948), the "Gravissimum Educationis" (1965) affirmed from its first issue the universal right to education. For its part, the Convention on the Rights of the Child (1989) develops article 29 on access under conditions of equality of opportunity.

This in theory seems to be an evident and unquestionable principle, in practice it becomes more complex when the specific faces of migrant children, with special educational needs, transgender, or who require any type of reinforced guarantees to their rights are incorporated. It is not strange that they have to go from door to door, from school to school, until they find a place where to study.

In addition to an adaptation of the institutions and the school system in general, the effective enjoyment of the right to education requires teachers who are sensitive to differences and capable of accompanying the diversity of characteristics that can be gathered in the same classroom.

It also requires awareness of the ethical duty and professional skill to capture the situations of harassment or discrimination that occur between students and the skill to reorient these behaviours. Its commitment to respect for diversity will be an indelible sign in the valuable formation of the students.

Quality education: in a cultural context where cognitive capitalism is imposed through a number of strategies, the question about the meaning of the quality of education reappears. Beyond the results obtained in standardized tests at the national or international level, there is the demand to "develop the personality, skills and mental and physical capacity of the child to the maximum of its possibilities", as stipulated in article 29 of the Convention.

In the light of this right, we understand the need for educators to recognize the different types of intelligence that children have with those they meet. That they know how to respect the rhythms and the learning styles, giving the opportunities that are necessary to reach the highest levels of development.

That they are capable of questioning what happens after behavioral problems and apply a humanizing and constructive discipline, instead of the mere punitive sanction. That they are willing to believe in the abilities of students beyond what they (or their families) would be willing to believe.

Meaning of education: both ecclesial documents and international human rights treaties insist that education should be aimed at forming the person for democracy, respect, freedom, justice, the common good. Again, this seems obvious when the time comes for technical curricular definitions, to specify the plans and programs, the hourly workload, class-to-class planning. Much more when the school is under pressure to demonstrate results in the areas of reading and writing or science. Students have the right to fully learn mathematics or physics so that this learning will be at the service of the community at some point in life. But that is very different from overwhelming them academically to obtain good results that result in the good reputation of the institution.

Widely tested methodologies such as Service Learning help to find effective and coherent alternatives in the meaning of the right to education. If there is a will of the directors and a willingness on the part of the educators, it is possible to put it into practice.

Respectful relationships within the school. Probably, much more than the theory is the practice of human rights that ends up being based on the scale of values of children and adolescents.

It is necessary to form educators capable of exercising their role from a place different from the classic adult-centric authoritarianism. It is curious to see the effect that is generated when the school begins to seriously listen to the opinion of its students, instead of supposing what they think or - in the worst case - assuming they do not think anything.

The right to the participation of children and adolescents implies that they are not only "the future of society". Being what they are, children or adolescents, they have ideas and energies to contribute in all the spaces where they are involved, including the school. They have an opinion about what they are interested in learning, about the disciplinary measures that are taken, about the distribution of the spaces, etc.

It is crucial that they take an active role in protecting against abuse and sexual violence. The abuses that have taken place within Catholic schools must remain a permanent antecedent to the vulnerability of children. They are a painful reminder of how important it is to ensure that their indemnity and their rights are guaranteed.

Conclusions

Ethical training for human rights remains fully valid at this time. Among the Sustainable Development Goals is the goal 4.7 that asks:

By 2030, to ensure that all students acquire the theoretical and practical knowledge necessary to promote sustainable development, including through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, world citizenship and the appreciation of cultural diversity and the contribution of culture to sustainable development (United Nations, 2015, p.20).

It is a condition for this reason to ensure the will of educational institutions and ensure that the school is an ethical-political space for dialogue and participation where everyone has a place, even the most vulnerable ones.

Assuming with seriousness the formation of educators for the guarantee of the human rights of children, is far from being a snobbery product of the pressure of the international agenda. It is the possibility of reinterpreting the mission of Catholic education in the current times, being faithful to its profound identity and the service it has rendered for centuries to the development of humanity.

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ROLE OF THE WOMAN EDUCATOR IN THE 21st CENTURY SCHOOL

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Introduction

First on board, we begin by greeting this initiative of the Congregation of the Brothers of Christian Schools for this framework which is offered to us to rethink with a prospective look at the educational system which undergoes, also a socio-cultural and incredibly quick evolution. Therefore, redesigning its organization while determining the roles related to its actors (partners) is of great importance and necessity today.

It is in this perspective that this presentation will focus specifically on the role of the woman as educator in the school of the 21st century. This subject requires particular importance in the era when the issue of the role of women is recurrent in all the topics of the society. In education, her role is much more natural than a question of claiming. Unfortunately, although natural, in some countries women's power in education at school remain still weak, and needs to be given back to her and/or she must fight for tear them from the hands of men.

Starting from the general theme of "what does the Lasallian school of the twenty-first century tell us about the defense of the rights of children and young people and the need to build a new citizenship capable of making peace and justice possible for all"; our concern is based on the following question: what can be done to revitalize and/or reinvigorate the role of women educators in school?

Apart from this introduction and the conclusion, the prospective look of our presentation is subdivided into three points namely:

- Educational environments;
- Qualities of a good educator
- Convictions and strategies (conclusion)

1 Educational background

1.1 Family, first educational environment

From conception to birth

The education of a child begins at conception. Precautions and the care of mothers to protect their pregnancies determine the physical constitution of the child and his psychological state. The educational role of women is natural; this is very remarkable in the early years of the child through the care, protection and safety provided to the child who will ensure its development.

The truth is, that it is the woman who carries the child in her womb, and we all know that, psychologically, the umbilical cord is not cut at the birth of the child, but that during the three first years of the child's life, a privileged link remains and gives a special aspect to the child's relationship with his mother.

After the birth

In her educational task, the mother has special psychological skills. Even if some authors, by opportunism, question these aptitudes, common sense finds it every day. It is obviously not necessary to generalize this observation excessively: that the woman has a more analytical mind which favors her good governance in the family and also at school. Man, meanwhile, has a more global mind. This does not mean that there are no women able to synthesize, nor men capable of analyzing. The woman is said to possess an intuition which naturally familiarizes her with the difficult problems of education. This does not mean that fathers are not good educators. But it's all about focus vision and priorities. Above all, in terms of education, the mother remains the model that teaches the child the first gestures and words, to form the milestones of his character.

The family is the child's first learning environment and, therefore, his or her first frame of reference. It is in his family environment that the child acquires his first knowledge and develops his first skills. When the educator uses the child's previous knowledge and skills, she builds a bridge between home and school environments. The coherence between these two environments is very important. Both promote the well-being of the child and the development of his feeling

1.2 School, second educational environment

Without any doubt, the role of school is constantly changing. In a modern world, school is called upon to orient itself not only towards the acquisition of knowledge in its traditional mission, but also and above all to adapt itself to the new environment of life linked to the dizzying progress of technoscience, so as not to be disoriented in its aims which are: to train, to transform and to insert judiciously the beneficiary into the society. We may not be aware of it, nowadays, the school faces several challenges related to technoscientific evolution (internet, mass media, telecommunication, etc.). This is added to the development of violence, the resignation of a number of families who are bringing to school the major burden of education. But this situation is not meant to last, except to blow up the school. Which is on the other hand unacceptable.

This makes us revisit the pre-eminent role of the family in education. To this end, first, an undeniable need for emotional security from children and young people, which naturally finds its way in the family. Then, a great need for personal expression and especially the need to undertake wisely initiatives. If we do not educate children and young people to personal take initiatives and finally to freedom, they will fall prey to those totalitarianisms that are growing around us. Finally, this education belongs to the family. Only, if during the day, both parents are outside, if the mother is not present, who will replace her? Even when the father is present, the mother has a special role to play (Ichthus, 2012).

Only the family can respond to the need for a loving presence that children and young people feel. And the presence of the mother is the most important because "he who holds the keys of education holds the keys of the world of tomorrow". This is a truth that revolutionaries understand generally much better than anyone else.

All education has a social dimension by the simple fact that children one day will take their place in the society. But today the influence of the mass media means radio, television, internet, social networks, etc. changes the educational setting. We are in a time when everything is going so fast that what is important today is learning to learn, that is, giving the child the structures of the child's spirit, that will allow him later to have the necessary curiosity and the art of classifying and using his growing knowledge, well beyond the school period.

What is important is that priority be given to the mother's educational role. From the moment when the woman has children and she is in front of this requirement of education, the education of the children must prevail. In the practical details of life, it is a question of organization, and it is not good to oppose the roles between them, any more than it is necessary to attack this or that mother for her choice.

1.2.1 Role of the woman educator at school

After what has just been said about these two educational environments, here is what the role of the woman educator at school is. In this perspective, we will focus more on the kindergarten and primary school where the female presence and its role is more prominent and / or fundamental.

The woman, the first educator of the child, will have to extend this role at the school where she is the first facilitator. Thus, her presence in nursery school remains fundamental. The latter entrusted to women for her requirements, where at this level it is somehow the extension of the family education.

At this age when human nature is formed and/or shaped, a woman with her maternal strengths is able to ensure or help this child to develop well. She can better understand the basic characteristics of the child and guide them towards his or her best development.

Pre-school education is not only a place of learning and socialization, but rather a living environment. It plays an important role in the family environment and the child's well-being. At present, the objectives of sustainable development in education have made pre-school obligatory education, which is entrusted more to women, and attributes an important place to the woman educator. Is this not this a plausible recognition of her role?

1.2.2 Recreate the social bond

To help parents in their role as primary educators of their child, the educator will regularly question herself about her own values and the place she recognizes for parents. She will be open-minded. She will welcome the parents and accompany them with respect and non-judgment. Parents support includes three main actions: welcoming, empowering and sharing knowledge.

Parents all have their own knowledge and expertise. It is wrong if we do not take this point in consideration and this would compromise child's development. It is therefore important for the educator to use an approach that empowers parents and emphasizes their strengths and knowledge. Thus, in case of difficulties, the parents and the educator will combine their knowledge, their skills, their savoir-vivre and their know-how together to look for constructive solutions.

The central problem of our time is to redo the social background. There is no longer a social background, there is no more between the members of the society of moral "consensus", to use a fashionable term (Ichthus, *op cit*).

The motherhood of the woman must therefore also be a social maternity. While everyone is generally aware of the educational role of women, their role in the daily life is not sufficiently perceived.

The woman, the first educator of the child, embodies an entire nation because it is said that "who educates a woman, educates an entire nation". She also embodies affection, tenderness, love, security, life, good governance, must live and make live the school. Her nature as a mother must help her to understand the subject because she is always beside the child. She is the person best listened to and to whom the child trust more, because she is able to understand and interpret the unspoken words of the child.

As part of this work, the woman educator is the one who accompanies, guides, follows, instructs... She is a "guardian of resilience"¹ that is not only based on the link but also on the meaning".

2. Qualities of a woman educator

This presentation on the role of the woman educator in the school of the 21st century leads us to cite some qualities of a good woman educator in the school of today, to give convictions and to propose some strategies for the defense of the rights of children and young people on the need to build a new citizenship capable of making peace and justice for all possible.

a) Female educator, a credible person

The student is built by meeting a credible person, who not only gives lessons, but presents himself as a complex human being and a social actor embodying interests, passions, doubts, flaws, contradictions, defects and virtues, commitments. She must be an activist, like everyone else, with the meaning of life and the hazards of the human condition.

b) Female educator, intercultural mediator

At school, students from different cultures come together with their values and prejudices. They convey the violence, tribalism, nationalism, religious or political intolerance that prevails

¹ The Resilience Tutor is someone who has spontaneous attitudes of kindness, listening, warmth, empathy; this is not extraordinary in itself, but can be perceived as extraordinary by the beneficiary (Cyrulnik, 2003).

among their older friends or adults. The teacher must know how to establish dialogue and mutual respect, not by speaking nice speeches, but trying her best, in the hope that this peaceful coexistence and this understanding of the other, might be progressively interiorized in all the places and not only in school.

c) Female educator, leader of an educational community

A class, which runs one school year or more, is more than just a collection of individuals. However, only the teacher can turn it into a genuine educational community, which tackles problems, including learning problems, in solidarity. It can begin very simply: it is enough, for example, that the teacher authorizes and invites the learners, when they have a doubt or meet an obstacle, to call the group. Conversely, everyone will be encouraged to help others when asked or think how they can help. From each person, we move on to cooperation, even to collective competence. Such an experience, repeated throughout schooling, could only encourage to break with competition and to share information and ideas.

d) Female educator, guarantor of the Law

No one can build without landmarks. Often, the teacher is the only one who can offer it. It can and must embody the law, the principle of non-violence, respect for even minority opinions, non-interference in everyone's sphere of autonomy, fidelity to the decisions made, the need to define rules and regulations. concerted and transparent procedures. It is thanks to this authority that the school can function as a protected area. It is also important for students to experience a community in which clear and applied rules make coexistence possible.

e) Woman educator, organizer of a democratic life

Teachers and students are not equal as far as concerns knowledge. This asymmetrical relationship does not justify domination, humiliation, contempt or the arbitrary exercise of authority. The role of the teacher is to teach by negotiating everything that can be done without compromising her own rights and mission. The school cannot function as a political city with its own rules, because it does not enact its own laws, does not release its own resources and aims to assigned goals. It can nonetheless develop a civic culture by managing its margin of autonomy in a transparent and democratic way.

f) Female educator, intellectual

There is no citizenship without autonomous and critical thought. If the teacher does not see herself as an intellectual, how would she promote an autonomous and critical relationship to knowledge, values, rules, culture, reality? This does not require a precise political commitment, but an implication in the world that can be done for example in the associative life, the humanitarian or ecological movement, with the neighbors, or the management of the local communities as well as in the sector of education and culture.

3. Convictions and strategies

We start from the idea of Perrenoud (1998a) who says:

... building skills at school changes the profession of student and even more the teaching profession, since it encourages the consideration of knowledge as resources to be mobilized; to work regularly by problems; to create or use other means of instruction; to negotiate and lead projects with his pupils; to adopt a flexible and indicative planning, to improvise; to set up and clarify a new didactic contract; to practice a formative evaluation, in a work situation; to go to a less disciplinary compartmentalization.

In particular, as a result of accelerating reforms and growing expectations of the educational system, all educators are faced with new responsibilities that require continuing professional development. As in other professions with a high level of qualification, the rapidity of changes requires a continuous updating of knowledge and skills. In the same view, the training opportunities offered and the recognition of skills acquired can greatly contribute to improving the status of educators, which does not only depend on material elements such as salary, bonus.... The need for capacity building is particularly evident for those who join education without having been prepared for the job or after a period of career break.

In view of all the above, we note that the educator woman is capable of good governance developing autonomy and citizenship; we suggest that the latter also hold administrative positions at the level of primary or secondary schools.

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NEW SUBJECTIVITIES IN THE SCHOOL

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Does the child know? This question is a key question in the educational context, where traditional models have placed it as a tabula rasa that can be shaped at will, so that there are many fears about what the teacher can really teach the child. It is a lot of responsibility that he has, however, it would be convenient to question the place from where he should start.

We should start from the difference between knowledge and knowing. Perhaps knowledge in the academic meaning is something that the child is missing, but he definitely has a knowledge. Knowledge provides an illusion of unity, of harmony, and therefore we often take refuge in it. It is the answer from science, which seems to know everything. However, that knowledge is bored and is insufficient when the child is shown as a subject with its complexities.

The child appears in the classroom with questions, fears, concerns that are manifested in a space that is designed to work in only one direction: the teacher who imparts knowledge to the child. From that place there is a failure, an impasse. What happens to what the child brings? This definitely implies the teacher to also put himself in the relationship, to look at his own subjectivity, without assuming that he is the protagonist of the scene. Because if there is something clear in school dynamics is that children come first.

The teacher in previous times had the endorsement of his knowledge, respected and valued, situated in the place of authority. Today we know that this place does not exist. Especially, in front of children and adolescents who dominate with more naturalness the technologies which provide them access to multiple sources of information that exceed the theoretical knowledge accumulated by the teacher. Today we find that children and adolescents from platforms such as YouTube are able to learn to do even the most complex things. Just remember the case of Julius Yego¹, who watching videos on this platform was able to learn how to throw a javelin to the point of having won a gold medal in the Beijing World Athletics Championships 2015 and a silver medal in Rio 2016, however does it mean that the teacher has nothing to contribute?

¹ BBC Mundo. Río 2016: Julius Yego, the self-taught athlete who learnt to throw the javelin by YouTube; he is under champion of the Olympiads [See Internet]. Accessible : <http://www.bbc.com/mundo/noticias-america-latina-37147317>. Consulted: April 19, 2018.

He can contribute by occupying a different place, one that is situated concerning the child's knowledge. But what does the child know? As Jacques-Alain Miller says², the knowledge of the child is one without countenance, or artificial, but it is authentic, it is known, even if the child does not know that he knows it and about which psychoanalysis is interested.

How to accompany the child in this journey of encounter with the possibilities of their knowledge is a great challenge, but what does the child know? The child knows, of the language (in advance), of the secrets of the family, of the desire of their parents, even if he places them as a symptom of these, of the desire of their teachers... This means that, the child knows fundamentally about himself and his relationship with the others...

The teacher, like the psychoanalyst, cannot hold a knowledge that he does not possess. The knowledge that he brings is also ineffective in order to carry out its work; I do not intend to demerit his formation. The point is to make clear that what the teacher has to offer is not a set of theoretical knowledge. The most important thing he has to offer is himself in a space where the relationship is possible.

Evidently the teacher has the responsibility of accompanying the child in the discovery of academic content, training in skills, but above all he has the responsibility to prepare for life. Which is nothing more than teaching the child to play in the world with the cards he has at his disposal, since children and adolescents do not choose where they are born, what their families will be, their skin color, their cognitive abilities, their physical appearance. However, when they enter into the world they come from a family environment, with a set of cognitive abilities (to be developed), with a particular physical aspect, a specific skin color.

It is required the teacher gets off the platform where he is standing over the students to teach, in order to operate from a position of respect for knowledge. Breaking with the illusion of a total knowledge of law and culture. To occupy a different place would allow, from the limitations of the case, to adopt a more honest way that allows relationships to flow in the classroom. It is the bond and not the book that transforms the child.

Times, as well as subjectivities, are transformed. The culture of effort and sacrifice based on a promise of progress has weakened noticeably. Today as Goldenberg³ well indicates the social mandate that surrounds the culture of this time is the one of entertainment. Everyone must have fun. It is convenient to pay attention to the "must", since the problem is not in having fun, but in how the task gives a different meaning to this action. Must have fun supposes that not doing it then places in a position of discomfort, of complaint, of discontent, of failure. The child or adolescent who does not have fun then faces the discomfort of his time.

This change in culture means a change of pace, which makes everything faster, more interactive, more multimedia. Everything that surrounds us has become 2.0 and with it, interactions do not admit waiting, there is no pause. The barriers that differentiate the spaces,

² Miller J. The child and the knowledge. Conclusion of the first study meeting at Children's Institute, March 19, 2011.

³ Goldenberg, M. Violencia en las escuelas. Buenos Aires: Grama ediciones; 2011.

as well as the limits, are becoming more tenuous. And it is there, with children born in an environment that is measured more per megabyte than per second that the teacher must operate.

This challenge implies new forms of response that allow the school to continue to be valid in the light of the questions surrounding it. In this world where information is reduced, but listening spaces are reduced, the teacher can exercise a special function. Being an Other to whom the child or adolescent can go and direct himself. We see parents who constantly ask the child where he is or what he does, but not what happens.

At the end of a group work carried out with teachers of a Lasallian school, one of them said a phrase that deeply impacted me: "I am a good teacher because I know how to listen". It is recurrent to think that teaching is like a filling process, where the child arrives as an empty container to be filled by the teacher. The teacher imparts what he learned in college, has a degree that accredits him to perform that function. The child who is not titled by anyone should accept what is given, does it sound a little unfair, no?

We quickly associate the teacher's image with the ability to transmit, (very valuable) but we rarely link it with the ability to listen. What do the children have to say? Did they go to the university? Certainly, children do not have higher education, but, as has been said before, they possess an unknown knowledge.

It seems that in the place of teaching the relationship with students is seen vertically, where knowledge only descends from above (the teacher) downwards (the student). Listening on his side supposes a horizontal relationship, of recognition among peers.

Listening invites the other to come closer, because he feels that he exists, that he can be taken into account and thus gives rise to a bond. And it is from there, in the relational that something useful can be built in the educational process.

A teacher is not a recipient of knowledge, but a facilitator of learning. He is not an invulnerable being, but a human sensitive to his reality, he is not an ocean of knowledge, but he knows how to ask questions and find answers.

María Antonieta Izaguirre⁴ emphasizes the difficulty of passing from mere teaching to transmission, since when something in the classroom is transmitted and passed through the subject, it is not quantifiable. We do not find in the school the social demand to validate, contrast and measure which are the most effective methods. We will always be confronted with that dimension of what the other should build. Regardless of the role played by teachers the child must make an effort that allows him to find his knowledge. Freud said "Let our child investigator conquers soon the experience that all knowledge is fragmentary and that in each of its degrees remains something without solution."⁵

⁴ Izaguirre, M. Psicoanálisis con niños y niñas. 2da ed. Caracas: Monte Ávila Editores Latinoamericana; 2007.

⁵ Freud, S. Obras completas: Análisis de la fobia de un niño de cinco años. 4ta ed. Madrid: Biblioteca Nueva; 1981.

Today we have to make the school space the one that allows each child and adolescent to deal with what is still pending of himself and that will be arranged later. However, the decisive thing to understand is that the subjective arrangements that must be given cannot be made by adults.

It is increasingly common to find parents who quarrel to death with teachers of their children for the scores in a school assignment. Assuming for themselves what is the experience of the child and in some cases taking this to the point of being the parents who perform the task to avoid the experience of failure. The school then involves the parents in a way that not only has to do with the child, but the way in which the parents are seen and considered by others.

Unfortunately, parents are not involved in school with the intention of learning and facilitate the development of their children, but on the contrary they forget in many cases that those who are concerned and involved are mainly the children. It is from this place that the experience of failure is inconceivable, and parents assume considerable burdens of responsibility to avoid the experience of unsucces to their children. It is not intended to make an invitation to establish frustration as a school policy, but to allow the child in his journey to encounter and live the experience of life, where sometimes it is right and sometimes not.

The school we had and that of our parents was undoubtedly much more punitive than the one we have today, and we probably we struggle with the fear that it will continue and be repeated. It is not about having illusions about the fact that today's school is ideal, but about making a space to ask ourselves about what our experience at school has been like students, regardless of whether we are parents, teachers or simply people.

In these times, it is necessary to make a space to look at the school as a place that needs to involve children. This should be a space less designed to please parents and their aspirations, and more oriented to an experience that opens the horizon of thinking to the children. Taking the example of homework, we see at least as in Venezuela many parents and teachers value the quality of education received by children by the volume and complexity of the tasks assigned to them.

We do not ask if the children who are formed in the classrooms are good people, or if they simply feel taken into account. The subjectivity of this historical moment seems to be articulated in relation to the speed, the ephemeral, the multitasking and even though this is something that terrifies us, it seems inevitable. However, is everything lost?

It is not all lost, the changes always generate effects and often the impact that we estimate may seem frightening, however, we must start from an assumption: you cannot cover the sun with a finger. By virtue of this, and recognizing that in fact we are not able to prevent technology from advancing and enveloping our everyday life, we must then think about how to do so that these elements do not end up degrading the quality of relationships and interactions we have.

It is there where the school has a whole journey to go, oriented in the opening of spaces to think about what happens. Beyond the formal contents, what it is about is teaching to think about life. Open moments in which one can discuss what is happening at lightning speed.

What seems with no way to talk about, is what the school and the teachers invite to think about. Building that pause amidst the noise of information would make it possible for silences in musical interpretation. If it were not for the silence, we would only have noise. Pauses or breaks are organized, at constant rhythms, which allow the sensation of sounds that progressively acquire the dimension of melodies and music. But music alone is not enough, if only silence prevails.

The subjectivity of this time seems to point to the dimension of showing more than thinking. Interrogating, questioning and not taking the first thing that is offered is a subversive practice that the school needs to be part of. Traditionally, the response to novelty has been rejection, scandal, and if we want to connect with the children and adolescents of this time, we need to abandon the positions that cause closure to generate those that make possible the opening.

That dialogue should be continuous, allowing to talk about what is different and its implications and risks can build bridges that facilitate the social bonds. It is crucial to approach new forms of subjectivity to leave open paths, through which questions can circulate.

It is not that teachers, parents and families transform themselves in new adolescents, or that they change completely their modalities. Children and adolescents quickly identify when it is an imposture and if the approach you have is to control. How to maintain links beyond the screens is the great challenge. This means opening ourselves to the experience of connecting not from the barrier of the knowledge, but by establishing the difference between the one who owns it and the one who does not, but opening the door to the construction and discovery of a dialectical knowledge.

In order to make this approach to be possible it is necessary to have a genuine interest in what children and adolescents are interested in, regardless of how insignificant it is in principle for adults. Only in this way, children and adolescents can have the confidence to open their world in our eyes.

From a two ways relationship, but occupying a place that invites to think that the experience is then possible that can allow to discover a better knowledge.

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THE ROLE OF WOMEN TEACHERS IN THE 21ST CENTURY (LASALLIAN) SCHOOL

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Since the inception of the Institute of the Brothers of the Christian Schools over three hundred years ago the great mission of giving a human and Christian education to children is being realized. The present call to launch deeper into uncharted waters is an effort to ensure that the vitality of the mission is retained in today's context so that it can be more fit to respond to the needs of the present time.

It is a process which has begun by recognizing the existence of new realities and circumstances that must be acknowledged and given appropriate response. For one thing the people being ministered to are always changing and so practices too must evolve to meet their needs. The world has undergone vast changes over the last three centuries. Although human nature has not changed, there have been giant leaps in technology that have totally revolutionized the way that ordinary people live.

Not all the world has reaped the benefits of technological progress to the same extent, however it could still be claimed that technology has made inroads, to a greater or lesser extent, into all societies. The result has been the creation of new expectations as well as new understandings of the world we live in. Thanks to the world wide web there is unprecedented speed of information exchange permitting instant access to information, which may be used for good as well as evil purposes. Globalization is an undeniable phenomenon and the highly interlinked nature of today's world which would have been almost unthinkable only a few decades ago, has brought limitless opportunities to countless people. At the same time new threats have surfaced as technology has unleashed the power of individuals and groups in ways never experienced before.

How then to best address the realities of this radically transformed world and to do so in a way which can ensure that we stay true to the spirit of the Mission as conceived by the Founder of the Brothers of the Christian schools? This is the great challenge. The call to strike into deeper uncharted waters is an invitation to go *beyond* the frontiers of what the Institute has so far understood its mission to be. It is to question the relevance of its educational services in today's "climate" and to stop to reflect on what it could be doing to bring about a more just social order. To realize this goal each of the different stakeholders in the educational process have their own roles to play. The purpose of this essay is to critically reflect on ways that women educators/teachers can contribute to revitalizing the Lasallian mission.

Why the focus on *women* educators specifically? Do not teachers *as a whole* have a contribution to make? These were questions that I asked myself as I began this reflection (I might be excused for thinking in this way since my background is not in education although I have some experience in teaching). It occurred to me that I had not once thought of myself as a “woman” teacher and never associated the fact of being a woman with the work I did as a teacher. Then I got asked an insightful question: “Did (I) think that generally men and women taught in the same way?” I had not thought about that either. I recalled teachers of mine who had not really made an impression on me either way versus those who had made a lasting mark. I noticed that both sexes were present in both groups at about equal rates, making me conclude that gender per se was a non-issue for evaluating my teachers. At the same time, I thought that the express request to address the role of *women* teachers might have been framed from of a realization (by more experienced people) that there could be *specific* attributes of being feminine that would lend themselves particularly well to revitalizing the Lasallian mission.

I want to start by considering the meaning of “education” and also the meaning of “teacher”.

Firstly, on education. The word appears in the global development agenda (under SDG 4, Quality Education). It has been considered important enough to be mentioned as one of seventeen sustainable development goals in the period leading up to 2030. The implication is that “education” in many nations and especially developing ones, is of an inferior quality.

A global learning crisis has been described in many such countries which has far reaching negative consequences for society as a whole. On an even more fundamental level the dialogue about “education” needs to start with the interpretation of the word itself. Too often it is interpreted in a narrow way to mean “knowledge acquisition” only. It does not take into account the process of developing the emotive capacities of people, of being able to respond with empathy or compassion. This deficiency is being manifested in successive generations of people who have passed through a system of education that gives little or no value to developing one’s *entire* faculties.

By giving overdue emphasis on intellect, the system of education has led to the creation of brilliant and highly technically capable professionals who nevertheless, have a “disconnect” with the realities lived by others. They cannot see other people’s pain or struggles. Such persons lack integral human formation. It is as if in the process of formal education people have inadvertently been taught to unlearn inborn human inclinations and values. In the context where I am from I think of this as one of the foremost challenges which the Lasallian school of the 21st century has to address. Women for the most part are naturally endowed with a keener sense of intuition and empathy and it will be our role to make the schools and universities where we work or teach, a more humane place for all.

Next, I want to address how education is being realized, which brings me to the point about teachers. In the school environment they are the ones who are principally responsible to educate/teach. What is their preparation like? A global learning crisis, especially in developing countries is being blamed on having poorly prepared teachers who are underqualified, underpaid, undervalued and unsupported. To improve pupils’ learning outcome, it was recommended to recruit and retain more and better teachers. Skills and other forms of training could go a long way to remedy the technical deficiencies. However even after addressing technical gaps and producing

teachers who measure up to the required standard (i.e. those who are properly qualified in their knowledge of subject matter and also pedagogically), the problem may not stop there. Getting teachers who are passionate about teaching is altogether another challenge. Many teachers do not have a calling (vocation) to teach. Consequently, they do so without passion, at times almost grudgingly, their teaching style is monotonous, they are uninspired and fail to inspire their students. Thus, the biggest crisis lies in the fact that so many who are teaching are doing so without having the calling for it, this refers to both men *and* women.

In fact, in my own society there is a mistaken belief that one chooses to become a teacher only when all other options have failed. Imagine the impact of having such teachers responsible to form the minds and hearts of the coming generations. What can be done about it? Efforts should be made to educate the public using a variety of means, (radio talk shows, drama etc.) which would help to reverse mistaken perceptions about the teaching profession and make people understand its value. Teachers should be adequately formed through appropriate training programs (teacher training colleges) and helped to discern if they have a vocation to teach. Teachers should be taught to teach not only from the head but more importantly, from the heart. The input of women to *inspire passionate teaching* will be an important input for the Lasallian school of the 21st century.

Earlier I alluded to the need to form students so that they may readily relate to issues which are outside the boundaries of their formal education in the classroom. Students should be helped to become aware of and develop interest in broader issues of social concern and learn to see themselves not apart, but part of the societal fabric. As women educators we need to be aware about the plight of the vulnerable in society, including young girls and women whom we may or may not know personally and help in sensitizing other people to the injustices they face. There should be no artificial separation between the learning which takes place in classrooms and what happens outside the school borders. In particular, women educators should advocate for positive change in those situations where the basic human rights of women and girls are totally ignored (lack of access to education, forced marriage and other harmful traditional practices which are perpetrated on them).

Thus, the Lasallian school of the 21st century should not be a closed off space that is insulated from the rest of society. Women teachers should understand their role to transcend classroom teaching and stand in staunch solidarity with all who suffer indignity and are victims of violence. They should also join forces with all other concerned members of society (men and women) and enter the public debate to advocate for positive social change for *all* women. In this way they can become change agents for the good of society as a whole, leading by example and becoming role models especially for their female students.

Girls and young women coming from societies under heavy male cultural domination need to be supported and encouraged to build their self-confidence and nurture their talents in order to reach their full God-given potential. These same women educators also have a role to play in educating the men in such societies, who are victims themselves in a different sense. Through their efforts to engage men in the social dialogue relating to women's issues, they help to bridge the gap in understanding. In a way the role of women teachers can be likened to that of peacemakers. By acting in this manner, they will reflect the Lasallian core value of "inclusive community".

Women educators have the duty to help guide the direction of the social conversation through their insights and suggestions for more human indicators of social development and progress. In developing countries, the price of “development” comes at a heavy human toll which may simply be brushed off as a necessary evil. But does it have to be this way? The number of high-rise buildings or motorways, or anything else that is visually impressive may change the physical landscape but should it be taken as the “gold standard” to measure social progress? There are many other examples where rather superficial indicators are adopted without a second thought. If we take the case of Ethiopia, the number of higher educational institutes has increased dramatically in the last fifteen or so years. So, has the enrollment of female students in these institutions which is a very encouraging trend given the sociocultural conditions of the country.

However, it was noted that merely citing the increased enrollment may not give the true picture but a slanted view. A better indicator which has been suggested is to assess the level of effective learning which takes place in the students. It means that the “gold standard” being applied to measure “progress” may not be the right one and the development indicators in place need to be revisited. The idea of a “happiness index” is very remote for many societies but I bring this point up to underscore the importance of *people* in the development process. What is frequently observed is people getting relegated to the fringes and considered as the least important in this whole process. The question is not getting asked: “Who is the development for, if not for people?”

The Lasallian school of the 21st century has to bring this reality to the forefront by encouraging a radically different way of thinking in its students and to humanize the whole process of social development. The role of women educators in this respect could be significant. By their innate capacity to view those same realities through different lenses, they can help to steer the conversation about development, making it more people-centered and less about visual appeal. There is more. There is a push in some societies to think of equating “development” with everything modern, having almost a disdain for the past and traditions, thinking of this as being backward and with no claim to anything positive. Such “development” fails to consider the accumulated wisdom of generations past and cannot or will not, take lessons from history. It is misplaced and great injustice is done to young people by the failure to communicate to them their own history and that of others. With respect to one’s own history it could instill in the youth a sense of positive pride and boost their self-confidence, even for learning.

Just as there are different styles/methods of teaching, students also differ in their capacity to learn. What works for one group of students may not be effective in others. It is incumbent upon good teachers to reach their students “where they are at” (not where one would wish them to be). This takes training but also intuition. The Lasallian school of the 21st century has to take this reality into account and be willing to work with students respecting their individualism. Albert Einstein decried formal education and is reported to have said that he hated school and that school hated him! He further added: “*Everyone is a genius. But if you judge a fish on its ability to climb a tree it will live its whole life believing that it is stupid*”. His words are a sharp reminder that many persons who have been written off as “failures” may have been falsely labeled.

The nurturing instinct and “people-first” orientation which is second nature in many women gives women teachers an added advantage that allows them to see beyond the apparent failure to bring out hidden talent. Today’s world is filled with names of all sorts of maladies and disorders which

have probably always existed. Previously however the level of awareness for such conditions was low but in these enlightened times there is much more heightened awareness. As a result, there could be temptations to label children who deviate from the norm as suffering from this or that ailment, to try and explain their below average academic performance or erratic behavior in the school environment. In the Lasallian school the core value of “respect for persons” must start with seeing each student as unique, irreplaceable and above all “teachable- even when it means having to go the extra distance”. The statement by an experienced Lasallian educator: “...You are a Lasallian teacher. Don’t you know that you must climb up the mountain to reach the children?” sums it up very well.

If all children/young people are teachable, what is the content of what they should learn and how should they be learning it? Content wise it should be concretely relevant for their life, whether in academics or developing their social skills. Their education should infuse in them a sense of having come from a community and a sense of belongingness that brings with it a shared responsibility for positive as well as negative outcomes. It starts by thinking of “community” as one’s own immediate vicinity but does not stop there. Students should be helped to develop a global outlook and a concern for global issues far beyond their own backyards. There may be no war here but it exists elsewhere. The human experience has a universal language; a person need not speak Arabic to understand the sorrows of families in war-ravaged Syria or other conflict zones, or the plight of migrants and refugees who speak languages different from his/her own. This social dimension of Lasallian education could give the sort of formation needed that could enable people to relate in human terms to what goes on beyond their own particular confines (mental, geographical etc.). On how to transmit the skill sets for life, this too should be about reaching people *where they are* and using means that they can readily access, or prefer.

It takes “tuning in” to young people and becoming conversant with things like social media and engaging with them in a manner that captivates their attention. These capabilities are not necessarily taught but are more intuitive in nature. There is also a need to bridge a gap between what is taught in classrooms and the realities of students’ lives since lessons taught purely from textbooks fail to connect with students. Imagine an ICT class without any of the students having access to a computer (in fact this is a realistic scenario in many places where the physical facilities to learn well are absent). It can make students “switch off”, even those with an intense desire to learn. Thus, the Lasallian school of the 21st century should also be a well-equipped facility with all the technical resources necessary to enable effective learning. It should also give attention to meet all other basic human needs and be a comfortable learning environment for all its students.

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BUILDING LASALLIAN SCHOOLS PROTECTORS OF THE RIGHTS OF THE CHILD: THE CHALLENGE OF EDUCATION IN CONTEXTS OF VULNERABILITY IN PERU

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A boy hits his classmates, the teacher cites the parents, catches their attention, the mother does not accept that her son has behavioral problems. Groups of students fight, simply because they are from different football teams. There are children who arrive at school without eating, or without sleeping because they went out to sell candy until very late at night. The teacher found marijuana in the backpack of one of his students. A girl walks slowly, the teacher notices at the recess that she has been hit with wire and her back is full of wounds. The third-grade girl, again came with bruises on the neck, it is possible that she was again abused.

These are not things that happen every day in all schools. More has to be clarified. But they happen. Increasingly. And the greatest danger is that certain situations, totally anomalous, end up being naturalized. How far can you demand performance, respect, tolerance, justice in this context?

Given this reality, how is the Lasallian school facing the violation of the rights of children and adolescents?

This presentation takes aspects of meetings and interviews with the different actors that interact in each of the institutions. Also, of our permanent work in five Lasallian schools, located in vulnerable areas of Peru.

Being a boy and a girl in Peru

The daily life of many families in Peru takes place in a social context of poverty and/or extreme poverty, a situation reflected in multiple shortcomings, not only material but also intangible, which hinder and/or prevent their members to satisfy their basic needs with dignity. health, housing, food, education, affection and protection, among others, to guarantee the integral development of their children and adolescents. The search for resources to satisfy these basic needs, a responsibility that is often even assumed by children and adolescents, generates a climate of tensions, conflicts and limitations of various kinds, sometimes manifested through violence (verbal, psychological and physical), the emotional absence of the parents, the abandonment, etc. These situations inevitably deteriorate family ties, affecting the physical and emotional health of all its members; being especially vulnerable children and adolescents. To these inadequate

models of family relationships can be added negative behaviors offered in the social and community environment closest to the children, possibly caused by the situation of poverty, leading in many cases to unhealthy practices such as the commercialization and consumption of drugs, alcoholism, gangs, crime and sexual abuse, among others. There is also weakness of the community associative fabric and little capacity and interest to provide protection to children and adolescents. There are few state and community services in the country that protect children and adolescents from the risk to which they are exposed, generally interventions and / or programs, initiatives and even state services, are designed to react to violations of rights, but they rarely act before and with a preventive character. The participation and protagonism' spaces of the children themselves are scarce. As for the school, it is assumed as a promoter of learning (of the curricular contents) and not as a promoter of the integral development of the children. Most of the School Institutions lack training and/or clear methodologies to identify the risk situations in which the students may find themselves, also finding it difficult to establish links with the family or the same promotion of the participation of the NNA in the institution itself.

Each school is a "different world"?

Lasallian schools that are located in contexts of vulnerability are:

- *Signs of Fe-San Juan de Lurigancho.* The school is located in the Manos de Dios Human Settlement, characterized by its high vulnerability (delinquency, hired killers, gangs, alcoholism, drugs). Created in the middle of the hills. The school has created a safe learning space for children and families.
- *Fe y Alegría N ° 43- Ventanilla.* Ventanilla is not a marginal urban neighborhood but a poor city. Created in the desert near Callao, the main port of Peru, it is home to approximately 350,000 people, most of whom live in conditions of poverty and extreme poverty, in an environment where violence, drug addiction, gangs, crime and lack of space abound. of participation.
- *Fe y Alegría No. 77-Pisco.* It is the youngest district in the province of Pisco. Because of the earthquake of 2007 the district grew demographically, therefore, the problems of delinquency are frequent, as well as the violence in its different types.
- *La Salle Urubamba.* Located in the South of Peru, it is one of the provinces of the Cusco Region. The districts of the Province of Urubamba are very poor, the same one that has a predominantly rural population. These Poverty Indices are related to a greater proportion of the rural population, with absence of necessary basic services, inaccessibility to health services and education; strata where Maternal, Perinatal and Infant deaths are high, due to the existence and persistence of inequalities. Family violence is strongly linked to problems of alcoholism in the province. Being these two aspects that frame the lives of children and adolescents.

- *La Salle Abancay*. Located in the south of Peru, Apurimac is one of the poorest and least populated departments of Peru. Exclusion and poverty are fundamental features of the region. In addition, it has an educational system of very low quality and that does not consider the cultural particularities of the population. There are processes of ethnic exclusion (culture, social and political, as well as economic) that affect the indigenous population.

In these five realities, the De La Salle Brothers intervene with their educational proposal.

The violation of the rights of children and adolescents

In Peru, the situation of violation of the rights of children and adolescents is the object of a special institutional concern, manifested in the defense, promotion and respect of their rights. Among the main problems we have: sexual violence; physical and humiliating punishment; children and adolescents in situations of abandonment; undue recruitment of minors in military service; reproductive rights of adolescents; child trafficking and participation.

The report "In debt to children"¹, prepared by *Save the Children*, presents the dangers for Children Index, which determines in which countries there is the largest and the smallest number of children who are losing their childhood.

In this ranking, our country was below several countries in the region such as Paraguay, Panama, Ecuador, Mexico, Brazil, Uruguay, Argentina and Chile; with a score of 788 it occupies a worrisome 103 place. Likewise, the first place is occupied by Slovenia (985 points) and ends with Niger in 172 place (384 points). In Peru, 14 of every 100 adolescents of 15 and 19 years old are mothers and/or pregnant. This figure has hardly changed in the last 20 years; even, a worse situation is faced by the girls and adolescent women who were born in rural areas or in the jungle; or those who have not finished primary school where the figures go up to 23, 25 and 38 out of every 100².

How important is the school?

The school space is one of the most important in the formation of children and adolescents; it is, together with the family, fundamental for socialization and learning; It is where one must educate for a life in democracy. The school is called to fulfill this role, it is a privileged place to learn not only essential concepts about rights and duties, but how to exercise them. The commitment of the school is focused on its contribution to the integral and not only instructional development of children and adolescents, with a focus on the exercise of rights. Its role as a space for learning and democratic coexistence implies the active participation of all members of the educational community, especially girls, boys and adolescents. In a national context marked by the conditions of poverty in which a large part of our population lives, widespread social violence and the growing

¹ See : http://savethechildren.org.do/wp-content/uploads/2015/08/EndofChildhood_Report_2017_SPANISH.pdf

² See : <https://publimetro.pe/actualidad/noticia-peru-uno-paises-que-registra-mayores-peligros-infancia-61740>

violation of rights, especially of children and adolescents, becomes even more critical that the public school strengthens its role of promotion, protection and surveillance.

How does the Lasallian school in Peru deal with the violation of children's rights?

If a child does not pay, it is because they have many problems at home... as teachers, sometimes we feel weak to face the problems of each child, we make our effort, but sometimes, we cannot solve it... (Professor of *Signum Fidei*).

Article 29 of the Convention on the Rights of the Child clearly imposes the obligation to promote respect for human rights, respect for parents, one's own culture and that of others, diversity and equality of the sexes. In a current context, where the figures of feminicide, of sexual abuse towards girls is increasing³, there is an imperative and urgent need to educate children for tolerance, respect for others, peace and democracy. However, what is clear is the inability of our educational system to recognize this imperative. In our schools, we can point out that there are barriers that prevent the mainstreaming of the child rights approach, barriers which we must fight:

- *Absence of a democratic atmosphere*: Promoting respect for human rights is a need that is not satisfied simply by including the topic in educational plans or, at least, this inclusion does not constitute the essential factor. Democracy cannot be taught in an undemocratic atmosphere. The very character of school life in our schools must be imbued with democratic principles. If children are taught to respect and appreciate others, it is essential that they themselves see it, in their school experience, that they are respected and appreciated. The learning that takes place in the school is not only determined by the official study program, but also by the extracurricular teaching that is verified through the observations and daily experiences of the child and the opportunities that are offered to intervene and participate. The principles that are taught in education about human rights must be put into practice by the school itself. On this aspect, it implies a great work to develop with the teachers, because their traditional formation, prevents to advance towards this idea.

- *Lack of useful tools*: If it is desired to include human rights education in curricula, it is essential that the materials and instruments that help them to carry out their work be made available to teachers. Although the State, formally, is obliged to develop human rights issues in the school curricula; Many teachers lack knowledge or familiarity with the subject and do not have valid support elements, being in difficulties to teach effectively. Finally, human rights are taught as a matter that has to do exclusively with situations in the outside world. Precisely, with the project, we inculcate that teachers can use the opportunities presented daily to explore how the rights of the members of the school community are respected as an effective instrument to help children understand both their

³ The 72% of the reported cases of rape were committed against people under 18 years of age. Another fact is that every day, 4 girls between 9 and 13 years give birth to their first son or daughter. This sexual abuse to which they were subjected, truncates the future of hundreds of girls who would like to have had another life experience. Source:

<http://larepublica.pe/sociedad/1208709-dia-internacional-de-la-mujer-en-el-peru-cada-dia-4-ninas-entre-9-y-13-anos-dan-a-luz-a-su-primero-hijo-producto-de-un-abuso-sexual>).

rights and their rights. obligations in relation to others. In general, it is necessary to emphasize that the rights of children are not an independent subject, but, on the contrary, they are a subject that will be repeated in the study programs of many disciplines: for example, you can use the geography to investigate the issue of inequality of access to resources; in biology classes, children can be encouraged to focus on problems related to genetic experimentation and the right to life of disabled babies; in chemistry lessons you can tackle the effect of environmental pollution and the right to health. It is at that level of depth that it is necessary to reach.

- *Lack of training:* For us it is clear that teachers need specific training on human rights and assistance in learning to teach the rights. An important task that we have from our intervention is the need for teachers to become aware of the importance of maintaining a consistent behavior in school with respect for the human rights they teach. You can not accept offensive or violent attitudes toward children in a school that aims to promote tolerance, understanding and respect for others.

The Lasallian schools that serve the school population in contexts of high vulnerability are marked by the dynamics that are generated among the members of the educational community, specifically the teacher.

Given that many of the situations of abuse and/or sexual violence occur inside homes, and that the dynamics of family life and the very nature of violence, prevent those involved from facing these situations, the School becomes the fundamental scenario for the promotional, preventive and protective action regarding the aforementioned problems.

However, the idea persists that the teacher must comply only with what the State demands, being that other subjects or problems of his students are put in second place.

As for coexistence, the classroom is the place of reference for students, as a space where aggressive behaviors occur, and even more so when the aggressor is in that same place. Likewise, it is noteworthy that the physical aggressor is male and in other cases participation between men and women is similar.

Teachers consider that students are more vulnerable in terms of drugs and alcohol, teenage pregnancy, a situation that is the reverse of what students perceive. With regard to support from the family, teachers perceive it to a lesser degree, and it is a great concern not to have the support of parents to face the problems of the students. Teachers are aware that within this reality there is a fact that must be taken into account, namely: it is important to establish mechanisms for participation, reflection and construction of educational scenarios that are not only limited to the classroom but are associated with the dynamics of the school, in order to improve coexistence and make the educational act a significant element that provides students, teachers and parents not only the academic but also part of a good coexistence.

However, the difficult reality, overflows. In each classroom there are 38 to 40 students, it is difficult to attend to those who have relationship difficulties with the same intensity, because there is a certain expectation from those students who are well in the courses.

The Educational Institutions, throughout the country, have also developed various initiatives to enforce the mandate that the school assume integral approaches to training and defending the rights of children and adolescents. However, these initiatives face a broad set of barriers that delay compliance and that are of various kinds. For example, there is little commitment by the same State to support the willingness of authorities and dozens with such initiatives; there are few efforts to modify the organizational culture of the Schools; the incorporation of the approach of the problems raised in the institutional plans is not promoted; it does not support the design of pedagogical strategies that allow developing the social skills of the students; the development of family protection and strengths is not encouraged; There is little support for the effort and initiatives linked to the active and organized participation of children and adolescents in the processes that take place in the school.

Teachers continue to be a recognized voice, hence the importance of their role in education, not only of children, but also of parents and the community. Although there are many expectations placed on teachers and little rewards and recognition they deserve, it is essential to renew commitments and assume responsibly what is their turn in each classroom, if we really want a progressive, liberating education and really training the new Peruvian citizens.

The Lasallian school, in these contexts, experiences new sociocultural tensions and evidences serious difficulties to face them. New school culture, new families, new childhoods, a marked socioeconomic deterioration and a significant social fracture that puts them before conflicts for which they still need more information, training and attitude change.

The management teams are not significantly referenced by the fathers and mothers, especially when the schools are not run directly by the De La Salle Brothers. But in general, for example, in the 05 schools in which one intervenes, there is difficulty in perceiving their responsibilities, the protocols and procedures of work and communication, the expectations they have from their children and from the learning. The teacher in the classroom emerges as the only reference, and is considered demanded for multiple tasks (social, community, administrative, among others) that exceed the specific pedagogical

Despite these convincing arguments in favour of the effort to develop a more participatory model of education, our schools have not yet begun to adequately study the necessary changes to reflect the philosophy present in the Convention. In more ways than one, this should not surprise us. The idea in the teachers, with respect to the children, in some cases, is still to conceive them as if they were the property of the adults, who in turn assume an absolute responsibility for them.

The challenge is to continue forming teachers in the spirit of the Convention, which requires a profound reformulation of the way we work in the classroom. We are aware that it will take a long time, and the progress is terribly slow. But if we commit to promoting democracy, respect and tolerance, as well as the development of children's potential, these are changes that sooner or later must be made.

It follows that, as a religious Congregation, we must influence local, regional and national public policies to build a framework of solid principles for education, based on the relevant rights of the Convention.

The fact that the teachers of our schools have to deal with so many social issues raises this question: how far does it affect the normal teaching-learning process of Lasallian schools?

The worst thing the school can do in this context is to replicate reality. What has not been lost in our schools is the idea that the school must build possibilities, opportunities for all. The five schools where we work, are clear that the best place for children is school

However, the context puts us at the crossroads: how far can or should school be taken and how far? Hence, freedom to work is so important, however, the Peruvian teacher, currently has a heavy administrative and bureaucratic recharge, which takes time and only allows you to comply with the teaching of knowledge. Therefore, an important challenge is to obtain support from the monitors of the Educational Management Units (UGEL) and networking with other agencies and institutions, which support their work, especially when dealing with complex cases of their students.

The fact that teachers have to deal with so many social issues, how far does it affect the normal teaching-learning process? He and the teacher has to be prepared to look for solutions without diverting the pedagogical objectives. Therefore, the key is not to let the signs of conflict pass, to prevent, to prevent them from evolving and to explode, because when they erupt it is much more complex to solve them. Do not prevent is to empower them.

Finally, it is true that the teacher is the visible face of the school, the reference of the parents, and it is not bad that this is so. The important thing is to make it clear that when a school works, it is because there is a team work. The teacher does not act alone, acts with the consent and support of the directors. But behind each teacher there is the director, the vice, the school guidance team, teachers, and also working in networks and articulated with other agencies and institutions. There are tools. That is why the importance of designing and using Protocols for the protection of Rights, which allows recognizing abuse, violence and abuse, as well as identifying support networks in these cases. Our five Lasallian schools have begun that process.

THE ETHICAL TRAINING OF EDUCATORS IN THE FACE OF THE CHALLENGES POSED BY THE CULTURE OF 21st CENTURY

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Introduction

Our education world is changing at a very first-rate due to globalization thus giving rise to a lot of saturated information for consumption by our young people. Both parenting and teaching are vital components in the upbringing of any child which makes it of great importance for school curriculums to blend in them desired values to our children. According to a UNESCO report on modern education, school curriculums cannot cover everything that can be learnt for personal, social, professional, ethical and cultural purposes (UNESCO, Sept. 2014). The report also mentions that ‘emerging cultural changes due to modernization have created ethical dilemma and political tensions in the quest for political and societal agreement in what, how and why to teach acceptable values that can help our young people meet societal demands.’

Educators in the 21st century have to face a great task of balancing ethical values with sustainable economic demands in the fight against poverty and unemployment as the key factors to social norms. According to Ngang’a (2014), paradigm shift of the mind set up can play a big role in ethical formation of an individual since our actions are formulated in the mind. Even though, Ngang’a (2014) concentrated more to the parents, the same paradigm shift can be borrowed and applied to the teachers who are expected to inculcate critical thinking based on the prevailing educational systems they are implementing.

Looking at the overall vision of 21st century learning, UNESCO (Nov, 2015) identifies personalization, collaboration, communication, informal learning, productivity and content creation as central competence and skills learners requires. Connecting paradigm shift of the mind to this vision, educators are faced with a great challenge on how to marry cognitive concepts to behavioral in order to benefit modern learner and produce an ethically upright being as per the societal norms. This paper will look at some of the major ethical challenges facing 21st century educator and the need for ethical training to help modern educator face these challenges.

Theoretical Model

This study is grounded on Happenstance Theory of Learning (Krumboltz, 2009) which states that, human behavior is the product of learning experiences made available by both planned and unplanned situations. According to this theory, every situation a person is exposed to provide an opportunity for learning to take place. In this study, students are exposed to different environmental situation both at home and school thus affecting them acquire different

ethical values in their learning experiences. The teacher educator is then faced by the task of harmonizing all different environmental situations surrounding a child and help the child acquire ethically acceptable values in the society. Different factors looked at in this study provides different scenarios that affect students' ethical behavior in their learning process and that is why this theory is the best for the study.

Literature Review

Different studies covering ethical issues affecting the teacher educator are discussed in this section. The focus ranges from Parenting, Multiculturalism, Ethics and Technology, Diversity in Education and Character formation.

Parenting

Parents play a very key role as the major stakeholders in any learning institution. Their decisions matter on which institution a child is to be taken. According to the Kenyan Constitution, Children's Act (Cap 141, 2010), "Every child shall be entitled to education the provision of which shall be the responsibility of the Government and the parents." This clearly sets the ground rules and exonerates the teacher from primary responsibility of ethical modelling of the child which begins from home. Meanwhile in the school, teachers are engaged in ethical modelling of the child through affective learning. In this case teacher educator is faced by simultaneous responsibility of concurrently implementing syllabus and moral formation at school level which should be complemented by parenting back at home.

Parents have their own different views and beliefs of how they should bring up their children. This is affected by how they themselves were brought up, work environment, economic and social status, parental peer influence and family status such as divorced, separated or single status. According to National Center for HIV/AIDs, Viral and TB Prevention, (CDC, 2012), adolescents and children in schools are faced with drug related issues like drinking and smoking as well as behavioral vices such as sex, gang violence, stealing, telling lies, truancy among others. In most developed urban centers, these scenarios are further complicated by economic factors affecting parents. Taking employment as an example, modern working-class parents spend most of their time at work leaving their children with the educator most of the day. When they meet with the child in the evening after school, there is hardly enough time for both of them to catch up on the day's activities. This eventually creates room or loophole for lack of reinforcement of values that had been learnt in school during the day.

Parent child relationship is very powerful in as much as if its positive, then the child tends to copy, imitate or inherit ethical values which, comes out in daily life. These could range from honesty, hardworking, punctuality, truthfulness among others. Meanwhile on the contrary, constant absenteeism in the house, negative remarks on the child, not rewarding good behaviors or failure to condemning bad behavior has its toll on building bad characters. Ellis, Lock and Lummis (2015), points out in their study on parent teacher engagement that approachability of both parent and teacher can help influence positively or negatively the behavior of a child. The challenge is how to come up with a work ethics program that will facilitate and provide opportunities for the two parties to engage despite busy schedule demands from their programs.

From Michigan Department of Education (2011), school leaders must believe in the benefits of parental engagement and put forth a policy and plan that will lead to effective parent engagement in schools. On this same note, in some countries like Kenya, Government have initiated Parents Teacher Association (PTA). The focus for this kind of engagement can easily be diverted into political activities instead of formation aspect thus challenging its purpose. The moment the child is replaced in the focus, then the ethical values targeted cannot be achieved, and the parents will blame the teacher educator in the end.

Multiculturalism

Students come from different cultural backgrounds which affect their way of thinking and reasoning out challenges. Alsubaie (2015), in a research on Multiculturalism, mentions the need to come up with new approaches to tackle schooling, education and culture of a democratic multicultural classrooms. Students are faced with the hard task of adjusting and accepting one another in this kind of modern environment which is becoming complex day by day. Some of the most challenging aspects here could be racism, tribal groupings, pop culture, religious background, sexual orientation, parenting styles, political environment, civil wars and climate change among others.

The first challenge in a multicultural classroom is for both the teacher and the students to accept and appreciate each other's culture. There is no culture that is superior to the other. The only difference is the attitude applied towards understanding a particular culture. In Nairobi, Kenya, there are two major systems for the pre-primary schooling namely the Montessori system and the DECECE (Development of Early Childhood Care and Education) system. These poses great challenge to grade one teachers who find themselves in a classroom whereby pupils from both systems have been admitted. The teacher has no choice but to ensure that both groups in the class are given required attention as per the education system implemented at hand.

Montessori approach emphasizes on learning through play thus, giving room to a lot of physical activities embedded during learning sessions. The approach tends to have less emphasis on writing skills as during interviews to grade one entry, kids from DECECE systems tends to do well in writing skills than their counterparts. At this level for both cases do require proper use of psychomotor skills which is mandatory to ensure proper learning takes place especially in moral formation.

Students transferring from foreign curriculum where Kiswahili is not done have great difficulty adjusting to the Kenyan local curriculum of which Kiswahili language is compulsory. This kind of scenario would apply to any country in the world, as the national language of a country becomes the priority in most education system. Language use affects communication hence, it is a vital component to be refined especially pronunciation of words during the early childhood education. Most of the time kids tends to imitate their teacher who is a role model to them. At this level, Ethical values like courtesy should take precedent by use of imitation as a technique. The most important is the wording and sounds of courteous words such as thank you, excuse me, please, am sorry among others.

Ethics and technology

Technological advancement in our education systems is an ongoing process and gets complicated everyday due to new inventions. This makes curbing technology to be like shooting a moving target, as every time educators get to understand a new concept, something else comes up. Taking Kenya as an example, there has been a great change in our classroom teaching moving from ordinary chalk boards to white boards, smart boards, use of projectors, e-beam technology, lap tops and tablets. Mayes, Natividad and Spector (2015) explain in their study that expanding internet, ever more powerful mobile devices, and other innovations makes the task of designing effective formal and informal learning challenging, especially in light of the high rate of change in these new technologies. Therefore, in as much as there are benefits in technological changes, they are also accompanied by advance risks of violating personal privacy and exposure to a lot of information that needs to be sieved in order for proper learning to take place.

Looking at internet connections in our classrooms, it has made learning to be more fun and easier to download learning materials faster. The challenging task to the educator is to ensure that dangerous sites like pornography, are not accessible to the students even after blocking these sites. Not only that, but use of social media which has lots of options can create high level of addiction and dependency to the students thus reducing critical thinking ability. This situation is made worse by availability of mobile phones to students which acts as double edge sword. To one side it makes communication easier to parents but increases accessibility of the same student to the outside world through vast options of social media platforms such as Instagram, Facebook, WhatsApp, Vibe, Skype among others.

According to Mayes, Natividad and Spector (2015), the most difficult challenge is gaining understanding of the underlying problems or needs, and then what is required to address and resolve those issues. In most cases educators and parents only focus on the symptoms of the problems like poor performance, truancy, absenteeism, addictions among others rather than the causes. Parents buy electronic devices like phones to their children with very good intentions, and even install internet connections in their homes. This move creates double work to the educators as they find themselves in a situation whereby they have to create awareness of the dangers of internet to both the students and parents. The uphill task is that the teacher first has to be ahead of the game and foresee the threats that have been created by such a scenario, then handle it without creating the risks of infringement of privacy.

Diversity in Education

Diversity in education creates room for different approaches in implementation of curriculums. According to Ruggs & Hebl (2012), diversity in Education encompasses students from many races, genders, ethnicity and socioeconomic backgrounds. The diversity also includes groups that are target of negative stereotypes, prejudice, and discrimination thus creating barriers to education. Ruggs & Hebl (2012), argues that the educator's treatment of students in a classroom will depend on the ability or inability to understand and be sensitive to their varied backgrounds. Therefore, the teaching methodology should not only focus on the implementation of the curriculum and covering of the syllabus but give great focus on the affective domain of learning for different individuals.

Most constitutions in many countries have made education to be compulsory. This does not mean that all categories of students are covered and given equal opportunities in terms of fairness in education. Special groups like the blind, physically handicapped, Albinos, deaf, mentally retarded and Autistic cases among others still pose great challenge to educators. These special groups have rights to be protected and not to be taken advantage of by other privileged individuals, thus areas to do with Sex education or Moral values can be very challenging to implement by the educators. Ruggs & Hebl (2012) cautions that negative perceptions by stigmatized students may be due in part to differential treatment in the classroom. For instance, interaction of a teacher during classroom sessions should be balanced regardless of their physical, mental, medical or emotional conditions.

The teacher educational training mainly focuses on the subject content and proper methodology to be used in order to achieve the stated objectives. This is why there is the trend of specialization in different subject areas as per the interest of the teacher. However, this does not take away the responsibility of the teacher educator in teaching ethical values to be incorporated in the affective domain of learning. According to Gausse (2011), what is needed in this context is a rigorous analysis of the interrelationship between pedagogy, popular culture, meaning making and youth subjectivity. This means that pedagogy in itself focus on the content matter to be learned or knowledge to be acquired. Blending youth subjectivity into making meaning of the diverse cultural, psychological, physical among other differences they have, will help to streamline the pop culture they face. Gausse (2011), continues to explain that “in an era marked by youth depression, violence and suicide, such insights become extremely important, even life-saving. Pessimism about the future is the common sense of many contemporary youth with its concomitant feeling that no one can make a difference.” But in this case the teacher educator is the one faced by the challenge of making the difference at all cost.

Character Formation

Character formation plays a big role as affective learning in any education system that is geared to bring up all rounded persons. From the Center for Curriculum Redesign (Bialik et. al., 2015), modern day character formation is under great influence of activities happening around us which we view from different paradigm shift. They include; financial instability, climate change, personal privacy invasion, religious fundamentalism, racial crises, political absolutism and technological advances. Out of these mentioned activities, political absolutism can also be linked to failure in democracies which as a result has created economic crises in most of developing countries.

Bialik et. al., (2015), main concern on character formation is how the best qualities in character formation can be defined, taught and assessed. In this regard, the Center for Curriculum Redesign came up with some of the best qualities that should be inculcated in any basic curriculum in order to form all rounded persons.

Looking at table 1, the teacher educator has great challenge of implementing named values without the cooperation of other main stake holders in the Education Sector. In this case Parents take their responsibilities from nurturing children from home, while the Government plays its role in the policy formulation of education system. Unless this happens, character formation remains a great venture and huge gap in our society which is changing at a very fast rate due to globalization.

Table 1
Qualities associated with best character formation

Top qualities	Associated qualities
Mindfulness	Wisdom, Self-Awareness, Observation, reflection, compassion, caring, listening, authenticity, interdependency, acceptancy, sensibility e.t.c
Curiosity	Open-mindedness, exploration, passion, motivation, innovation, enthusiasm, wonder, etc.
Courage	Bravery, determination, confidence, risk taking, persistence, toughness, optimism, inspiration, zeal, etc.
Resilience	Perseverance, resourcefulness, self-discipline, effort, commitment, self-esteem, stability, adaptability, dealing with ambiguity, flexibility
Ethics	Humanness, integrity, justice, fairness, kindness, inclusiveness, tolerance, acceptance, loyalty, honesty, trustworthiness, decency, helpfulness, etc.
Leadership	Responsibility, accountability, reliability, humbleness, modesty, relationship skills, self-reflection, charisma, socialization, social intelligence, mentorship, goal-oriented, diversity, efficiency, consistency etc.

Adapted from Center for Curriculum Redesign 2015

Methodology

A mixed method approach of Convergent parallel design which entails both qualitative and quantitative was used in this study. According to Cresswell (2014), quantitative approach provided numeric description of trends and attitudes while qualitative approach complemented the findings hence, greater validity of emerging inferences. Grey et. al., (2009), argues that both approaches give a phenomenon full understanding as compared to one approach only. Target population is the teachers of La Salle schools in Kenya and judgmental sampling was used to select participants in the research as they belong to different departments.

Data Collection

Data was collected using questionnaires and interview schedules. The quantitative data was analyzed using descriptive statistics and presented in the form of tables and graphs. Analysis of the discussions of qualitative data out of scheduled interviews was done independently then both results converged together to complement each other as final results. The final results have then been discussed, interpreted and recommendations made on the findings.

Presentation of the Findings

Table. 2
Response Rate for Teachers

Categories	No. of Schools	No. of Participants (Teachers)	No. of Participants (Teacher Trainee)	Parents	Total
Primary	1	11	1	9	21
Secondary	4	21	7	11	39
Colleges	2	23	0	3	26
Total		55	8	23	86

Table 2 shows response rate of the participants during the study. From the table 100% of the respondent (86) participated in the study from the expected sampled participants and was deemed fit by the researcher to be sufficient for the study.

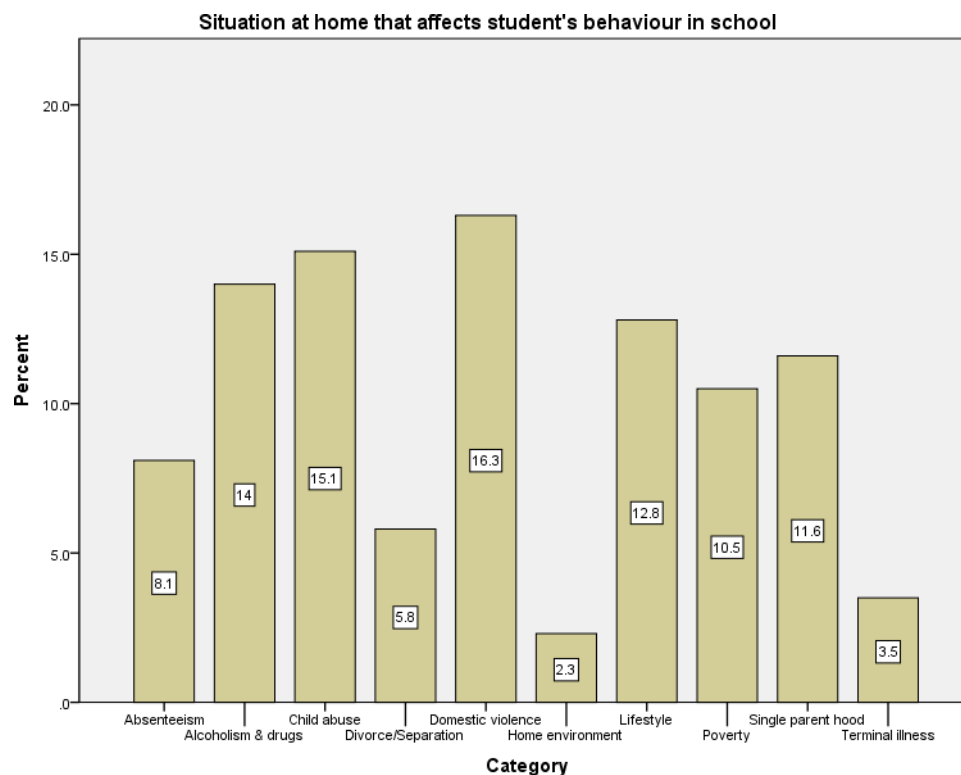
Family Situation at home that affects student's behavior in school

Table. 3

Situation at home that affects student's behaviour in school

Category	Frequency	Percent	Cumulative Percent
Divorce/Separation	5	5.8	5.8
Domestic violence	14	16.3	22.1
Absenteeism	7	8.1	30.2
Poverty	9	10.5	40.7
Lifestyle	11	12.8	53.5
Single parent hood	10	11.6	65.1
Alcoholism & drugs	12	14.0	79.1
Child abuse	13	15.1	94.2
Terminal illness	3	3.5	97.7
Home environment	2	2.3	100
Total	86	100	

Figure. 1



From table 3 and figure 1, it is evident that domestic violence is the leading cause of ethical issues in most of the families according to this study. “When parents are having differences among themselves they fail to handle their differences professionally thus exposing the children to them”. These were comments from interviews done to some of the teachers. The teachers argue that other highly rated causes of ethical issues are poverty, child abuse mostly on negligence, modern lifestyles, single parenthood and uncontrolled usage of alcohol or drugs abuse. Parents never realize that when they are at home, whatever they do is carried to school by their children. Most of them think that school business ends in school and has nothing to do with home, yet they two environments are closely related.

Table. 4

Areas teachers feel that could be having a challenge at home, thus, affecting student's behaviour in school

Category	Frequency	Percent	Cumulative Percent
Counselling	18	20.9	20.9
Present Parents	11	12.8	33.7
Role Model	13	15.1	48.8
Communication	12	14.0	62.8
Supervision	17	19.8	82.6
Obligation/Support	4	4.7	87.3
Discipline	10	11.6	98.9
Love	1	1.2	100
Total	86	100	

Figure. 2

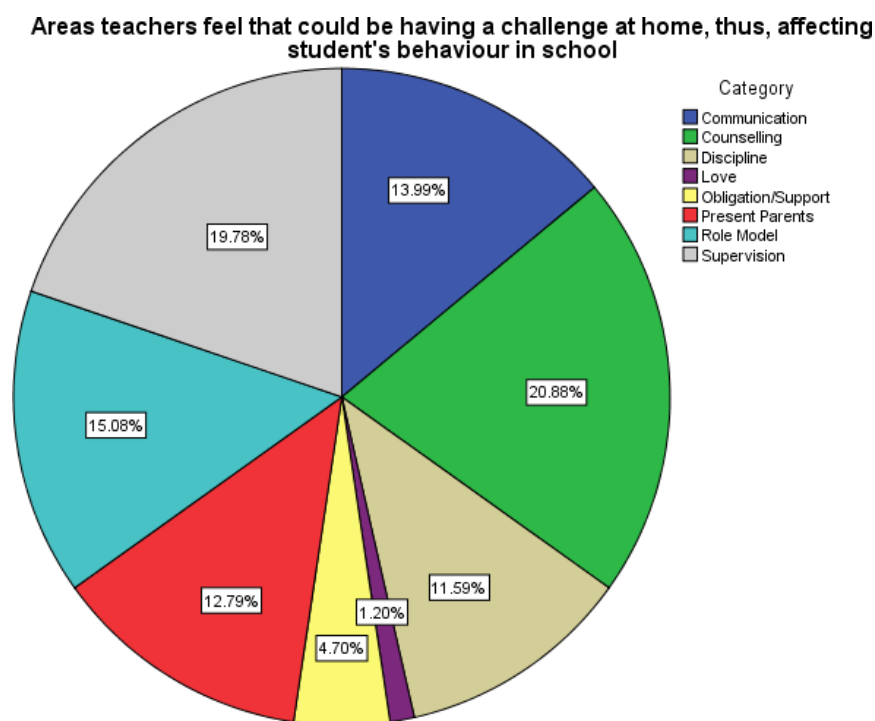


Table 4 and Figure 2 shows areas that teachers feel they have been neglected at home thus causing ethical issues at school. There is close relationship with table one scenarios since one situation leads to another and teachers felt strongly that this research question was very essential for this study. There is no much counselling of children at home maybe because most parents don't know how to go about it or they assume all is okay by them providing for their children. Poor communication makes parents not to understand their children's needs thus confusing many dangerous signs in them.

The shocking observation from interviews of some teachers is that most parents confuse love of their children with providing them with what they desire. Children still need to be loved and made to feel special as compared to giving them material goods. This is one of the great causes of indiscipline, especially when children are made to believe that they can get whatever they want easily and more so from middle class families.

Table. 5
Current ethical issues among students which are emerging as a result of technological advancement

Category	Frequency	Percent	Cumulative Percent
Cyber bullying	4	4.7	4.7
Peer Influence	16	18.6	23.3
Dependency on Internet	11	12.8	36.1
Influence on Behaviour	14	16.3	52.4
Pornography	13	15.1	67.5
Less physical Interaction	7	8.1	75.6
Infringement of privacy	3	3.5	79.1
Dishonesty/Cheatings	7	8.1	87.2
Dress code	4	4.7	91.9
Time Management	5	5.8	97.7
Laziness	2	2.3	100
Total	86	100	

Figure 3

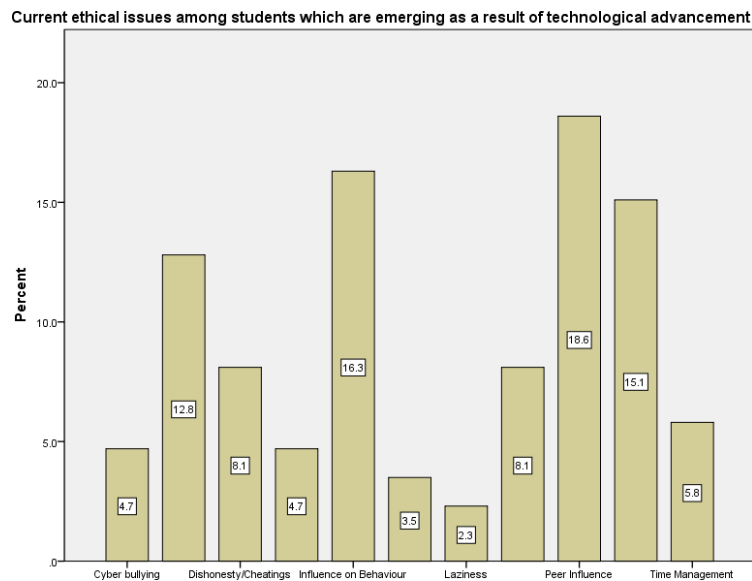


Table. 5 and Figure. 3 shows the results on the effect of technological advancement on ethical behavior of the children in school. In as much as internet is very important and has improved teaching and learning experience for both teachers and students, it has also come with its hazards. Peer influence, pornography, dependency on internet, influence on behavior change among others are some of the most mentioned challenges coming with internet. Teachers are finding a great challenge handling ethical issues as a result of control gaps in these aforementioned areas. From the interviews with teachers, “Parents are also in a limbo of not knowing how to handle internet explosion in their homes”. Therefore, children are left on their own to explore as much as they can as there are still no clear policies on control of exposure of the internet.

Table. 6

Ethical issues that emerges due to learners’ diversity in ability

Category	Frequency	Percent	Cumulative Percent
Discrimination	19	22.1	22.1
Rejection	11	12.8	34.9
Misunderstanding	20	23.3	58.2
Negligence	16	18.6	76.8
Gender Parity	7	8.1	84.9
Ridicule	5	5.8	90.7
Confidentiality	1	1.2	91.9
Equality	4	4.7	97.6
Favoritism	3	3.5	100
Total	86	100	

Figure. 4

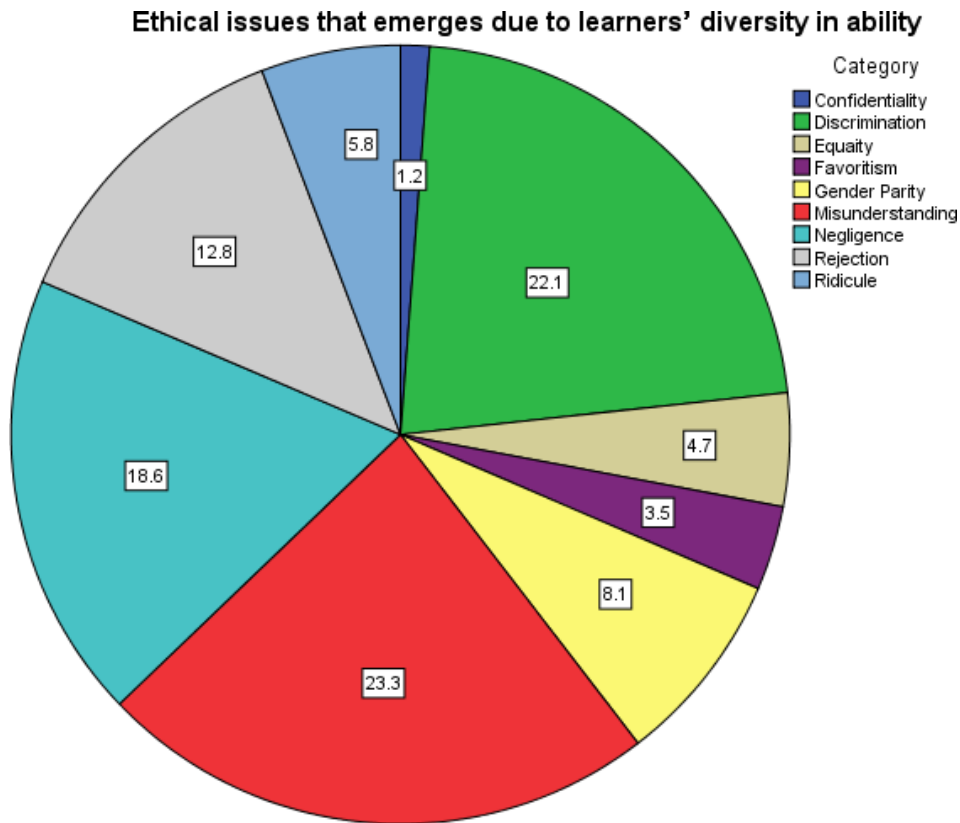


Table. 6 and Figure. 4 shows the difficulties teachers are facing in understanding their students' diverse abilities in the classrooms. Ethically speaking which was the focus of this study, discrimination, mis-understanding, rejection, negligence and gender parity came out to be the most adverse ethical issues experienced in our institutions. This is a clear indication of disconnect among the teachers and the students having the same vision in the field of modern education. As modern life style continues to become complicated, diversity in many different areas expands simultaneously. This calls for the need of the teachers to expand their knowledge on how to handle learners with different learning abilities.

Table. 7
Character formation

Category	Frequency	Percent	Cumulative Percent
Role modelling	15	17.4	17.4
Mentors/Counselling	11	12.8	30.2
Delegation/Assignment	13	15.1	45.3
Motivation/Rewarding	4	4.7	50
Spiritual format/ Life skills	8	9.3	59.3
Group work	9	10.5	69.8
Reinforcement	16	18.6	88.4
Outreach	10	11.6	100
Total	86	100	

Figure 5

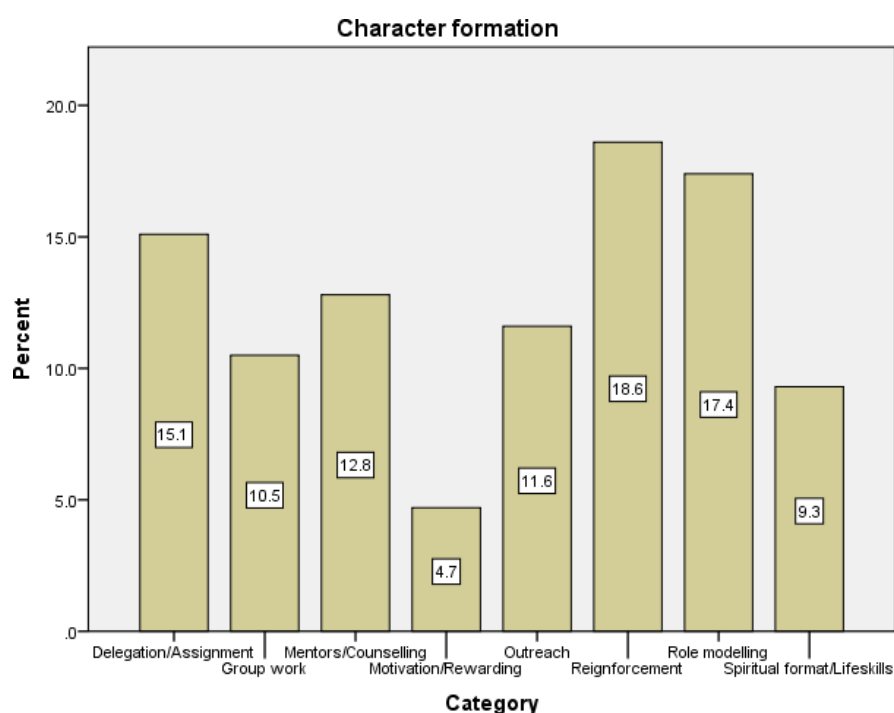


Table. 7 and Figure. 5 touches on the climax of all the learning process which enables a student to thrive in any kind of society. Character formation plays a key role in a student's life especially after school life. From the teachers' point of view, role modelling, mentorship, counselling, outreach, delegation, reinforcement, group work, spiritual formation and rewarding should be emphasized at all cost. Teacher's interviews revealed that there is usually too much focus and concentration on academic work than formation. The biggest confusion is that when a child excels in academic work he or she is automatically assumed to be doing well

in character formation. Good character of a child can lead to good performance in learning but it does not mean that good performance necessarily means that a student is well formed ethically.

Conclusion

From the findings of this study, the teacher educator is faced by difficult situation in the process of behavior modelling of students in school. The findings show that whatever happens at home directly affects student's behavior in school according to teacher's observation. Teachers have also observed that technology has its side effect on the ethical values on the students despite the fact that there are also other advantages. To the teachers, they are facing challenges in handling student's diversity since they have different backgrounds especially in understanding them, thus creating some ethical conflict affecting attitudes of the students. In character formation, the study reveals that students observe or are affected by what is happening within their environment. The behavior of the adult present in the environment of the students whether at home or at school affects their ethical behavior in the long term.

Recommendation

The study revealed that cooperation of parents from home is vital as whatever happens at home directly affects students in school. Therefore, the two stake holders have to work closely together in order to ensure maximum supervision in the building up of ethical values in a child. There is a need for institutions to come up with compulsory trainings for both teachers and parents on how to handle cope up and handle emerging issues in our children both at home and school in our ever- changing modern society. To the teacher who is the key in implementation of the curriculum, the training should also involve how to handle modern parents and guide them on how to approach emerging ethical issues with their children. Most Parents have left their parenting responsibilities to teachers which should not be the case. The teacher therefore has a very huge responsibility of not only building ethical values of the child at school but also educating the parent on the progress and the way forward.

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THE RIGHTS OF CHILDREN IN THE MIDDLE EAST AN EXAMPLE: THE SCHOOLS OF THE BROTHERS OF THE CHRISTIAN SCHOOLS

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The issue of children's rights in the Middle East cannot be addressed without mentioning the mission of the Brothers of the Christian Schools (HEC later) in the region.

The protection of children and young people is part of the essence of the charism of the De La Salle Christian Brothers. This charism makes them "guardian angels" of children and young people, "elder brothers", according to the words of the Founder John Baptist de La Salle, and it is in this spirit that the Brothers arrived in the Middle East and spread countries of the region.

The motivations for the arrival of the Brothers are many and they go beyond the theological framework of the urgency of Christian salvation, through the school. Indeed, they wanted to save the Christians of the Middle East through Christian education but they were doing more than that. This region was then a vast field where education was waiting for many workers. Governments were aware of this need and so were the Catholic bishops.

The Middle East was then the scene of influential struggles, military and political alliances of large European countries with indigenous governments. The religious divisions also played a predominant role. Each foreign power waved the flag of its majority religion: France, supported the catholic religion and the Anglo-Saxon world was propelling Protestantism with all its variants. Religious missions thrive with the support of foreign governments. In any case, Catholic religious from several teaching Orders spread the religion of their country, but also their language and culture.

This mixture of religious and cultural mission was not, necessarily, to protect the "freedom" of children and young people since it was directed to the imposition of a foreign culture and, often, to conversion to another religion.

Ecumenism and interreligious dialogue did not exist yet. But it is precisely on this aspect that the schools of the Brothers stand out in comparison with other schools of other creeds. Everyone is welcome at the Frères' school. If the school of the Brothers is fiercely free, it is because the gifts of God are also free. Free Lasallian schools in the Middle East lead to ecumenism and dialogue respectful of the identity of each child, whether Christian, Muslim or Jewish. They were all together. Even neither the Vatican nor the bishops agreed with so much openness.

It is also clear that at that time there was no awareness in the Middle East of what we now call the "rights of children and young people", but the existential ecumenism of the

schools of the Brothers preserved and protected the identity of each one. It is also true that whereas in Europe new ideas were growing for the respect of people and their rights, this had an indirect effect on foreign education imparted in the East by the Christian Brothers.

This latent ecumenism that protected the religious identity of children faced several challenges, one of which was uniatism.

The Latin missionary activity in the 17th and 18th centuries, with its vision of a peculiar Christian unity, gave birth to the Eastern Catholic Churches, which created a new ecumenical problem called uniatism. "Uniatism placed the Christians of the East before the great challenge of the restoration of the ecclesial communion, according to the spirit of the Second Vatican Council and the achievements of the world ecumenical dialogue... A challenge to which all the churches tried to respond together through different means. The Middle East is considered the most ecumenically dense land, given the large number of churches that can be found there (29 well counted!), Including several apostolic which could be classified in five families¹... This immense competitive diversity raises the question of respect the rights of Christian children to maintain their religion... even in front of other Christians!

The other difficulty comes from the social pressure of the majority religion in the country pressuring heavily on children and young people of the minority religion. This is obviously true for their families, but, as mentioned above, the fact that they were in the classrooms of the Brothers, their identity and that of their peers of other religions were mutually respectful.

Regarding respect for the culture of children and youth of that time in the Middle East, there are controversies related to the invasion of a foreign culture. It is clear that the Christian Brothers, in addition to their apostolic zeal to protect and save Christians as a theological minority, also took pride in spreading their French culture. The French State, by virtue of the Capitulations imposed on the Ottoman Turks, also protected them, but for purely political reasons.

"From the late 19th century to the mid-20th century the Christian Brothers ensured an important part of the linguistic and educational policy of France in the Middle East. With other congregations of educators, they were more enthusiastic than the secular *Alliance Française*, so that some Catholic French writers accused them of doing a work of "linguistic nationalism".²

The Christian Brothers, in fact, had acquired a reputation for teaching French to the various communities throughout the Levant area, as "missionaries of the language" and of the Francophony before this notion existed, according to many French consuls in the area." (Cabanel 2006 Bocquet 2006).

¹ Antoine Fleyfel, in *Œuvre d'Orient*, N° 768 (2012), n° 769 (2012), n° 770 (2013) et n° 771 (2013)

² Karène Sanchez-Summerer in DOCUMENTS N° 55 / 2015 : *Pour Dieu et la patrie - Formation des missionnaires français envoyés au levant (1880 – 1940). Le cas des Frères des écoles chrétiennes (1880-1940)*. Consulted on April 19, 2018. URL: <http://journals.openedition.org/dhfiles/4286>.

Several factors have contributed to the development of this practice: the teaching of modern languages was spreading in Europe; a massive presence of Christian Brothers in the Middle East; the pressure of competition from English and German schools in that area until 1918; the willingness to maintain a constant number of students and the need to obtain foreign language degrees imposed by the administrations on their native employees. In metropolitan France, at the end of the 19th century, French was seen "as a common national language, a ferment of a strong French identity" (Spaëth 1999, introduction).

In this context of "linguistic crusade", the Christian Brothers were indirectly sent and sponsored by the French State, and not a few expatriated as professors of French, instead of doing their military service in the barracks of France.

In this context it is worth pointing out a surprising logic, especially after the separation of the Church and the French State. The same French State that dissolved the HEC in its territory on July 7, 1904, and took away their schools, is the same one that supports them in the Middle East and pays them the formation as future missionaries ... in France, we should also mention the generous annual contributions allocated to HEC schools in the East!

This has nothing to do directly with the rights of children in the Levant, but it can be said that it has helped protect their right to a certain culture and form of education that they otherwise could not have had!

Only at the end of the 20th century, specifically around the seventies and early eighties, did the concept of children's rights appear. With the emergence of this concept the history of its development and application will be made according to each country in the Middle East. Here are some samples and key dates.³

Since 1919, the recognition of the Rights of the Child has begun to have an international impact with the creation of the League of Nations, which establishes a Committee for the protection of children.

On September 26, 1924, the League of Nations adopted the Geneva Declaration. This Declaration of the Rights of the Child is the first international text adopted. In five points, this text recognizes for the first time the specific rights of children and specifies the responsibilities of adults ... Declaration finally adopted by the General Assembly of the United Nations on November 20, 1989, with the Convention on the Rights of the Child. Accepted in international law.

The Geneva Declaration is inspired by the work of the Polish doctor Janusz Korczak, who talks about respect for the identity and dignity of the child.

The horror of World War II leaves behind thousands of children in distress. Therefore, in 1947, the United Nations Emergency Relief Fund for Children was created. It is the birth of UNICEF that in 1953 becomes a permanent international organization.

³ Situation of the rights of children by countries in the Middle East: See <https://www.humanium.org/fr/israel/> Just change the name « Israel » by the name of the country you want to learn about.

SOME MILESTONES OF MIDDLE EAST COUNTRIES:

In Amman, on September 3, 2015. the report entitled *Education under fire* - "Education is attacked!" The impact of violence on children in school and the education system in nine countries that have been directly or indirectly affected by violence is analyzed.

Attacks on schools and school infrastructure (sometimes intentional) are one of the main reasons for school absenteeism. Only in Syria, Iraq, Yemen and Libya, about 9,000 schools are unusable damaged or destroyed and many are used as shelters for the displaced or are under the control of the parties to the conflict.

It is also a sense of fear that pushes thousands of teachers to abandon their positions and parents not to send their children to school for what might happen to them on the road or even... at school.

In Jordan, Lebanon and Turkey, there are more than 700,000 Syrian refugee children who cannot go to school because school institutions are overburdened and cannot handle the growing number of students. More than 52,000 teachers have left their jobs!

Faced with this appalling picture, the Middle East countries are taking steps together to remedy this situation by calling on international laws and organizations. This is the case of the Manara Project of the Arab Ligue.

It is worth highlighting the MANARA PROJECT OF THE ARAB LEAGUE: A civil society for the rights of the child that entails:

Places of intervention: Algeria, Egypt, Jordan, Iraq, Lebanon, Morocco, Occupied Palestinian Territory, Tunisia, Yemen

Duration of the project: 2008 to 2012

Partners:

- Swedish Office for International Development, Save the Children Sweden, Algerian Network for the Defense of Children's Rights, Egyptian Coalition for the Rights of the Child, Mizán Law Group for Human Rights, Children's Rights, Iraqi Network, Lebanese Association for Education and training, Action for development without borders, Bayti Defense for international children, Amal for families and children, SOUL for development, Democracy School.

Highlights:

- 9 countries involved
- 11 non-governmental organizations strengthened by partners
- 10 reports on the implementation of the Convention on the Rights of the Child in the countries involved
- 1 regional workshop with the Arab League to share promising actions in the region on the rights of children.

OTHER ORGANIZATIONS interested in defending the rights of children with active seats in the countries of the Middle East:

IBCR, International Office for the Rights of the Child

BICE, The International Office of Catholic Education

- History of the rights of the child
- Convention on the Rights of the Child
- Fundamental rights of the child
- Main international legal documents that govern the region:
- UN - Human Rights Council
- UN - Committee on the Rights of the Child

THE CHILD IN MUSLIM LAW (AFRICA, MIDDLE EAST):

Proceedings of the conference of January 14, 2008. Under the direction of Lucette KHAÏAT and Cécile Marchal, October 2008 - 432 pages.

Of these texts, the express reference to Islamic law in the legal system of the States is essential in Iran, predominant in Egypt, important in Algeria or Morocco, ambiguous in Tunisia, limited to Lebanon and non-existent in Mali and Senegal, which are secular states.

THE STATE OF ISRAEL: Israel is responsible for the proper implementation of the International Convention on the Rights of the Child in Israel and the Occupied Palestinian Territory (OPT). In fact, according to the International Court of Justice, as an occupying power, it is responsible for the human rights situation in Palestine. However, the Israeli state refuses to recognize this obligation. As a result, many violations of the rights of the child occur and go unpunished.

Conclusion

The “invasion” of 1,016,000 immigrants in Europe in 2016, more than half are children and young people which is very significant and raises a lot of questions and discussions, but, once again, are the rights of children and young people from the East Medium that pay the price. Only those European countries that have organized long-term reception procedures and apply them will also respect those long-term rights.

THE ETHICAL DIMENSION OF EDUCATORS FACING THE CHALLENGES OF YOUTH CULTURE IN THE 21st CENTURY

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So that these concrete men and women can escape extreme poverty, they must be allowed to be worthy actors of their own destiny. The integral human development and the full exercise of human dignity cannot be imposed. They must be built and deployed by each one, by each family, in communion with other men and in a just relationship with all the circles in which human society develops - friends, communities, villages and municipalities, schools, companies and unions, provinces, nations. This implies and demands the right to education -also for girls, excluded in some parts-, the right to education that is guaranteed in the first place by respecting and reinforcing the primary right of families to educate, and the right of the churches and of social groups to support and collaborate with families in the formation of their daughters and sons. Education, as conceived, is the basis for the realization of the 2030 Agenda and in order to take care of the environment.

Pope Francisco.
Speech during the visit to the United Nations Organization, New York,
September 25, 2015.

Introduction

This seminar aims to reflect on the impact of the defense of rights and the construction of citizenship in school's daily life; more specifically, within the Lasallian educational network, which currently lives an internal process of producing a statement about its pedagogical-educational horizon.

The current Lasallian educational community, in which we are beginning this journey of reflection, is a complex subject, because it implies the presence of schools of all levels in the five continents; it includes more than ninety-two thousand educators and exceeds one million students. Being an educational community of French origin, from its beginnings it lived a strong homogeneity within the Brothers and their works until practically the beginning of the 20th century, when the same world and ecclesial dynamics opened the doors to a world in constant change. Today this community is characterized by being of Christian inspiration, with deep Lasallian roots and in permanent dialogue with a multicultural and pluri-religious world. From this new reality, it tries to reconsider its educational-pedagogical project.

The objective of this reflection in particular is to understand the role of educators as ethical subjects within educational communities to collaborate by with their action facing the challenges of youth culture that continues to be recreated in the 21st century. We ask ourselves how this experience connects with the defense of rights, the construction of citizenship and the role of the school as a

public and, therefore, political space, where future citizens are prepared to make decisions about their present and future.

From the Lasallian experience

Lasallian pedagogy is more than three hundred years old. It collaborated in the foundation of modern pedagogy, even though the historians of Education have tried to make invisible the Christian-Catholic origin of the movements that led to the systematic organization of the school, to the evaluation of the teacher and to the simultaneous work within classrooms in the seventeenth and early eighteenth centuries. Inspired by the efforts of the Jesuits, Comenius, Jacques de Batencourt and Charles Démiá, among others, Jean Baptiste de La Salle and the first Brothers of the Christian Schools systematized their school experience over forty years and developed a school manual to which they named the *Guide of the Christian Schools*. They did it in an original way, responding to the needs of the children of artisans, tradesmen and the poor of France during the time of Louis XIV.

After the death of De La Salle, the Brothers of the Christian Schools resisted the passage of time, due to their strong internal cohesion as a community of associates, their common project based on faith and their systematic work in schools. Having been suppressed by the French Revolution in 1792, they were again called by Napoleon Bonaparte in 1802 as specialists of the primary school in France. During the 19th century, when the French state assumed the organization of the education of the people - replacing the Church - the Brothers remained firm in their project and had to fight a violent secularization, politically orchestrated, that finally expelled them from the French educational system at the beginning of the 20th century.

Jean Baptiste de La Salle is out of doubt a theologian and a pedagogue. He knew how to combine the effort to form teachers capable of sustaining an educational project responsibly and, at the same time, to promote schools centered on the person of the child as an essential recipient, especially at a time when the concept of childhood was far from what we know today. Being a man who lived immersed in the French culture of seventeenth century, with his intuitions and actions he fought for universal access to education through free education, and that is why he was put on trial by the teachers' corporations of that time, who were claiming the right to educate and receive payment for it.

The ethical dimension of the Lasallian educator seen from the tradition of the Institute

The Lasallian pedagogical perspective has an essential ethical-moral component, inscribed in its Christian DNA. But it is not born of any particular theory; rather, the ethical positioning of the Brother arises from its ability to be impressed by the reality of poverty of children who do not have any access to school. As La Salle describes it in the *Meditations for the time of Retreat*, the children of the artisans and the poor of their time were at their whim, like wandering vagabonds, from one place to another, abandoned by their parents. Consequently, they lived as lazy people; Their bad habits led them to surround themselves with bad company and to commit many sins (cf. MR 194,1,1).

It is this reality that touches the teacher's heart; called by God to teach gratuitously and for the glory of God, he participates in his plan of salvation. That is why God, who wants all men to come to know the truth, provides teachers to children to procure for them means of salvation suiting their capacity (see MR 193,3,1). In La Salle's biography we see how, over four decades - between 1679 and 1719 - he is making an ideal model of a virtuous teacher, capable of being a witness of Jesus Christ in school; hence, he publishes in the *Collection of Little Treaties* his list of twelve virtues, which later Br. Agathon, in 1785, will develop in detail: seriousness, silence, humility, prudence, wisdom, patience,

moderation, gentleness, zeal, vigilance, piety and generosity (CT 5). These virtues will always be related to the evangelizing gaze of the teacher, as minister and ambassador of Jesus Christ for children (MR 193), guardian angel (MR 197), minister of the Gospel (MR 199). The image of the Good Shepherd will be an inspiration for La Salle to exercise an authentic differential pedagogy with each student (see MD 33).

During the great pedagogical debates of the late nineteenth century, the Brothers remained firm in defending the moral formation of their students, relying on an educational tradition that affirmed the need to develop in a methodical, progressive and harmonious way all the faculties of the child (physical, intellectual and moral), in order to lead him to his natural and supernatural double end. Thus, the *Notes of Christian Pedagogy* (1897), created at the time of the discussion with the New School movement, warned that: "... [science] does not necessarily lead to virtue. You are not an honest man for the simple fact of being instructed; they can unite the great moral miseries to a culture of a very developed intelligence. Good in itself, instruction can be converted, according to the use that is made, or more useful or more dangerous" (Notes, 1897, p.3)

Seventy years later, in 1967, the Brothers manifested the same desire in the *Declaration on the Brother in today's world*, renewing their commitment to the moral formation of their students, but with already by a language more tuned with the mentality of the 20th century:

...the school must strive to educate the attention, to form the judgment, to refine the critical spirit, particularly necessary in our world, where acute discernment is required to use the enormous volume of information that is received, and to defend inner freedom, despite all the propaganda. Its mission is more indispensable than ever to accustom man to reflection, recollection, meditation and study; to facilitate the person access to their interiority and intuition, respect for the mystery of beings, the instinct of the sacred, adherence to values, the recognition of limits and sin in man, the premonition of transcendence of the invisible world (*Declaration* 45.4).

Finally, the 45th General Chapter (2014) manifested its explicit commitment in the defense of the rights of children and young people, in communion with a tradition of more than three hundred years of service in the protection and care of youth (cf. *Circular* 469, 3.9). To this end, the Institute committed itself to strengthening the commitment of Lasallians to continue taking on the challenges facing children and young people (see *Circular* 469, Proposal 14).

The current positioning of pedagogy against rights and citizenship

We are three centuries away from the founding Lasallian experience, but the world of the 21st century is still strongly marked by inequality. It is a fact that clearly breaks into current political debates and has an impact on all continents (see Boutaud, 2015, p.27). For example, the Latin American Church has called attention to the scant concern of societies in the region to guarantee social, cultural and solidarity rights, harming the dignity of all, especially those who are the poorest and the most vulnerable (*Aparecida*, 2007, 47).

The pedagogical reflection that has gone through the twentieth century has also made a long itinerary of confrontation with reality. Starting his search from a purely technical educational interest, it tried to ask epistemologically about its role in the construction of societies. But these demands have not satisfied the fundamental of their reason of existing: for that reason, today we are being challenged by a pedagogy critical to reality, attentive to the poverty situation of millions of children and young people throughout the world, who remain absent in the debates and educational decision centers. It is from this pedagogy that we want to draw attention to the need to build bridges between the defense

of rights, the construction of citizenship from school and the daily work of teachers as ethical subjects capable of exercising their role as transformative intellectuals from the perspective of school.

We start from the observation, based on the thinking of Paulo Freire, that education can never do without ethical training (Trombetta and Trombetta, 2008, p.166). As well-founded Aristotle, we are political animals (*zoon politikón*); Freire confirms, for his part, that "it is impossible to be in the world apolitically, in a neutral way" (Freire, 2015, p.95). Living with others demands from us a valuation, a choice and also a breakdown. And in this rapidly changing world, we are forced to decide, to be for or against, to fight for what tends to good, that is, to develop in us an ethical attitude and to live morally accordingly. All this leads us, irremediably, to the defense of rights and the promotion of duties, as a pact of civic consistent with a rule of law.

Therefore, the current school is called to constitute itself as an authentic community of life and relationships, capable of generating "civic courage" in their students; This idea, taken from Giroux (2003, page 255), invites us to consider that the school space should not only be a research laboratory about the real conditions for which there is poverty and inequality, but also a scenario where it is possible to create new alternatives so that society reaches its highest degree of humanization. Following the reflection of Giroux (2003), educators must ensure the active participation of their students, through the problematization of knowledge and the production of new knowledge; Likewise, educators are invited to develop in their students an epistemological curiosity that leads them to ask themselves about the reason of being of social processes and the search for the common good. In this process, educators and students could recover their personal and collective histories and, from them, understand the values of their particular societies and the world as a whole. In this way they would have the civic courage to face an uncertain future, where more than optimism we need hope. And this brings up a properly Christian virtue.

The reality of young people challenges us ethically

As Lasallian educators, our Christian horizon of reflection helps us to combine the effort of humanization with the explicit proclamation of the Word of God. "All our students have the right to hear the Gospel" (General Council, 1997, p.77); That is why the Lasallian educators of the 21st century are aware of being witnesses and of reaching, moreover, becoming credible witnesses of what we preach, starting with our example of life.

Consequently, the reality of the young people of today challenges us, not for defense or awe of them, but for their capacity to generate in us the evangelizing gaze of the God of love, who still wants to participate in the plan of salvation of humanity, and bring it to the fullness of its existence in Jesus Christ.

While contemporary pedagogy invites us to be intellectuals with the capacity to transform our reality through the daily work of the school, our Lasallian tradition reminds us that we are called to be impressed, from a perspective of faith, by the reality of our children and young people, to walk with them in an itinerary of mutual growth, of cognitive and spiritual construction, in a dynamic where we do not differentiate between faith and culture, because both are intertwined to generate a fully humanizing educational project.

Feeling challenged by the youth culture of the 21st century implies, then, developing in us a fraternal ethical attitude, capable of opening channels of communication with them; walking among them, but not mixed with them. Our being "elder brothers", seen from the Lasallian tradition, helps us to understand that young people need credible witnesses, adults with whom to promote an

intergenerational dialogue, where educators and students are interpellated, even educate each other - as Freire insists so many times - and together they interpellate the world with critical eyes. Thus, both of them also allow themselves to be "touched" by the Gospel, which continues to be an inexhaustible source of questioning situations of injustice, poverty and exclusion, in order to respond not only professionally but also vocationally to the world.

A consistent formation with a new position before reality

The current society is not an easy scenario where children, youth and adults can fully develop. Globalization is generating new political and socio-economic problems that are compromising personal and collective projects; the capitalist and socialist regimes are hitting, each with its own logic, the future of the new generations; the exacerbation of sexuality, consumerism, the search for success and pleasure has created savage competition, frustration, loneliness and alienation. In this framework, educators cannot remain passive subjects, but rather as active subjects, capable of asking appropriate questions and searching for new ways of understanding, analyzing and deciding ethically, willing to attend to the increasingly unusual demands of their students.

All this call to the doors of a new way to form 21st century educators. It is not a question of offering answers to everything, but rather of exercising with them a critical exercise of understanding reality, favouring community reflection, the consequent study of philosophy, psychology, sociology, theology and pastoral work. politics and economics, which make possible the construction of new questions and the production of new research itineraries to be lived together with their students. Only those who have experienced an active pedagogy, of questioning and searching, can generate in their daily class work a methodology that is also active, producing coherent and consistent knowledge facing a reality that will never cease to amaze us in its evolution during this century. This is how we can collaborate in the formation of a new citizenship that will be prepared to question reality and decide a better future for all.

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Abreviaturas utilizadas:

CT - *Colección de pequeños tratados*

MD - *Meditaciones para todos los Domingos del año*

MR - *Meditaciones para el Tiempo de Retiro*

EDUCATIONAL PRACTICES
School, organization and methods

COHERENT TEACHING IN SCHOOLS WHEN TALKING ABOUT THE DUTIES AND RIGHTS OF CITIZENS

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It is well known that the school of today is facing many challenges. The role of the school as an institution is under stress and so is the role of the teachers. The massive increase in technology, the depreciation of the school as an institution and the comparative disbelief in the value of education in today's world, all mean that teachers find themselves in check in the face of the complexity of everyday society.

Is there any need to have teachers to convey information, when everything is available on the internet? Does the school meet the learning needs and interests of the students? What is the use of spending all those years in compulsory education, when it does not guarantee a better standard of living after leaving school? These and similar questions are the ones that our educational systems must face up to today, over and above the concrete problems they have in terms of finance, organisation, teaching staff etc.

In the world of today we find ourselves threatened by political polarisation, corruption, inequality, injustice, and the violence that regrettably prevails in so many places around the globe, so that the very existence of the planet is seriously under threat. As a result, there is an urgent need for a call to peace and social justice in our world. Without doubt, we are dealing with a multi-dimensional set of problems, and one fundamental solution lies in the creation of educational areas which can act as promoters to guarantee the rights of children and adolescents. There is a need for schools which can contribute, by what they say and what they do, to the education of citizens who are aware, active and concerned about the present and the future of their communities.

It is in this context that the Lasallian school is questioning itself about the role it should play in the challenging panorama of the world today, in which we Lasallian educators must find a response to the calls being made on us by our society and fundamentally by our children and young people. Without expressly saying so, they are asking us daily for a pedagogical approach which will respect them, appreciate them in a visible way and support them in their personal and social development as citizens.

This present text will offer some elements that may prove relevant as we try to determine what position we hold as an Institute in the face of this demand for a new kind of citizenship,

searching for peace and social justice. In the first part, we will set out some educational results which give an account of the status of certain learning processes evaluated on a global scale by PISA and ICCS test. This will inform us of the skills of young people today in science and citizenship.

In a second part, in line with these educational results, we will analyse the role of the school in the promotion of citizenship for peace and social justice. In this context, we will analyse some theoretical contributions which may prove interesting as points of reference when we come to consider the idea of the school as a driving force for citizenship. Finally, we offer the Lasallian community a series of reflections on the way in which the curriculum, when designed in a Lasallian spirit, can give a response to the challenges of today's world in the matter of developing a culture of rights which will lead us to peace and social justice in Christian fraternity and to values that give life to the mission.

What do children and young people know about the world?

Given the complexities of the world today, the international bodies responsible for promoting the development of all the inhabitants of the planet have specified certain goals to be met between now and 2030. UNESCO has stated that one of these goals (nº 4.7) is to guarantee that all students acquire *the necessary theoretical and practical knowledge for promoting sustainable development* through education for sustainable development and the adoption of sustainable styles of life, human rights, gender equality, the promotion of a culture of peace and non-violence, global citizenship and the appreciation of the value of cultural diversity and of the contribution culture makes to sustainable development.

What knowledge of the world of today do children and young people have, to enable them to find sustainable development or to exercise their own freedom of human development? Data from the PISA study carried out by the OCDE to assess the skills attained by students of 15 years of age reveal the following facts (OCDE, 2016, pp.51, 117, 118).

- Japan, Estonia, Finland and Canada are the OCDE countries with the best results. Singapore is outstanding in sciences.
- 20% of the students do not reach the basic threshold of skills in science or reading expected at their age.
- There has been a relative stagnation in the results over the past decade.
- Students who are disadvantaged socially and economically, are three times as likely to fail to reach the level of basic skills in sciences.
- Future academic and career expectations of students who are socially and economically disadvantaged are directly related to the socio-economic profile and composition of their schools.
- When students feel they are part of the school community, they are more likely to get good academic results and to have greater motivation for learning.
- Students who report feeling excluded by the school system obtain on average, 22 points less in science, and they are three times as likely to say they do not feel satisfied with their lives.

- 20% of students say they have received unjust treatment from their teachers more than once a month (by being severely disciplined, feeling insulted or ridiculed in public).
- Students who say their teachers treat them justly and help them in their learning, and who participate in the organisation of classes, develop a strong sense of belonging to the school.

The PISA results show firstly that even in the most developed economies in the world, there is much to be learned in terms of science skills (which were the focus of the study in 2015 and which are fundamental skills for the XXI century). Secondly, progress needs to be made in terms of equality, between countries and within each country, because it is evident that socio-economic differences are translated into differences in learning. Finally, they also show the need for a lot of progress to be made in terms of creating schools which provide all their students with opportunities for learning, so that they can feel they are full participants in the school community. This has become a matter of some urgency, because if they do not feel they are part of the school community, how can they feel they are part of the wider community of society as a whole?

Let us now look at the data of the *International Study of Education in Civics and Citizenship* (ICCS). In its 2016 version, it covered 94,000 students of the 8th grade in 24 countries. This study mainly evaluated two areas, namely knowledge of civics and attitudes to civic commitment among students. The principal results were as follows (IEA, 2017):

- There is a wide variation from country to country in their social indicators of human development.
- Variations also exist within each country, depending on the levels of autonomy that schools have in implementing the curriculum.
- There are different strategies used for the teaching of civics/citizenship. It can be treated as a separate subject, as part of the complex of social studies, or to a lesser degree as a transversal focus across the curriculum.
- In the study of civics, 35% of the students reach Level A, which means they have a all-round understanding of the concepts involved and also a critical perspective. However, this average is very variable. In Latin America, for example, it goes from 1% to 21%, depending on the country. The countries with the best results are Denmark, China (Taipei), Sweden, Finland and Norway. On the other hand, the countries that are significantly below average are Chile, Colombia, Mexico, Peru and The Dominican Republic.
- Factors which act as predictors of the knowledge of citizenship include the level of socio-economic development of a country and the existence of an atmosphere in classrooms which favours discussion on political and social topics. Girls obtain better results in the knowledge of citizenship.
- Television news and discussions with parents are an important source of information on civic matters.
- In general, there are favourable attitudes towards gender equality and equality of rights for ethnic groups in society.
- Young people realise that pollution, climate change, terrorism, shortage of water, poverty and crime are problems which threaten the future of the world.

- They show an interest in participating in election processes but not in becoming actively involved in politics.

The results of the study suggest that there is plenty of room for strengthening citizenship education. Educational systems need to improve their capacity for implementing citizenship education in an inclusive way. Evidence indicates that the way in which students participate in school life influences their readiness to become involved later on in civic activities. Students who experience a climate of open discussion in class and scope for participation in school have a better understanding of citizenship and are more willing to commit themselves to civic life.

In the light of the data analysed, of PISA and of ICCS, we see there is a clear need to make progress in teaching which fosters students' participation and active involvement in the learning process, not only for the sake of academic knowledge but also in order to make room for educational experiences which will promote better understanding of the world and involvement in it. This is an urgent necessity, given that inequality and injustice are so obvious not only in terms of today's global problems but also in the distribution of knowledge and skills which, as we have seen, are present in measures that differ between countries and within countries. The differences can and should be counteracted in the classroom.

The school, school dynamics and teaching programme

According to Edgar Morin, education for life serves to stimulate. One of the purposes of all education is to produce autonomy and freedom of mind. Autonomy of mind does not exist independently from what nourishes it, namely culture. We must also be aware of the dangers which threaten that autonomy, namely the risk of illusion and error, of mutual misunderstandings, of arbitrary decisions in the capacity for understanding risks and uncertainties. (Morin, 2015, pp.39, 40)

Liberty and autonomy appear to be key concepts for developing teaching processes that favour learning and involvement in the world with all its problems. Many of us would agree that a central role in development today is played by the capacity to relate to others in diverse forms of society, to cooperate, commit ourselves and deal with conflicts. We need the ability to participate fully in civic life, valuing plurality, and the participation of others as a key element in modern, democratic life together. In this context, we can say that "a change of paradigm is taking place, which makes it possible for us to understand the new set of problems and so bring them to light in our educational system. But we have to ask ourselves which aspects need to change in our teaching curriculum". (MINEDUC, 2013)

It is well known that, in many schools, the answers being applied to new problems are the same as those that were used decades ago. In the light of all that, there are many ways to respond to the concern for changes in the curriculum that are needed to generate coherent teaching programme focused on rights and responsibilities, and which need to be given priority in the XXI century. Here we shall analyse two of these focal points: global citizenship as proposed by UNESCO and 'dangerous citizenship as proposed by Wayne Ross in his critical approach to pedagogy. We will analyse these two positions so as to identify any

elements in them that may prove useful for learning in the schools of today and tomorrow. We will also set out the questions and challenges that they represent for the Lasallian community.

Global Citizenship

The international community of UNESCO encourages a kind of education that will help to solve the emerging global challenges while at the same time knowing how to benefit wisely from the opportunities they offer. Against this background, there is a growing interest in education for global citizenship, and this marks a change in the purpose and function of education as it seeks to contribute to the production of a *societies that are joustier, more peaceful, tolerant and inclusive*. Since 2012 and moving towards 2021, UNESCO has made this one of its principal educational goals, highlighted thanks in part to the growing support and demand of the member states who want to ensure that those in education are able to become responsible global citizens (UNESCO, 2016)

In order to define global citizenship, we can say that it is more than just a legal statute and involves a sense of belonging to the broader community of common humanity, and it fosters a “global vision” by uniting the local with the global and the national with the international. It is also a way of understanding, acting with and relating to others and to the environment in space and time, on the basis of universal values, by means of and with respect to diversity and pluralism. That means that every individual life affects the daily decisions which link the local and the global and vice versa. (UNESCO, 2016, p.15)

In concrete terms, education for global citizenship has the following aims and principles.

- To encourage critical analysis of problems that present themselves in real life, so as to identify solutions in a creative and innovative manner.
- To support the students as they review their presuppositions and visions of the world and the prevailing power relations, taking into account those individuals and groups who are systematically under-represented or marginalised.
- To focus on individual and collective commitment to action in order to bring about the desired changes.
- To involve all interested parties, including those who are outside the academic world of learning, whether in the local community or in society in general. (UNESCO, 2016, p.17, 24)



From the teaching point of view, these goals and principles are embodied in the following proposals and practices.

A. Teaching Programmes. UNESCO has monitored the approach to these topics in curriculum in various localities and regions of the world, and has found there is a wide range of strategies employed. Citizenship can be integrated as an idea within various subject areas, or it can be a specific subject or part of complementary programmes and/or specific study plans for treating this subject, including informal educational settings. But quite apart from the modality by which it is taught, the important point is that education in global citizenship should become a philosophy which permeates and characterises the implementation of the pedagogical processes in each school community.

B. The Use of ICT. Information and communication technology is a resource of great value when it is used to create virtual environments for learning. Thanks to developments in technology, communities can meet in cyberspace and share learning experiences, resources, and common challenges, even at distances of thousands of kilometres. Networks of teachers, students and educational communities can find it heavy going when they try to understand global issues which are expressed differently in each local community, but their understandings of these different expressions can be shared by using digital platforms and the communication made possible by technology.

C. Sports. Fostering the development of sporting initiatives is tendentially a major tool for promoting values, because it means collaborative effort, persistence, fair play, appreciation of others and their differences. In the eyes of UNESCO, programmes which prepare teachers or facilitators to promote sports in an inclusive way, with a focus on matters such as gender, healthy living and community action, make a big contribution to global citizenship and to mutual understanding among students and teachers from different backgrounds.

D. The community. The solving of real problems is ideally related to the development of community, and this is a key to the production of processes of learning which promote global citizenship and involvement with others in facing the problems which affect our world.

E. Teacher Training. The ability and skills of teachers are fundamental when attempting any educational transformation. In view of this, the sharing of experiences by teachers in training sessions, virtual or in real time, or by longer periods of teacher exchange, make an important contribution to global citizenship.

F. Participation by young people. It is necessary to foster and facilitate the participation of young people in as many structures as possible, either for consultation or to coordinate and implement initiatives to be led by the students themselves. Experience has shown the value to be attached to the participation of young people in the promotion of global citizenship. UNESCO recommends that this line of action be taken further.

The focus on global citizenship is a trend of today to which it is necessary to pay attention, even though it is still being developed and more research is required into its features, and there is a need to systematise the various experiences that have emerged worldwide.

Dangerous Citizenship

Following on the educational theory promoted by Freire and Giroux, among others, an academic of the University of British Columbia in Vancouver, Wayne Ross, has coined the expression and the idea of ‘dangerous citizenship’, which he defines as follows.

The practice of a critical citizenship directed towards social justice requires people, individually and collectively to act and behave in ways that necessarily involve a certain risk, and this is expressed in conventional forms such as a vow, the signing of petitions etc. That means that in one way or another, citizenship today calls for a praxis based on opposition and conflict, with the adoption of certain strategic positions and tactics. In fact, the implication is that *citizenship is dangerous, and it is so because it is based on inequality and on what is socially unjust*, and this sets up specific hierarchical power structures. (Ross, 2012, p.79)

Working from the view of citizenship as dangerous, students must develop three main components.

- Participation in politics and in the public sphere, understood in its traditional manifestations (opinion, voting, etc.) but directed towards the exercise of freedoms

(of expression, meeting, religion, the press) in order to counter the actions of the State when they work against those freedoms and hinder the organisation of ways to enable citizens to have an impact.

- Critical awareness, understood as the need to increase people's interest in "reading the world". This is an idea of Freire which involves asking oneself the following questions. How are things now? What things might be different? How should things be?
- Intentional action, understood as the development of useful activities which will favour human relations, increase levels of involvement in daily life and produce significant experiences which will promote change.

In order to have an experience of a kind of citizenship that works against inequality, corruption, injustice and oppression, the use of the following techniques is proposed by Ross (2017, pp.52-63).

A. Everyday Tactics. It is not a matter of waiting for the big educational reform to happen, but rather one of the day-to-day creation of occasions for responding to the interests and needs of students. That means making progress in the production of tailor-made teaching programmes and in the development of methodologies which awaken students' interest and encourage their participation.

B. Drift and detour/deviation. As a counteract to 'closed' curricula which concentrate on standardised evaluations, the technique of drift and deviation involves a re-examination of society, on the one hand by experimenting with various ways of behaving in relation to urban society, and on the other hand by adapting original elements to a new context and giving new meaning to the aesthetic aspects of popular culture. This technique leads us to experience citizenship through games and exploration, so as to transform the messages of art and publicity into messages that include critical awareness.

C. Propaganda Model. This technique is based on the ideas of Herman and Chomsky who question what the communications media present, using filters which enable us to "read" more clearly the messages they contain. It suggests that the curriculum, text books and other educational materials can be analysed by using the following filters among others: their accuracy and size, the orientation of those who produced the materials, who supplied the information they contain, the editorial line and the possible informational bias.

D. Alignment effect and ethical spectacle. Taking into account ideas from the world of culture and in particular by making a parallel with a theatre audience, this technique aims to make a break from the typical emotions that certain events are expected to produce. Thus teachers are invited to provoke an analysis which can lead to reactions different from those expected from a given stimulus. At the same time, it is expected that classes will be organised in such a way that they will be participative, open, transparent and realistic, so as to provide significant experiences which will result in better learning.

E. Zones of temporary autonomy. Following the ideas of Hakim Bey, this technique calls for the creation of areas of freedom and autonomy within the learning process, which will mean

that it is the students themselves who organise the activities, goals and ways of working, outside of any control or imposition by educational authorities.

By combining ideas from different disciplines and currents of thought, Ross comes up with a set of techniques that put a strain on traditional modes of action in schools, so as to encourage teachers to devise pedagogical practices which favour freedom and autonomy in learning.

Focus on citizenship and classroom methodologies

How can we envisage these ideas proposed by global citizenship and dangerous citizenship being incorporated into the classroom? Based on the more frequent ways of working and methodologies employed in schools, we set out below a brief analysis of the different components.

Table 1. METHODOLOGIES FOR CLASSROOM WORK
LINKED TO A CITIZENSHIP FOCUS

Methodologies.	GLOBAL CITIZENSHIP	DANGEROUS CITIZENSHIP
1. Theory lesson. Explanation of the theory in the form of a taught class, with or without participation by the students.	- Teaching programmes. It is to be expected that in every learning experience student participation will be as broad as possible, but theoretical lessons may still be of use, depending on the ideas and philosophical focus behind their planning.	- Everyday tactics. One should not completely set aside the traditional method of class instruction by the teacher, but tactics should be introduced that allow for participation in the process by the students.
2. Practical lesson problem-solving. Involves experimentation and/or decision-making by the students.	- Use of ICT. To incorporate challenges which enable students to connect with other areas, communities, work groups etc. This may prove very useful for the goals of learning proposed. - Community. This involves setting out problems in separate subject areas, linked to life in the local community and giving a practical application to what is being learned. Field trips and activities, development of projects, visits to centres of production or community centres. These are some of the possible activities which foster a practical model of class teaching.	- Drift and deviation. Mount activities in which the students produce creative critical responses to given stimuli. For example, they go around their school or neighbourhood collecting responses or looking for evidence of a concrete problem. Works of art, classical or modern, with messages appropriate to the group's work and linked to its learning goals. - Propaganda Model. Problem-solving by, for example, analysing the methods of communication and/or the materials used in schoolwork, in order to identify in a critical way, the precise message that is being transmitted and to form one's own opinion about it.

Methodologies.	GLOBAL CITIZENSHIP	DANGEROUS CITIZENSHIP
	- Participation by young people. Development of projects which ensure that students lead practical experiments in learning, closely linked to working in community.	- Alignment effect. Starts from a practical problem to be solved. Involves looking for alternative interpretations in response to specific stimuli or resources working within a specific subject area or learning goal. Students are invited to look for new and creative interpretations.
3. Seminar or workshop. Opportunities for reflection or deeper analysis of the subject.	- Use of ICT. The participation of young people and the organisation of seminars which do not need to follow traditional formats. It could be a forum discussion or the showing of a topical film organised by the young people themselves, or the designing of a web page or a joint Instagram. These are all occasions for learning at greater depth.	- Everyday tactics. Using traditional tools such as seminars or workshops. Topics can be chosen that are of specific interest in line with the nature of a particular school community or class. Also, in the seminar or workshop, activities can be introduced which are “disruptive” in the best sense of the word. For example, the class can be organised in a semicircle as a conference room with ways for sharing the interventions between the speaker and the audience, or inviting the participants to ask questions or make presentations in terms of the theme of the workshop or seminar.
4. Distance learning. The students learn by themselves based on the guidance and material they are given.	- Teaching programmes. It is important that school communities incorporate into their educational projects certain principles which allow for work and activities to take place which are organised by the students. This will no doubt require some training of the teachers to enable them to build these elements into the programmes.	- Zones of temporary autonomy. It is good to organise things so that the students can design their own pathways for working, distinguishing their points of departure from the goals they want to reach.

In every method of classroom teaching, however traditional it may be, it is possible to introduce elements which will promote citizenship education, and these will increase in line with the levels of innovation in methodology. For example, cooperative learning and learning based on projects contribute in great measure to participation, involvement and the development of critical thinking. From any point of view, whether it be that of the international bodies monitoring education and culture or the academic, critical approach to educational systems, there is clearly a need to produce practices which foster a new kind of citizenship and a new form involvement in learning, in order to the meet the challenges facing the world today.

The Lasallian school and the challenges of citizenship for peace and social justice

What is the message for the Lasallian school of the XXI century resulting from the discourse on the defence of the rights of children and the need to form a new kind of citizenship which can bring about peace and justice for all?

Perhaps part of the answer lies in the words of Pope Francis. During his visit to Chile, he remarked that the challenge for the country was “to continue working so that democracy, the dream of your parents, will be something much more than its formal aspects and will really become a focus of encounter for everyone. And Chile will be a place where everyone without exception will feel called to build a home, a family and a nation. It will be a generous, welcoming place, which loves its history but works for the present and looks with hope to the future. It is good to recall here the words of St Alberto Hurtado. A nation, is more than its frontiers, more than its territory, its mountains, its seas, more than its language or tradition; it is a mission to be fulfilled.” (Pope Francis, homily of January the 16th, 2018).

Well beyond the local context in which he spoke these words, the message of Pope Francis is applicable to any global context. Democracy is constructed on a daily basis, and so is citizenship. This idea was expressed by Paulo Freire as a permanent state of construction. “Citizenship does not come about by accident. It is a work that is never finished and which requires us to work at it. It calls for commitment, political clarity, coherence and decisiveness. For that reason, education in democracy must remain close to education for citizenship.” (Freire, 1993, p.90)

Does the Lasallian brand make a contribution to this ongoing work of construction and to a democracy that is a place of encounter for all, as Pope Francis asks us for? Being an Institute with the seal of history and a presence in all five continents, the Lasallian community has much to say in this respect.

In the first place, there are *our classrooms*. This is the time to take a look at the way our teachers deploy their skills in promoting the principles of a citizenship that is close to global citizenship and dangerous citizenship, but also benefits from the resources of the educational community in developing critical thinking, and which gives an invitation to autonomy and to involvement with others. Here are some questions we can put to Lasallian educators.

- How are classes and lessons structured? How often do the teachers talk rather than the students? Is treatment cordial and respectful? Is the work environment organised in such a way as to promote learning by everyone?
- Are there times for independent work by students, when they can set their own learning goals?
- How is information technology incorporated into the learning experiences?
- Are all areas of knowledge given equal attention? Or is academic knowledge given more room than, say, the arts or sports? What expectations about the future are transmitted to students?
- Are learning experiences developed which encourage participation by the children and young people? Are they invited to respond to real problems and to call established practices into question? Or are traditional methods still used in the transmission of

knowledge? Are our teachers waiting for the great educational reform, or do they carry out transformations on a daily basis through teaching strategies directed towards the goal of equitable learning?

The answers to these questions are not easy ones, and we may well get answers that are not very helpful in the current setting. However, that brings us to another discussion, namely concerning the need to rethink who exactly are the *Lasallian educators* of today. In an Institute which has so powerfully and definitively opened itself up to the lay world, it is important to spread the discourse and the mission to all who participate in the educational work. At the same time, we should be in the vanguard of developing learning communities among teachers by making room for a process of designing and implementing joint curricula characterised by collaborative learning, which is also directed towards the development of citizenship through pedagogical processes in every Lasallian school in the world. In this way we will recover the experience of the first Brothers and the principles of Saint Jean-Baptiste De La Salle, who was one of the forerunners of this kind of teaching.

We also need to ask ourselves about the *status of relationships* in our schools and educational establishments. It is important to know what is going on in each of these communities who work day in day out for the education of children and young people. They need to provide quality teaching in spite of, or indeed because of, the difficult contexts they are in. In every situation, it helps to be able to adopt the guidelines provided by international institutions for the development of healthy relationships in a school, but in addition, we need to clearly ensure that Christian principles and a Lasallian orientation permeate all the interactions between members of the school. Schools are privileged places for building citizenship, and Jesus' message of love is the most important key to understanding others and working for the kind of social development which is directed towards justice within the school itself.

Pope Francis has called for the Church to be outward looking, and that call is very much in keeping with the need to strengthen citizenship through the Lasallian mission. The holistic education of students does not take place solely in the classroom. It is also produced through links with the local community and involvement with the local region. The school does this in its teaching programmes by promoting actions which contribute to the *development of community*. The De La Salle Institute, with all its history, vision and mission, has all that it takes to place itself in the vanguard of the development of teaching processes which link the school with the surrounding community. We need to profit from our experiences in different regions around the world to draw lessons which can contribute to the generation of very fertile interactions within the walls of the school and in the neighbourhood and in the city.

Finally, our *organisational model*, with its global presence, means that we can constantly learn from other experiences and get the maximum benefit from occasions of encounter and creative, collective reflection, in order to place ourselves at the service of the mission which is in constant need of improvement and renewal. Making room for learning by teachers and students together and sharing experiences, is one of the great opportunities provided by our being a network, an Institute with a history and a presence, an Institute which grows and learns every day.

In the light of all that we have said above, it would appear that the great challenge for the De La Salle Institute is still that of providing a quality education in a world characterised by inequality and injustice. Whether we do this on the basis of global citizenship and/or dangerous citizenship, the important thing is to ensure openness in our democratic, pedagogical processes, and to ensure that the student body, the teaching staff and school management become involved and take part in educational development within their school and outside it. To achieve this, we must always keep the mission in mind, and question ourselves about our practices and their consistency with the urgent need to progress in rights and justice for all. Only by questioning ourselves will we get the right answers, and only by learning will we be able to teach better.

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EDUCATING CHILDREN AND YOUTH IN SITUATION OF CONFLICT AND IN POLITICAL AND SOCIAL VIOLENCE HOW RIGHTS AND CITIZENSHIP ARE INSERTED IN EDUCATIONAL DYNAMICS?

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Introduction

As a follow-up to the Global Appeal for a new mobilization for children launched in 2009, the International Catholic Children's Bureau (BICE) devoted its 2011 international congress to: *The right to education for children with a social and family breakdown*. Advocacy initiatives at the international level, various field projects as well as reflection on educational issues in the Latin America region have followed. All these actions led BICE to launch a 2016-2020¹ Education Program and to dedicate its 2017 congress to the theme entitled *Right to Education - Rights Education: Shared Experiences*.

The educational mission of BICE and its partners is part of a preferential option for children who need more protection and guarantees to access to the right to education: street children, disabled, child soldiers, working children, migrant children and refugees ... It also proposes to pay particular attention to the situation of girls who are more often excluded from the education system² and who, even when they attend school, are more exposed to different forms of violence.

In this context, we want to encourage the creation and / or the development of spaces that are participatory bodies capable of contributing to the integral formation of children and the incorporation of their families into the educational process. Moreover, it is essential that children should have the right to express their opinion in order to be heard and their right to be guaranteed in these contexts³.

¹ Since the launch of the Program, 16 projects have been carried out or are underway, namely: in Africa, 1 project in Mali, 3 in the DRC; in Latin America, 2 projects in Argentina, 2 in Paraguay, 1 in Guatemala; in Asia, 2 projects in India, 1 in Nepal, 1 in Cambodia; in Europe-CIS: 1 project in Italy, 1 in Russia, 1 in Tajikistan.

² Nearly 16 million girls aged 6 to 11 will never attend primary school, compared with about 8 million boys if the current trend continues, according to new data from the UNESCO Institute for Statistics (UIS). March 2, 2016) - See: <http://fr.unesco.org/news/filles-are-two-times-more-numerous-that-garcons-never-need-to-beginning-school-after-the-estlas-unesco#sthash.jwJipPsZ.dpuf>

³ See Article 12 of the UN Convention on the Rights of the Child.

The work of BICE is structured around the following axes:

- to facilitate the dialogue and sharing of knowledge and experience between grassroots organizations, academia and public authorities by ensuring that the debate develops around a north-south and south-south dimension that allows forging critical thinking and facilitating the appropriateness of activities accomplished to the cultural diversity of the contexts in which they are carried out;
- to work to change the role of teachers from "providers" of information and knowledge to "facilitators" of learning⁴. Their training must be quality training so that they become educators able to teach, but also to live values. The role of families and communities must be strengthened for the same purpose.
- to promote education to the rights, because it requires a change in the entire education system and involves delegation of power, a democratic governance, school autonomy and shared responsibilities;
- to strengthen institutional advocacy with recommendations that BICE and its network can use to influence public policies more effectively at the national, regional and international levels.

BICE projects

As an example, we present below three projects from three different continents to illustrate how the rights-education-rights (citizenship) approach used by BICE and its partners finds its place even in contexts in which there are problematic education, both because of the State failure and because of the vulnerability of the populations concerned, as well as to provide medium-to-long-term answers.

*Education in remote areas - Intervention in 10 villages in the province of Sihanoukville,
southwest Cambodia for 630 children aged 3 to 14 and 200 parents
Partner: Operation Children of Cambodia*

Context:

The Cambodian society that is trying to rebuild itself after the genocide perpetrated by the Khmer Rouge and more than 15 years of extremely violent internal conflict (1975-1991) is still suffering the consequences of several years of authoritarian rule. Despite the constitutional and political commitments made in the meantime to develop the education system⁵, it remains one of the most affected sectors. It is the children living in remote areas of the country and, in addition, regularly exposed to climatic disasters⁶ which suffer, in particular, this situation.

Obstacles:

- Lack or absence of accessible public schools;
- Low quality education and lack of adequate teaching materials and curricula;

⁴ See UN System Task Team, Thematic Think Piece on Education, UNESCO, 2012, p. 10.

⁵ The Cambodian Constitution of 1993 states that "the state provides free public education to all citizens at the primary and secondary levels and the citizen must receive education for at least nine years". Also, the Ministry of Education, Youth and Sports has adopted a 2014-2018 Strategic Plan for Education.

⁶ Given the limited capacities and means of the population and local and national structures to cope, the management of the damage is complicated. Especially where access is only motorbike by dirt roads these become impossible during periods of flooding.

- Inability of families with low incomes to meet the indirect costs of schooling and who "choose" to have their child work. And even if the informal schools of the project do not generate any direct or indirect expenses, they do not allow them to earn money;
- Young people's exposure to violence in all its ways.

Strategic answers:

- Early childhood: access to recreational, educational and therapeutic activities in informal crèches in order to better achieve schooling;
- Children:
- Access to informal education by following the national curriculum with a view to then integrating a public school,
- Awareness of their rights and awareness of prevention and reporting of violence. Through the activities of children's clubs, children become real actors in taking into account their rights and relays for their peers;
- Parents: raising awareness of the rights of the child and strengthening their protective role through positive discipline;
- Community: activation of a local protection network to prevent, identify and report cases of violence against children so that they receive quality multidisciplinary support.

Durability:

- Community: the level of well-treatment improves overall (children, parents, teachers) leading to a multiplier effect;
- Informal schools and public schools:
 - when children from remote areas grow up and the education passed on to the informal school in the village is no longer appropriate, they have the opportunity to enter the public school after having passed level tests, which allows certain continuity in teaching and offers them new opportunities,
 - joint implementation of a prevention and rights education method for children;
- Local and national authorities: the close relationship with them means that they are generally attentive to information received directly from the field. They are more involved in the protection of the rights of the child until the project is taken up in the public sphere.

*Education in suburban areas with a predominantly Aboriginal population –
Intervention in the Municipality of Chinautla, Guatemala
for 1,025 children aged 6 to 17 and 5,100 members of the community
Partner: Fundación Pedro Poveda*

Context:

Chinautla is a popular marginal neighborhood near Guatemala City, with a very young population of indigenous, mixed-race families. Social inequalities are strong in this region, which is suffering from the structural violence of the country. Children live in conditions of extreme poverty: they do not have access to education and are particularly vulnerable to the dangers of the street (drugs, abuse of all kinds ...).

Obstacles:

- Low quality education in schools;
- High school failure rate and school exclusion;
- Lack of spaces reserved for recreational and recreational activities;
- Phenomenon of increased violence, especially against young girls who become pregnant, often after being raped and not knowing anything about sexual practices.

Strategic answers:

- Children in a situation of school abandonment: proposal of a tutoring school that accompanies them to assert their right to a quality and participative education, which takes into account their context of life and is close to their centers of interest. This non-formal education program recognized at the academic level combined with a nutritional support plan must allow at least 80% of young people to return to the formal education system;
- All children:
 - Access to a library, a toy library and a computer room: the only place of its kind in the whole area is a friendliness place where children get to know each other, to live together and to share thanks to the established security climate. The girls who often support their mother in the housework and are in charge of the care of the siblings, find, on the other hand, the possibility of bringing their brothers and sisters and to enjoy a recreational time adapted to their age,
 - Awakening and training to their rights and to act to enforce them through workshops of personal and artistic knowledge. This space offers children the opportunity to be the actors in the construction of their educational path by allowing them to better understand and put into practice what it means to hold rights;
- Members of the community:
 - Access to the library space, the toy library and the computer room;
 - Access to a library and a street toy library to reinforce the sense of belonging;
 - Participation in the march for the right to education and educational activities in schools in the area;
 - Constitution of a group of percussion *Batucada* which animates demonstrations in the streets for the right to the water, the fight against the violence made to the children, etc.

Durability:

- Children:
 - maintain in the educational system through the reinforcement of their cognitive, emotional and social capacities,
 - awareness and training not only on the importance of fair, respectful and constructive relations between boys and girls and between ethnic groups, but also on respecting and safeguarding the human environment;
- Community:
 - a higher level of development is achieved through increased awareness of the right to access resources as a whole,
 - the opening of formative, recreational and cohabitation spaces promote the development of a culture of peace.

*Education of children in street situations -
Intervention in Bukavu, eastern DR Congo for 60 children up to 16 years old and 40 women who
will constitute the support groups for education
Partner: Congregation of Missionary Sisters of St. Gemma⁷*

Context:

The still latent armed conflicts in Eastern DRC continue to cause the population of peripheral territories to move towards Bukavu, the capital of South Kivu province. This phenomenon is leading to a growing impoverishment of the population which leads to a considerable increase in the number of children living and / or working on the street (estimated between 6,000 and 10,000 in the city of Bukavu alone). These children, in partial or complete breakdown with their family organize themselves in gangs to survive, they are subject to all forms of abuse from adults, including the police, and often drop in drugs and alcohol. Girls, in particular, are raped and forced into prostitution to survive. In these conditions, school, education and vocational training have no place.

Obstacles:

- School dropout, especially for children from rural exodus. Often only one sibling (6 to 8 children on average) goes to school;
- Under-schooling / low school performance / drop-out of girls in rural and out-of-town jobs, or due to early pregnancies in urban areas.

Strategic answers:

- Support the rehabilitation of 30 boys and 30 street girls through access to formal education;
- Develop income-generating activities with families to support school fees;
- Give partner schools the capacity to finance school fees for the most disadvantaged children through "school enterprises";
- Train the PEDER teams on civic education and children's rights.

Durability:

- The involvement of families and schools makes it possible to change the mentality of local communities in relation to the school rehabilitation of street children;
- The constitution of equity of women's education support groups to perpetuate their income-generating activities maintains the momentum of support for children's access to education through the care of rehabilitated and registered children. in partner schools.

⁷ The congregation is behind the Street Child Support Program (PEDER) which includes street work and 5 centers: 1 Transit, Listening and Counseling (OCTC), 4 Reception and training. Once the trust is established, the children who agree to come to the center begin a long work of stabilization. They learn to re-socialize and follow an adapted educational path (learning or school curriculum).

Conclusions

For any action to have a real impact, it is essential that we seek the involvement of the public authorities at the legislative, budgetary and political levels because the State has the main responsibility to guarantee the full and effective enjoyment of the right to education, and this on the basis of the principle of non-discrimination and the best interests of the child.

Thus, our role is to call for the development of educational public policies whose objectives are included within the provisions of the Convention on the Rights of the Child and the International Covenant on Economic, Social and Cultural Rights, which tend to go beyond the transmission of knowledge to the preparation of children for their future. Human rights education must also be part of their school curriculum.

In addition, a close partnership between all actors in education is highly desirable so that children in conflict and political and social violence can benefit from their right to education:

- The child himself, whose capacities, motivations and resilience are the first gear of his personal evolution;
- The family, that, even if weakened or distant, should be able to continue to play a central role in ensuring the child's right to education: it should therefore be put in condition to exercise, to the full extent of its possibilities, this primary responsibility which is recognized in relation with other social actors;
- Public authorities, whose political will to implement the right of these children to education must be clearly affirmed, translated into the long-term and be translated into targeted initiatives;
- The teaching force to promote an inclusive system that allows children in conflict and political and social violence to progress with other children;
- Non-formal education actors, whose role is also important for many of these children who need to be accompanied, sometimes for many years;
- Peers who can build supports and models of successful integration pathways.

EDUCATE CHILDREN AND YOUNG PEOPLE IN SITUATIONS OF CONFLICT AND POLITICAL AND SOCIAL VIOLENCE

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1. Introduction

In the introduction of the *Circular* 470 of the General Council of the Brothers of the Christian Schools, based on the Report of the United Nations Development Program 2014, it is emphasized: "Almost 1.5 billion people are multidimensional poor, suffering jointly shortages in health, education and standard of living. And close to 800 million people are likely to fall back into poverty when setbacks occur." (General Council, 2015, 3) And the Association for the Educational Service of the Poor is an essential dimension for the Institute of the Brothers, we are invited to be "signs and promoters of faith, fraternity and of the free gift of oneself for educational service with the poor" (General Council, 2014, p. 18).

In the *Circular* 469, of the General Council, Brothers of the Christian Schools, from our charismatic purpose, we are summoned to "awaken the world, go out to the peripheries, borders and deserts". (General Council, 2014, 10 and 11) And in keeping with Circular 470 [*Towards the year 2021: Living together the joy of our mission*], of March 24, 2015, invites us to go "beyond the borders", coming out of our comfort and getting to those dark contours that require evangelical light: "As Lasallians [Brothers and Laity], we are ambassadors and ministers of Christ always looking for what is good and beneficial to achieve integral human development and common good." (General Council, 2015, 6 and 7) and in particular, we are called to safeguard (protect and care) the rights of children and young people (General Council, 2014, 22 and 23).

In Mexico, one of the most significant difficulties is violence against vulnerable groups [women and children]. "Domestic violence is present in all ages, sexes, cultural levels, beliefs and economic positions. However, there are differences: of the total number of victims of violence, 89.5% are women, and in 75% of cases, the person responsible is usually a relative. The DIF reports as the first four causes of complaint physical abuse, emotional abuse, sexual abuse, and omissions of care, being the main aggressors the mother (48.1%) and the father (26.2%)." (Chávez, 2000)

In this basis of data, the present article is made to give an outline and possible actions before the problems faced by girls, boys and young people in situations of conflict and political and social violence.

2. Lasallian educational context

This article aims to describe political and social violence, based on situations that arise universally as: inequality, exclusion, racism, gender discrimination, xenophobia, and other factors such as: "Unstructured families, situations of abandonment, violence, neglect... [which] diminish the compensatory capacity of the family environment and increase the vulnerability of individuals" (Penas, 2008, p. 323), which together make it possible for a person to be fragile and helpless.

From an eminently social perspective, based on behavior that human beings assume, it is necessary to act with or without violence. (Campos, 2010, p. 82) The Lasallian institutions, however, are committed to educate in nonviolence and develop harmonious coexistence skills among all the participants of the community. The integral Lasallian formation, inspired by the values of faith, fraternity and service, must be translated into an authentic coherent experience in order to be able to predispose and generate positive attitudes.

Given that the presence of the Institute in about 80 countries, including Regions and Districts, with different situations and problems, it will be difficult to cover all these realities in their very specific situations; However, in the context of Lasallian higher education, it is understood *that its universities should favor scientific research*, creating current instruments for the improvement of human life conditions. IALU (International Association of Lasallian Universities) states in its 2013-2018 work plan that "we must promote research at the service of the poor." (General Council, 2014, 27) In this regard, Lasallian universities have a duty to cover in their investigations those situations and specific problems of the districts, sectors or communities in particular. In this sense, in the 45th General Chapter, the need to create a solid but flexible program (adaptable to regions, districts and sectors) is imposed: "This requires flexibility to adapt the planning and measurable objectives according to the conditions and priorities of the levels regional, district and sector, respecting the general instructions of the 45th General Chapter." (General Council, 2015, 3, 6)

3. Conflict and violence.

Many times, we are inclined to establish a relationship of conflict with a resolution through violence either physical or moral (UNICEF, 2003, 5); but violence does not solve it, it maintains it and generally it makes it bigger; Therefore, the conflict must be resolved by non-violent means.

3.1. The conflict

Conflict is a usual and repeated human event; it is the product of human relationships (family, work, school, neighborhood, government, social, among others); this eventuality occurs daily in our lives. We must understand that "diversity does not impoverish, but enriches" (Saint Exupéry, 1939). However, the purely different ideology does not involve a conflict; although from this, concrete situations can be derived regarding which each participant believes to be right, then a conflict arises: the conflict. (UNICEF, 2003, 4 and 5) To resolve this, impulsive and inappropriate measures are often used, perhaps without full awareness of the *traces they leave especially in children and adolescents*, since they have perhaps learned at their turn from the same parents, assuming that this is how they

should be educated: such as pinching them, pulling their hair, or even more serious aggressions that leave sequels on the physical plan.

The word *conflict* comes from the Latin *conflictus*, which in its meanings for the context we are dealing with admits three plausible meanings: 3. m. fear, awful situation and hard to get off. 4. m. problem, question, matter of discussion. Conflict of competence, jurisdiction, and 5. Psicol. Coexistence of contradictory tendencies in the individual, capable of generating anguish and neurotic disorders (Real Academy of the Spanish language, 2001, 621).

For educational institutions, one challenge is to "*educate to resolve conflicts without violence, peacefully*", for this, it is necessary to create and implement protocols for conflict, establishing a procedure for this in which some essential attributes must be considered, such as: *value the dialogue, the ability to listen and contain the other* in their vision of the problem, generating *trust*, the concession, cooperation and collaboration to reach an agreement. (UNICEF, 2003) The ideal instance for this would be the creation of School Mediation and Conciliation Centers.

3.2 Violence

As some authors describe it, violence as a human manifestation: "is everywhere - omnipresent and multiform - brutal, open, subtle, insidious, concealed, condemned, solidified, anonymous, abstract, irresponsible" (Camara, 1969); "It has been and is an essential element of our diversions, of our social relations, of our institutions" (González, 2002, p. 11); "It is one of the daily phenomena that contributes most to the deterioration of the quality of life of man, regardless of its social and cultural context." (Barreira, & al., 2013, p. 10).

It should be emphasized that violence arises from the relationships between human beings, and therefore, must be understood as a *manifestation or human phenomenon, intrapersonal* that in a particular way "in the field of coexistence among schoolchildren transcends the isolated and sporadic event, and it becomes a school problem of great relevance, because it affects the social structures on which the educational activity must take place." (Fernández, 1998, p. 26)

3.2.1 Dimensions and types of violence

Elizabeth Shrader divides violence into three dimensions that imply mutually correlating each other: *political, economic and social violence*. Political violence is updated when violent acts are carried out to reach or retain political power, in which acts such as guerrillas or political assassinations can take place; economic violence is identified with violent events inspired by the achievement or preservation of economic power, for example, car thefts, drug trafficking, street crime; and social violence, if the performance of violent acts is driven by the purpose of acquiring or conserving social power. Vgr.: domestic violence, sexual attacks and racism. (Shrader, 2000, p. 3). In short, the violence suffered by children and adolescents today is not exempt in any of the dimensions mentioned above, as they are vulnerable to each and every one of them.

3.2.2 Political and social violence

As species of collective violence, according to WHO, there is a close relationship between political and social violence; they constitute *a systematized violence*, by understanding the exercise of power over others, in such a way that they are self-involved, such are the cases such as forced displacement, migration, protests, racism and xenophobia, socio-educational levels, inequality, exclusion, consumerism, discrimination in gender relations and homophobia, which are political and social violence (cf. Barreira, & al, 2013, p. 14).

When talking about *political violence*, it connects us inescapably with the issue of the legitimacy of political power. Political violence is characterized by the "commission of violent acts motivated by obtaining or maintaining political power." (Shrader, 2000). Ted Robert Gurr understands it as: "all coercive attacks within a political community, against the political regime and its actors". (Gurr, 1971, p. 3-4). Thus, political violence has been the means to which certain political parties have resorted to preserving power and makes clear by phenomena such as guerrilla or political assassinations.

In *social violence*, there are certain patterns stemming from the influence of culture on social behavior (idiosyncrasy), seemingly legitimate discriminatory practices, such as racism or homophobia, two basic allusions are inherent to its understanding: "health, in the integral meaning of the term, and human rights ", and three others that are complementary since they are related to the materialization of certain forms of violence: the environment, gender equity and sexuality (cf. Campos, 2010, p. 33, 16 and 17).

3.2.3 School violence and its types

School violence is defined as "the intentional use in the school environment of physical or emotional force, either in terms of threat or cash against any member of the Educational Community that causes or has the purpose of causing injury, emotional damage, disorders. of development or deprivation, generating a form of interaction in which this process is reproduced. And it is practiced among the students themselves, by the administrative, administrative, teaching, support staff, parents, guardians, those who exercise parental authority, or have under their care or custody the students, and the other persons who for reason of their activities and functions are directly or indirectly related to the activities carried out in the school environment, against them; as well as the one made by students against them." (Articles 3 and 24 Law for a Coexistence Free of Violence in the School Environment for the State of Guanajuato and its Municipalities).

They are recognized as types of school violence: Psycho-emotional violence, Physical violence, Verbal violence, violence through information and communication technologies; and exclusion. (Article 25 of the aforementioned Law).

The context in which children and young people live today due to the change of inter-family relationships, the expansion of education, the labor insertion of women, the modification of practices in the family, the greater freedom in young people, their migration, favor his economic and family independence, the media revolution. (Mier, 2005, p. 7-15) The easy access to social networks and mass media means that they receive and interpret the information received according to their age,

cognitive abilities, "choosing, modifying and incorporating into their personal baggage, the information received by the different agents". (Penas, 2008, p. 323) Television, through its messages, violent images (already fictitious or real), has provoked insensitivity about otherness (the personal state of others). (Fernández, 1998, p. 33) The so-called "computer generation", where it seems that both young people and children are wise (they have all the knowledge available); but at the same time, they are innocent victims who ignore or minimize the context of the environment. Therefore, they should be taught to discern that media message; to contextualize and discriminate; that they learn to forge criteria so that they are really competent and critical young people. (Morduch, 2016)

4. Co-responsibility in the education of children and young people in situations of violence

The Lasallian international community faces global challenges, as well as cross-border and cross-cultural mega-trends; For this reason, we have the urgent need to find new work plans that foster *creativity and innovation* to achieve the common good; and we are also invited first to form ourselves, and then to organize programs on the rights of children and their protection. (General Council, 2015, 6, 7 and 35)

Without ignoring the importance of the Family and the School as basic institutions, when we educate and promote values, we will have more strengthened societies. The first person in charge is the family, but the school participates as a great collaborator, not as the sole responsible; "and less in a world where information and values are framed in the same structure of society." (Fernández, 1998, p. 33) The educational project, therefore, involves parents and teachers and should be directed to the formation of good citizens, civilized, critics, committed to their community and culture. In the formation of values, the teacher must be congruent, be an example of life and promote the practice of values in the classroom associated with peace and coexistence as a commitment of all. (Timón, & Gómez, 2010, p. 59)

But which is the relation of education in values and violence? Undoubtedly, the values influence the attitudes of the person, feed predispositions "attitudes", but does not occur in a straight line, since "the relationship between values and attitudes can lead to conflicts in the conscience of people or in the groups." (Campos, 2010, p. 87) It is considered that if the values fostered in the family are "rooted, internalized and consolidated", they are really significant as a guide to social behavior. (Penas, 2008: p. 323)

As part of the solution to some problems of *violence* suffered by children and young people, in the International Committee of the Red Cross it was determined as a priority to develop a holistic and multidisciplinary action on their vulnerability, to make a comprehensive and multifactorial risk analysis; and to seek the active participation of young people, which implies not only working for, but with young people, so they can develop their own identity and self-esteem, become involved and receptive and responsible. (Robin, 2011, p. 7) Lasallian University, according to its own principles and educational contexts, has this great commitment to involve various disciplines to carry out this complex study. In all educational areas, in a multidisciplinary way, programs focused on the *prevention and reduction of violence* should be designed; as well as, design mechanisms, protocols and procedures for the resolution of conflicts.

Education for peace implies education in and for the non-violent resolution of conflicts. Education for peace must be seen as a macro value, as pedagogy, and as a transverse axis that translates into competence, it must be promoted in the basic institutions: the family and the School. Among the specialists, there is a coincidence in affirming that education for peace must be considered as a macro value since it allows developing other values around it; (Carreras, 2006, p. 50) and not only as a theme, but as a transversal axis of the curriculum, "as a social and civic competence, not reduced only to subjects or class themes for children and young people." (Esteve, 2009, p. 6) Among the values that can be developed are: respect, tolerance, valuing difference, awareness of interdependence, teamwork and flexibility, understood as a pedagogy of the culture of peace. (Granados, 2001, p. 51) In education for peace, it is essential to develop and carry out together with the students' strategies for the solution of interpersonal conflicts in the School, "taking into account their social relationships and their needs and interests as unique people. unrepeatable." (Seda, 2013, p. 2) Therefore, when working with groups of students, in situations of conflict, we must face it (in a non-violent way, avoiding confrontation, struggle, tensions, impotence) in a constructive and provocative way of development processes, favoring being receptive, flexible and respectful. (Granados, 2001, p. 22) Education for conflict is to teach to understand, analyze and solve it properly. (Cascón, 2001, p. 2) Therefore, it is necessary to create and implement different protocols and procedures for: a) cases of conflict; and, b) for cases of violence.

It is possible to resort to negotiation and mediation as ways of solving the conflict in the classroom. For the negotiation, the teacher must promote skills such as: dialogue, listening without attacking the other's proposals, see alternative solutions, yield to win (both parties give in part, but must appreciate that they won something), get a clear agreement with well-defined commitments, "in this case the conflict is faced and worked through dialogue and cooperation to reach a satisfactory agreement for both parties." (UNICEF, 2003, 7) It has positive effects, it fosters respect, tolerance, cooperation and reciprocal satisfaction of needs, as both parties win. (Seda, 2013) The teacher as a mediator in the classroom, should enable dialogue and promote the conditions so that those affected can develop their own solutions. It should also promote learning spaces that allow the development of competencies to identify, solve and prevent conflicts. (Seda, 2013, p. 2)

5. Conclusions

To face appropriately the problems of school violence; The Lasallian school, according to its principles and values of faith, fraternity and service, must foster the capacity to understand and value human dignity, since any act contrary to human dignity is violence, and with-it human rights are violated. It must continue promoting the integral human development and the common good; education for peace; the protection of human rights, the best interests of the minor, non-discrimination, the prevention of violence, the peaceful solution of conflicts, gender equality, due diligence, the recognition of the multiculturalism of all its participants.

It is urgent to create new work plans that foster creativity and innovation to achieve the common good. The promotion and protection of the Rights of children and adolescents is a call for all Lasallians, and not for a specific department; therefore, we must train in them, to then be able to create suitable programs for their proper promotion, detection and protection.

Likewise, education in human rights with respect to children also implies that it encourages and encourages their "integral protection", according to their physical and mental maturity, looking above all at their superior interest; since every child has the right to receive protection measures according to their age, not only by the family, but also by the school, society and the State.

The Lasallian university should prefer scientific research that generates better conditions of human life, especially of vulnerable groups, of the poor. For this, according to its guidelines, it is necessary through a holistic and multidisciplinary action to create and implement a multifactorial and solid program of the vulnerability of children and young people, involving them, with measurable objectives; this program must be flexible at the same time in the sense that it can be adapted to the different regions, districts and sectors. Then, in each sector or educational center, special socio-educational programs must be implemented (effective, measurable and evaluable), according to the specific situations and needs of each of them, including measures to promote and protect human rights and effectively address their violations.

There is an indissoluble relationship between human rights and peace, since precisely the rights that must be guaranteed are those whose defense is necessary for peace, such as equality, freedom, minorities, multiculturalism, rights to protect the weak in front of the strongest. When education is based on the value of peace, respect is strengthened and you learn to live together, resulting in having strengthened societies.

Education for peace, rather than knowledge, must be seen as a macro value, as a pedagogy, and as a transversal axis so that it becomes an experience that allows other values to be developed, it must be encouraged in the family and in the School as a social and civic competence. As a *pedagogy of the culture of peace*, receptiveness, respect, tolerance, valuing difference, awareness of interdependence, teamwork and flexibility must be encouraged; Competencies such as: the dialogue should be promoted .. dialogue, active listening, openness to alternative solutions, the concession to win, favoring the conditions so that those affected can develop their own solutions and agreements. And as a transversal axis, not only reduce to subjects or class topics for children and young people, but to be developed in every educational act. Therefore, it is essential to develop and carry out, together with the students, interpersonal conflict resolution strategies.

In Lasallian institutions it is necessary to integrate networks and implement protocols and procedures for cases of conflict and for cases of violence in the school; The creation of *School Mediation and Conciliation Centers* should be encouraged to adequately resolve conflicts arising in educational institutions.

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TEACHING THE RIGHTS AND DUTIES OF CHILDREN IN SCHOOL NEW CHALLENGES FOR SCHOOLS

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The Convention on the Rights of the Child, approved by the General Assembly of the United Nations on the 20th of November 1989, was an important step forward in the lives of children. Without doubt, it has been one of the actions with the most far-reaching consequences in human history, because it forced a change in thinking about the ways in which adults relate to children to educate and protect them.

Nowadays, it is impossible to talk about childhood without taking child rights into account. One of the principal results of the Convention on the Rights of the Child was to abolish the idea of “an irregular situation” based on the concept of “minority”, and to recognise that all children have a body of rights that are universal, indivisible, unrestricted, inalienable and interdependent. These rights are exercised personally and directly in a progressive manner according to the stage of development, and this is the essence of the focus on the rights of the child.

Various authors have written about the negative consequences produced by applying a doctrine of an Irregular Situation. Buaiz, (2000) points out that this model of tutelage is based on an idea of pity, compassion, charity and repression which divides childhood between those who have and those who have not, those who can and those who cannot, giving them different treatment as subjects of protective “beneficence”, excluded from social opportunities and with a progressive imposition of regulations which criminalise their situation of poverty.

By contrast, the Convention on the Rights of the Child develops a new model of integrated protection for childhood and adolescence. In the framework of this new doctrine, all children and adolescents hold a set of rights on the basis of which governments, with the active participation of families and society, must take all actions and measures necessary to guarantee their full and effective implementation without any kind of discrimination.

The Convention on the Rights of the Child groups rights into four categories, without any hierarchy of importance.

1. **SURVIVAL** This includes all the rights and guarantees that are necessary for the development of a life with dignity. Included in this category are the right to life, to

health, to social security, to enough food, drinking water, a place to live and protection from armed conflict.

2. **DEVELOPMENT** This includes all the rights and guarantees necessary for the full and holistic development of children and adolescents, including the right to education, culture, recreation, a name and a nationality, freedom of thought, conscience and religion.
3. **PARTICIPATION** This includes all the rights and guarantees which permit and promote the exercise of citizenship by children and adolescents, including the right to freedom of expression, information, opinion and association.
4. **PROTECTION:** This includes all the rights and guarantees which protect children and adolescents in situations of violence, including protection from every kind of exploitation, prejudice, physical or mental abuse, ill-treatment or neglect, and for refugees the right to protection, humanitarian aid, just process, protection against sale, kidnapping or trafficking and illicit use of drugs.

The plan for protection foreseen in the Convention on the Rights of the Child served to overcome the juridical criterion based on “minority” by which “minors” were seen as incapable of full and absolute participation in all the areas of life, replacing this with the view that all children and adolescents are “subjects with full rights”.

In the view of the organisation for human rights in Venezuela (CECODAP 2006), the rights of children and adolescents imply more than just providing care and protection. They also include recognising, respecting and guaranteeing that the personal, individual child and adolescent is the legal holder of rights and obligations. Consequently, the Rights of the Child are more than just a strictly juridical, normative matter. They also seek to promote the holistic development of the individual and to create the necessary conditions for the exercise of active citizenship.

In addition, the Convention on the Rights of the Child sets out four fundamental principles.

1. **Equality with no discrimination.** This is a principle which guarantees universality in the exercise of their rights by all children and adolescents. They must all receive equal protection and not be subject to any kind of discrimination because of their age, sex, language or any other condition in themselves or their parents or legal representatives.
2. **Higher interest.** This is a principle which aims to guarantee the full and effective enforcement of the rights and the holistic development children and adolescents. The principle of higher interest has a double nature. On the one hand, it is a guiding principle which directs decisions taken in relation to children and adolescents. On the other hand, it places limits on the exercise of authority by the state, parents or society, so that any decisions taken cannot violate this principle or constitute a threat of violation of rights, and it guarantees their recognition as a social group.

3. Effectiveness and Absolute Priority. Together these form an imperative principle which aims at guaranteeing the rights of children and adolescents. They are operational tools which ensure the fulfillment by governments of an array of obligations which give priority to children and adolescents in the exercise of their rights through administrative, legislative, judicial or any other measures. Similarly, absolute priority implies the preferential development of public policies which foster the integral development of children and adolescents. The Buaiz (2000, p. 18) states that absolute priority involves more than just the formulation of public policies. It also requires that there be provision of all the public resources necessary to guarantee the exercise of rights.

4. Solidarity in participation or the principle of solidarity. This includes a number of coordinated actions by governments, families and society to guarantee children and adolescents their rights. Buaiz (2000) shows that, in order to respect and fulfill rights in a universal, collective and integral sense, it is not enough that the state hold immediate responsibility for them. By the intrinsic nature of these human rights, society and the family are also obliged to implement processes needed to guarantee and protect them, so that the state's obligation corresponds to a social obligation of solidarity.

These principles form the fundamental pillars of the Doctrine of Integral Protection, and they must be taken together, since each one of them is complementary to the others and facilitates the creation of conditions and processes needed to guarantee the effective fulfillment and exercise of their rights by children and adolescents. Consequently, the principles developed in the Convention on the Rights of the Child must be seen as a central axis in every action taken by governments, families or society.

The Convention on the Rights of the Child involves profound social, political, institutional and juridical changes which will enable all children and adolescents to fulfil their potential and exercise an active citizenship and so make a direct contribution to the strengthening of democracy.

Schools can no longer remain indifferent to the requirements imposed by new models of the rights of the child, by which children have stopped being passive receivers of information imparted by a teacher and have become protagonists in their own learning in a climate of respect, motivation and protection.

To view a child as a human being, who has the right to be respected, listened to and understood just like any other person, leads one to question the adult-centred attitudes, behaviours and practices which hold sway in schools and families, and even to question how authority is to be understood and exercised.

In education, it is necessary to analyse the implications of the focus on the Rights of the Child in the running of a school. Teachers no longer have the task of just educating the children; they also have the obligation to guarantee and promote the rights of their pupils, with responsibility for conduct which violates the rights of the children by deed or omission. Consequently, it is necessary to rethink our strategies and promote those which allow for the school's system to be based on the Rights of the Child. More than just a legal requirement, this is a moral and ethical commitment to be made to children.

It is especially in schools that fears and strong resistance to the Rights of the Child have been manifested. It has wrongly been believed that promoting the Rights of the Child implies a loss of control or authority on the part of the adults. The challenge for the teachers is to understand that a focus based on the Rights of the Child involves moving beyond the old pedagogy based on the idea of the children as the recipients of teaching, and replacing it with a process of teaching-learning which emphasises their role as subjects in learning. Mantovani (Pietro. 1984) affirms that the educational process cannot be viewed from just one angle, because it is a process of creation and reception, which combines and harmonises both the potential of the one being educated and those of the historical and cultural environment in which the process is taking place.

If teachers persist in the traditional focus of education characterised by a culture of memorising unrelated to feelings and in which children are not taught to think for themselves, the school will be closed to the new possibilities and strategies which allow every child to play an active role in his or her own learning and in which their personal experiences are valued as a stimulus for formation and growth.

It is very difficult to organise the kind of school that children need, unless it's whole process of education is centred around the axis of a focus on the rights of the child. In its General Observation No. 1 on Proposals for Education, the United Nations Committee on the Rights of the Child recognised that education based on rights involves integrated planning, which will ensure that educational opportunities show a proper balance in the promotion of the physical, mental, spiritual and emotional aspects of education and of its intellectual, social and practical dimensions, distinguishing the aspects that go with childhood from those that concern the rest of life.

It follows that the general goal of education is the maximum development of a child's capacity to participate fully and responsibly in a free society and to increase their chances of doing so. When the emphasis is placed on the kind of teaching which concentrates on the accumulation of knowledge, stimulates competition and imposes on children an excessive workload, this can be a serious impediment to the harmonious development of the full potential of their capacities and aptitudes. Education should be favourable to children and it should inspire and motivate each one of them. Schools should foster a human climate and enable the children to develop according to their capacities.

However, to achieve these goals the school and the teachers in it need to adapt without fear or prejudice to the educational, social and juridical currents of today. It is a mistake to keep on using the same methods of teaching as those that were in use when today's teachers themselves were pupils in class.

Schools should promote the new teaching methods which make it possible to overcome polarisation and the imagined tension between the rights and the duties of children. The children should learn that their rights also include the exercise of responsibility, but that it is only through working in collaboration with adults that they will be able to learn how to exercise their responsibilities. (Toffe, s/f).

The new method of teaching the rights and duties of children in school involves the following.

1. Greater attention to sensitising and training the teachers, school leaders, families and the students themselves.
2. Creating possibilities for a significant participation by all the children. This implies facilitating and promoting occasions when all the children can express their ideas, feelings and opinions.
3. Facilitating processes of learning in which value is given to children's experiences, to their desire and motives for learning.
4. Strengthening the school atmosphere so that it makes for the establishing of relationships based on understanding, on cooperation and on a respect for and an acceptance of differences.
5. The exercise of authority within the school in a democratic climate in which it is possible to govern without oppressing, to guide without manipulating, to regulate without repressing (Conde, 1998).
6. Viewing disagreement in a school as an opportunity for learning.
7. Promoting rapprochement, agreement and the exercise of responsibility when dealing with conflicts in a school.

Finally, a school will grow in strength in the measure in which it is able to accept and adapt to the Rights of the Child. It is not just a matter of applying recipes or precise formulas. On the contrary, it means setting out on a path that requires commitment, awareness and clarity. To the extent that schools are places for affection and protection, education will be able to influence them by bringing transformation and transcendence into the lives of all the children and their teachers.

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THE SOCIETY OF KNOWLEDGE VS TRAINING FOR RESPONSIBLE CITIZENSHIP: IS IT POSSIBLE TO CONTINUE THINKING ABOUT SCHOOL EVALUATION FROM THE COMPETITION?

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If we want a transformative citizenship, critical in its vision, capable of responding to the needs of the 21st century, we have to educate through an innovative pedagogy that is constantly improving. Incorporating new conceptions of the educational experience will help us to respond to current demands.

In the socio-educational field of the Third Sector we come from a time in which we understood this task in a vertical and unidirectional way, according to a model in which educators "helped" people in situations of "need". Our aim was to work for them in view of integrating them into the society from which they had been excluded. Today, however, we talk about the participation of all the people that are part of the citizenship; we bet for the social incidence as motor of dynamics that, instead of exclusion, generate coexistence in the diversity; we understand the people with whom we work as agents for the construction of a more just society, and we conceive the socio-educational accompaniment as a process in which learning is bidirectional. We speak of an educational experience that adapts to our option of inclusive, non-exclusive and people-centered society.

It can be assumed that this paradigm shift responds to the constant evaluation of educational models and to the evidence provided by academic research in close relation with professional practice.

Grow together

The educational experience of La Salle has been growing and innovating with the observation of classrooms and pedagogical research. The palpable reality, the postulates of multiple theories and the need to reinterpret the character and identity, gave as fruit a new way of living the learning. On the one hand, we had to nurture what characterized us, that is, growth in community, strengthening bonds, working together and fostering fraternity,

and on the other hand, it was necessary to find new answers to develop superior capacities¹. We wanted to promote an educational community that questioned the success of traditional practices and favoured an open look at the detection of bolder practices. To clear this path led us to a style of educational center that focuses on the formation of people who are supportive and critical, capable of responding to real-life problems. And the first slogan was to break with the old curriculum divided into isolated subjects to design complex contexts where, through a cooperative style², worked on contents of different matters and topics to face the same problem.

Learning by projects

Project-based learning and teaching becomes, as opposed to direct teaching, the result of a collaborative process in which the students, always accompanied, through questions and research, prepare the conclusions³. It is a model that facilitates the performance of different roles in each phase of the project, with the consequent training of individual and group capacities. Through group consensus and from a topic that arouses the interest of all, the pieces of a work system that combines the effort of each one in order to generate a final product (a good material result) are put into work and it gives a good result.

It should be noted that this methodology does not address as much content as with the model based in the master class, but just remember, that is far from being essential. On the contrary, what we seek is to learn to be and learn to do in any context, regardless of its complexity. Develop the skills to respond to real-life problems. It may seem obvious, but we must not forget that in the first place, we are people and, in the participation, and construction of daily life, what is our human condition, and from there the articulation of horizontal relationships.

¹ Bloom's Taxonomy revised: "When the educator raises his or her schedule, he or she must be very aware of the levels of Bloom's taxonomy and facilitate and enable a progressive advance of the student body to achieve higher levels. LOTS (Lower order skills: remember, understand, apply, analyze) HOTS (Higher order skills: evaluate and create.)" <http://formacion.educalab.es/>

² This way of organizing the classroom is based on the postulates of, at least, the following theories: The Sociocultural Theory of Vygotsky, the Genetic Theory and Piaget and its development through the School of Social Psychology of Geneva, the Theory of Interdependence Positive from the Johnson brothers, Significant Learning from Ausubel, Rogers Humanistic Psychology and Gardner's Theory of Multiple Intelligences. (Laboratory of educational innovation, 2009, p. 3).

³ Promotes active participation in cognitive processes of higher rank: recognition of problems, prioritization, information gathering, understanding and interpretation of data, establishment of logical relations, statement of conclusions or critical review of preconceptions and beliefs.

From where and for what to evaluate this learning process?

When we accompany processes, it is important that both the accompanying person and the accompanied person are aware of the progresses and of the learning. It is a way to understand strengths and recognize weaknesses, which will allow people to continue learning, make decisions without fear and be protagonists of their own processes.

"Going through the evaluation in an intelligent and responsible way helps us to understand what is happening and why, and to check whether we are favouring or harming people and the values. Precisely for all this, the evaluation must be given its ethical, political and social dimensions "(Santos Guerra, 2002, p. 3).

We need to know what we are evaluating, since depending on it we will value some aspects or others. We have to define if what we want is to hierarchize, judge, frighten, demand and accredit or if, on the contrary, we seek to dialogue, understand, motivate, explain, rectify, contrast and reflect. If the competition prevails, we will be in a race where some people win and others lose. In real life these values will be reflected in the construction of a society that continues to generate difficult gaps between people and/or collectives' winners and losers. Or what is even more serious, we will live in a society where people and groups will see their rights systematically violated, but the belief that the gap between the poor and the rich will be normal and natural will persist.

As educators, we must decide whether in the evaluation of the learning process we want to promote victory at any price of a single individual⁴, or the collective and equitable victory resulting from dialogue, negotiation, respect for other people's opinions and responsibility.

A different evaluation for a different teaching

A good evaluation technique will allow us to know the progress of the project and the learning. It is evident that this approach supposes a change of paradigm for the teaching staff, who in the future, will have to be the facilitator of the active learning and the critical thought, and to show themselves as collaborator and creative. And for this it is essential to observe and know, or at least intuit, the interests of the students, as well as the competences that they must acquire in each stage.

This methodology involves changing old patterns and habits and, at the beginning, we may feel lost facing the magnitude of the task. The evaluation criteria must be clear, understandable and manageable, and the teacher may feel overwhelmed by considering

⁴ In Think Big, it is one of the textbooks of the current president of United States, Donald Trump. To manage how to be as him, he describes his philosophy of negotiation as following one: "Many people will tell you that a good agreement it is when all win. Boats. In a good agreement, you win and the other one not. You crush your opponent and you leave having obtaining something best" (Klein, 2017, p. 167).

that the evaluation is too abstract or contains an excessive number of tools and variables to be taken into account. In fact, many people recognize intuiting the benefits of this model but feel that they have been defeated due to its complexity. Now let us say: in complex situations, complex challenges. Being convinced of our commitment, putting into practice all the values we want to promote and knowing and practicing different assessment tools can help us.

And it is that reality prevails: we live in an increasingly globalized world and in interdependence, full of inconsistencies, in which, unfortunately, there are multiple factors that generate contexts of exclusion and poverty. And before this, our responsibility is to prevent and reduce the barriers that obstruct the way to a more equitable world, and above all, to enable educational success and the inclusion of all people.

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DESIGNING AN APPROPRIATE CURRICULUM FOR DEVELOPING RESPONSIBLE CITIZENSHIP

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Introduction

The 2030 Calendar for Sustainable Development, approved in September 2015 by the General Assembly of the United Nations, establishes a goal of transformation towards economic, social and environmental sustainability for the 193 Member States who signed it. Goal 4.7 refers to education, and it says the following. “Between now and 2030, ensure that all pupils will acquire the theoretical and practical knowledge needed to promote sustainable development through, among other things, education for sustainable development and sustainable lifestyles, human rights, gender equality, the promotion of a culture of peace and non-violence, global citizenship and the appreciation of the value of cultural diversity and sustainable, cultural development.”

These goals set out the important themes by which our Lasallians educational establishments can bolster their provision of education for citizenship. In what follows, we present the pedagogical perspective of the De La Salle network in Guatemala, which works on education for citizenship through a focus on the problems concerning the ‘excluded’ for whom it caters.

For what kind of citizenship do we want to educate?

We need to start by asking ourselves what kind of citizenship we propose to develop in the children and young people with whom we are working. The prevailing education aims to develop “love of the fatherland” expressed in devotion to national symbols such as the national anthem of Guatemala, the flag and the special bird. It aims at the formation of “good citizens”, who respect and obediently defend the established order. But where does this view of citizenship come from? In Latin America, and particularly in Guatemala, promoting education for citizenship involves starting by trying to understand the history of the established models of citizenship.

Before the arrival of the Spaniards, the territory which is now Guatemala was made up of a group of city states in which prominence was held by the kingdom of Maya K’iche’ and the states of Maya Kaqchikel, Maya Tz’utujil, Xinca and Pocomam, among others. Their system of organisation was one of social stratification, possibly based on the different kinds of citizenship. However, the process of conquest and colonisation modified these structures profoundly and imposed a new one that was completely different and traces of which can still be seen today.

The ethnic and social structure of the colony was based on a complex system that was essentially racist, determined by people's origin and colour. It insisted on maintaining distinctions based on pureness of blood, which determined social status in a hierarchy in which 'peninsular Spaniards' were at the top, followed by Spanish 'creoles' who were born in America, while the lower orders were occupied by the poor '*mestizos*' and the native population in general.

The form of national ideology that developed in Guatemala came from the elite of the colonial creoles who were in fact the dominant group. The political change which took place with independence did not curtail their power, and they continued to define the rules of the new republic in terms of the ideology and practices of the oligarchy. Whether they were liberals or conservatives, the fact was they stood on one side, although now identified as white rather than Spanish, while the rest of the population was on the other side.

In this historical process, the '*mestizos*', who were called '*ladinos*', were seen by the dominant groups as the perfect representatives of Guatemalan nationality, while the native people were seen as an inconvenient element, to the extent that they continued to be rated as socially inferior, a view sustained by the racist idea of a supposed cultural and historical degeneration, which presented them as a backward element in relation to modernity.

“The Indians, victims of the greatest dispossession of all history,
continue to endure the usurpation of the last remains of their lands,
and they are still condemned to come to terms with a new identity.
They are still forbidden to live according to their own ways and customs,
They are still denied the right to be.

In the beginning, the pillaging and genocide were carried out in the name of the God of heaven.
Today they are carried out in the name of the god of progress.”

Eduardo Galeano

The endurance of this racist model of citizenship had a big influence on the way the government forces acted in the armed conflict we experienced in this country for 36 years, from 1961 to 1996. The “scorched earth” strategy employed against the indigenous communities was of such a magnitude (around 200,000 dead and more than 600 villages obliterated) that the Commission for Historical Investigation considered it to be an act of genocide, because it identified a strongly racist element in the way the State operated.

Today, 21 years after the signing of the Peace Agreement and promises of international aid for human development, we still see major social problems and evidence of racism in the distribution of wealth, in the actions of the government (investment and public services) and in education itself.

Towards educating for intercultural citizenship

The idea of Intercultural Citizen Education has its source in the coming together of various experiments developed by PRODESSA in Guatemala, especially through its work with groups of excluded people

such as rural women, indigenous villagers, young people in poverty, country communities, social organisations, and also through its support for teachers in the state schools.

From this perspective, Intercultural Citizen Education can be defined as the educational process that starts with the ethnic, cultural and linguistic diversity that exists in society and seeks to develop cognitive, emotional and evaluating skills in children and young people to enable them to exercise their rights and fulfill their civic obligations in a framework of respect, evaluation and cooperation between people which will facilitate the development of a more democratic and intercultural society.

Around this unifying concept, the following lines of thought emerge to form the full proposal, each of them having its particular area of skills for the construction of intercultural citizenship. It should be noted that, although there are differences between these lines of thought, they remain closely related to one another.

The experience of democratic participation

This line of action seeks to overcome the problems related to exclusion from the process of taking decisions and the persistence of purely formal mechanisms of social participation. Consequently, it makes a substantial contribution to the development of organisational skills and the ability to participate in the processes of reflection that take place in the educational community.

There are two fundamental aspects to the development of experience. On the one hand, there is the fomenting of and qualitative improvement in the participation by the actors in the educational community, namely children, young people, teachers, parents and directors. On the other hand, there is the exercise of democratic responsibility, which means accepting participation as a commitment at different levels, and showing social and individual responsibility in the fulfillment of rights and duties as citizens.

Within educational communities in particular, experience provides an incentive for learning and discussion about human rights, especially those of the indigenous populations, when these rights are embodied in various teaching aids based on the recognition of the dignity of all human beings.

A qualitative development in participation has a special influence on the opportunities for interaction communication between the actors involved. For example, it is crucial to prioritise incentives for the participation of women in the different occasions and processes created by the educational community.

At the same time, the methods of learning employed in the classroom need to develop, moving from the classical model of the transmission of information towards pedagogical practices centred on individual and collective activity, which fosters the development of life skills. Through such practices, teachers give maximum stimulation to the expressed participation of the students, and they promote the kind of pedagogical dialogue proposed by Paulo Freire as a basic principle of citizenship education by meaningful learning.

To facilitate participation and dialogue, it is necessary, for one thing, to transform the physical arrangement of the classroom, because the traditional model is indicative of passivity and highlights the role of the teacher as the “giver of information” and generates a classroom atmosphere that is hardly favourable to communication and participation.

Connected to all the above, it is necessary that, in the classroom and in the whole school educational community, student assemblies be taken into account and that student organisations be respected, especially those involving participation by the indigenous community. Consequently, we should promote systems of school government that are based on indigenous systems for organising the resolution of conflicts.

Respect for and positive assessment of different populations: Bilingual and Intercultural Education

The development of Guatemala as a multi-ethnic, multi-cultural and multi-lingual country requires all the Guatemalan people to know, respect and value not only their own culture but also those of other parts of the population. Bilingual Intercultural Education (EBI) is fundamental for changing ideas, attitudes and practices of the population, which is accustomed to living in a society with one official language and one dominant culture. Consequently, one of the objectives of the EBI is that all citizens, not just the indigenous populations, should learn to know, respect and value the cultural and linguistic diversity of the country.

To achieve this, it will be necessary for education to favour a strengthening of the cultural and linguistic identity of the members of each of the different populations as indispensable parts of the national identity. It must do this by including teaching of the nature and practices of each culture (its history, art, literature, science, traditions, norms, values, etc.) and especially each language as a vehicle of communication and study.

Concerning the importance of the development of identity as a component in citizenship education, Lopez (2008) writes as follows. “I ask myself if this is possible for an individual who has no specific point of reference, no knowledge or awareness of their history or no concrete place to which they belong. I am not suggesting we become imprisoned in a local mentality and avoid the need for a universal outlook. Rather I am suggesting we change our outlook and fix our reference point at the local level so that from there we can look outwards to the region, the country and the world. In that way, we can become citizens of the world, but with strong local roots. Thus, we will be rooted in a cultural and social tradition which will give us security with respect to who we are and where we are going and above all with regard to the dreams, we share collectively in the search for a world that will be more just and show greater solidarity.”

At the school level, therefore, it is necessary that those being educated should have the opportunity to study their own culture and language, and that the other cultures of the country should study a second language which is also a national language. After that, they may study a third and foreign language, according to the kind of establishment.

Organising a bilingual intercultural school requires a combination of forces and efforts, including the availability of capable bilingual teachers, investment in appropriate teaching materials, the organisation of the timetable to cater for the study and practice of different languages, the active participation of the educational community in the educational process and an ‘un-learning’ of stereotypes, habits and behaviour that perpetuate racism.

Relating to others in solidarity and a culture of peace

Our country, and indeed almost the whole of Latin America, is characterised by high rates of extreme poverty. At the same time, this problem can be analysed from different points of view. There are those who think that poverty exists because the poor are just idlers who have “no culture” etc. Others explain poverty away and justify it by saying that the country lacks resources or that production is very low.

It is important to take a critical stance in response to these explanations of poverty, since we believe that its causes, although diverse, lie in the prevailing social injustice.

“The marginalised population is not living in a world apart and alien, as something operating outside the global, socio-economic system. The marginalised are part of the system of exploitation and of the various processes of capital transfer. In short, we can say that the so-called ‘marginalised’ are not marginalised from the production of wealth and development, but they are certainly marginalised from the benefits of that same wealth and development.”¹

The economic situation in our country presents huge inequalities which are the consequence of historic disposessions, with the result that the wealth of the country is in the hands of a dominant minority which ensures the continuance of extreme poverty, discrimination and neglect of the great majority.

As a result, we believe that for a society to exhibit social justice, the following elements need to be present.

- Equitable distribution of the resources for production, access to the ownership and use of land, to capital, technical assistance, marketing opportunities, information and research.
- Equitable distribution of the wealth produced, in order to cover the basic needs of all members of society. The radical transformation of the tax system has been put off for many years, because Guatemala is classed as a tax haven, but it is a paradise that is not equal.
- The elimination of all forms of discrimination against women. This will be seen in the implementation of equal rights for women, in the home, in work, in the community, in production and in social and political life. Guaranteeing equality between men and women in access to the resources for production and the distribution of income. That also implies changes in daily living, such as sharing the housework and the care of the children, whereas in fact the participation of women in the different aspects of local and national life is clearly limited.

To ensure respect for the rights of women and to tackle the problems related to discrimination against them, it is necessary to initiate a process of awareness-raising in society directed at both men and women. In fact, the practice of discrimination against women is found in the lives of the different populations in Guatemala, although it takes on different forms and exists in different degrees.

A society cannot be said to be democratic and just, if there is a relationship of domination between men and women. The principle of complementarity is proper to the Mayan culture, and although it has fallen into disuse in some communities, it can still provide an alternative way to guide the work of analysis, reflection and transformation in gender relations.

It is here that the idea arises of “learning to live together” as a fundamental component of education for intercultural citizenship. The concept leads us to take steps towards overcoming the problems arising

¹ Nezhualpilli, México, 1991.

from lack of mutual understanding, from indifference and the prejudices related to access to economic resources. These are factors which limit our response to the challenges of the human development of all citizens of the country, but they also limit the development of a respectful approach to the environment.

Against this background, this line of thinking should operate at the level of the Educational Community and the classroom to generate a knowledge of the duties and rights of citizens, individuals and population groups. This includes a respect for diversity, the study of national problems such as the unequal distribution of wealth, racism, gender inequality, the peaceful resolution of conflicts and the capacity for dialogue among people at different levels.

This implies, therefore, that the construction of citizenship must be underpinned by a recognition of and respect for diversity, and also by consensus in the defining of common goals which call for “unity in diversity”. From a systemic point of view, the diverse components of diversity gain strength and cohesion through the effort to reach shared aspirations.

A special place must be given to a critical approach to historical conflicts and inequalities which have marked relations and interactions between the various groups that make up our country, ethnic, cultural, linguistic, social, economic etc. (Lopez, 2008).

We need to ensure that the goals behind this line of thought are clearly reflected in classroom teaching, in activities and participation which demonstrate mutual respect among children themselves and between them and the teacher.

The transformation of habitual ways of dealing with conflicts, in the classroom, the school or the educational community, should be an occasion for learning by the people involved by generating a process of reflection and healthy self-criticism in pupils, teachers and parents. The aim is to bring about a change from the practice of using violence to resolve arguments, because this can restrict the development of an atmosphere of peaceful interaction in the school and its community.

Special attention needs to be paid to the various kinds of aggression and punishment that may have become customary in the school context. In the majority of cases, these have negative consequences that continue into adult life. Any form of aggression and punishment, particularly physical punishment, should be eradicated from the school, because it works against peaceful relations between cultures.

Components of the educational curriculum for intercultural citizenship

We suggest the following components, organised in three areas of learning.

Attitudes and values	Skills	Knowledge
• Value one's own identity and culture • Respect for and positive evaluation of diversity • Positive evaluation of justice • Commitment to gender equality • Empathy • Solidarity	• Effective communication • Dialogue and discussion • Critical approach to self and the other • Capacity to learn by experience and from other cultures • Managing conflict	• Rights, obligations, exclusion, solidarity, ethnocentrism etc. • The principal social problems: poverty, exclusion, racism, social indifference, corruption • Excluded groups • The historical development of the multi-cultural situation

At the pedagogical level, the PRODESSA proposal is that our work on citizenship education should be based on the critical pedagogy of Paulo Freire, and that it be done using various resources such as reflection on readings which deal with these ideas and are appropriate to levels of age and schooling. They may be fantasy stories and legends, or they may be narratives which study real cases of experience.

Reading followed by discussion will encourage the students to express their points of view, call them into question, adopt attitudes in line with what they believe is right and proper for promoting a good, full life for everyone.

SCHOLAR PROJECT
Historical and political horizon

THE SCHOOL AND THE FOSTERING OF CITIZENSHIP: THE PROJECT OF THE SCHOOL IN SOCIETY

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Background & context

The United Nations Convention on the Rights of the Child, or UNCRC, is the basis of all of Miracle Foundation's work. The adoption of the Convention on the Rights of the Child by the General Assembly of the United Nations on November 20th, 1989, has given a new authority to UNESCO's work for human rights and universal education. Two major principles inform the various Articles of the Convention, namely, furtherance of the best interests of the child and non-discrimination. In the child's best interests, the Convention guarantees the right to participate and give opinions, to exercise freedom of conscience, and to actively participate in community life through freedom of expression and association. In practice, it is through education, within the family and at school, that an attitude of social participation among children can be fostered so as to prepare them to exercise these rights and become active and responsible citizens.¹ Policy makers and educators are coming together to reimagine the citizenship today and exploring definition of 21st century citizenship and achieving citizenship readiness with 21st century skills.

Citizenship Education

As stated by UNESCO, citizenship education can be defined as educating children, from early childhood, to become clear-thinking and enlightened citizens who participate in decisions concerning society. 'Society' is here understood in the special sense of a nation with a circumscribed territory which is recognized as a state.

Global Citizenship

Global Citizenship, that is a sense of solidarity between citizens across the world, is increasingly important in today's society. UNESCO organised the second forum on Global Citizenship Education to help ensure that Global Citizenship Education is integrated in education systems and featured in the future global agenda for education. Global Citizenship Education instils respect for human rights, social justice, diversity, gender equality and environmental sustainability. Working to attain these attributes helps to produce responsible global citizens.²

¹ The Convention on the Rights of the Child, UNESCO's contribution, Published in 1995
http://www.unesco.org/education/pdf/34_72.pdf

² UNESCO: Global Citizenship Education
<https://en.unesco.org/news/global-citizenship-education-all-one-advocate-s-story-0>

Goals & objectives

- CCI/School to enrich child's life by providing the opportunities/rights based on UNCRC to acquire knowledge and skills to become an active citizen.
- Understanding and making citizenship as a part of the education system
- Using standardized methodology (Thrive Scale) to incorporate and assess the development of the citizenship program but also to provide specific and practical steps to improve.

Literature review

For younger Americans (aged 18–35), real-world problem solving to develop solutions in their community and in the world is the significant driver of higher work quality—in terms of their perceived success, voice in decision making and value in their workplaces. But fewer than one-third of younger Americans (29%) reported that they often used their learning for real-world problem solving in their last year of school (Gallup, 2013).

Young adults (ages 18–24) overwhelmingly report an interest in, or professional need for global literacy in their lives today; 86% say they agree that a solid foundation in world history and events is crucial to coming up with solutions to the problems in the world today. Nearly six in 10 say they would be better employees if they had a better understanding of world cultures, and 80% believe that jobs are becoming increasingly international in nature. Yet few students say their middle and high school education helped them understand global issues that affect their lives today, and many say their instruction was very U.S.-centric and exposure to the rest of the world was limited (World Savvy, 2012).

The United Nation Convention on the Rights of the Child has created practical challenges for nation states and institutions particularly in relation to children's rights to participation. The limited research that is available has tended to use survey methodology; qualitative accounts of children's daily lives are rare. The present study investigated the nature of children's participation in their education in two primary and two secondary schools; in particular the right to express views freely in all matters affecting the child. The study found that children's opportunities to express their views were extremely limited even when school councils were in place. It is concluded that the goal of active citizenship espoused by recent national curriculum developments will remain elusive unless educational practice changes to a focus on school processes rather than products (D Wyse - Children & Society, 2001).

Children and young people's participation in public decision-making is now firmly on international and national agendas. This article concludes the special issue on such participation, by discussing three central issues for children and young people's participation: what is counted – or discounted – as legitimate forms of participation; the potential usefulness of theorisations of governance, citizenship and social capital; and how the roles of adults (participation workers) can be understood. The article celebrates the success of the rhetorical push for children and young people's participation, while suggesting that the tensions and dilemmas of current practice and policy need to be addressed by new and revitalised ideas and challenging theorisations (Kay E. M. Tisdall, 2008).

Overview of the Miracle Foundation

Fostering citizenship at Child Care Institutions Miracle Foundation has partnered with:

The Miracle Foundation measures and activates 12 basic rights for children, inspired by 1989 United Nations Convention on the Rights of the Child, Maslow's Hierarchy of Needs and the Juvenile Justice Act. Our work revolves around these rights and delves into the intricacies and requisites of each of these rights.

Miracle Foundation is a non-profit organization that brings life-changing care to orphaned and vulnerable children around the world.

Since our founding on Mother's Day in 2000, the Miracle Foundation has taken a stand for orphaned children. Today there are 8 million children living in institutions around the world. That is unacceptable. Ask any child and they will tell you that their biggest dream is to be part of a loving family — it's where they thrive.

Our "Child First" approach is multi-faceted, collaborative and community-based:

- 80% of children living in institutions have a living relative. We make every effort to reunite these children with their birth family, if possible.
- For abandoned children without family — our measurable, systematic method ensures that children are loved, educated, healthy and safe until they transition to a permanent family.
- We actively collaborate with governments, other non-profits and local family-strengthening organizations to transform systems and give children a voice.

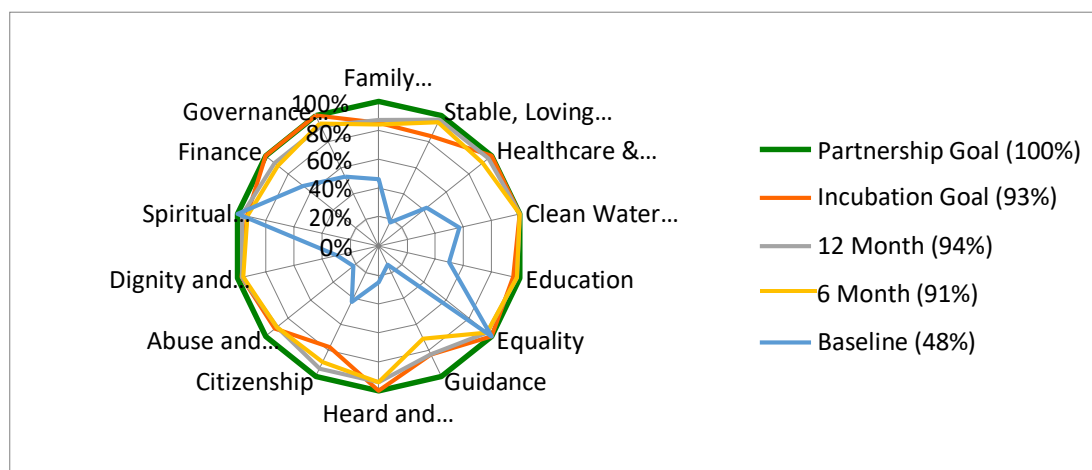
Even the greatest challenges can be solved when well-meaning people work together.

Significance of the assessment tool to measure the impact

Drawing on knowledge gained from over 17 years of empowering orphaned children, we have developed and honed the ability to measure and activate the United Nations Rights of the Child, which results in children reaching their full potential. We use the United Nations Rights of the Child as the foundation for all we do. We have codified the Rights of the Child with the help of subject matter experts and developed the Thrive Scale, which measures how well child care facilities are able to activate each one of these rights to the children in their care. This systematic approach using the Thrive Scale not only gives child care facility leaders a picture of how they're doing, but specific and practical steps to improve.

Rights of the Child Thrive Scale: Showcasing scores obtained on each of the Rights.

In the current article we will focus on three rights i.e. The Right to a Quality Education, The Right to be Heard and Participate in Decisions that Affect Them, and The Right to be Prepared for Active and Responsible Citizenship to understand initiatives and strategies developed by children and staff of CCIs to foster citizenship.



Fostering citizenship at Miracle Foundation supported Child Care Institutions

The Right to a Quality Education:

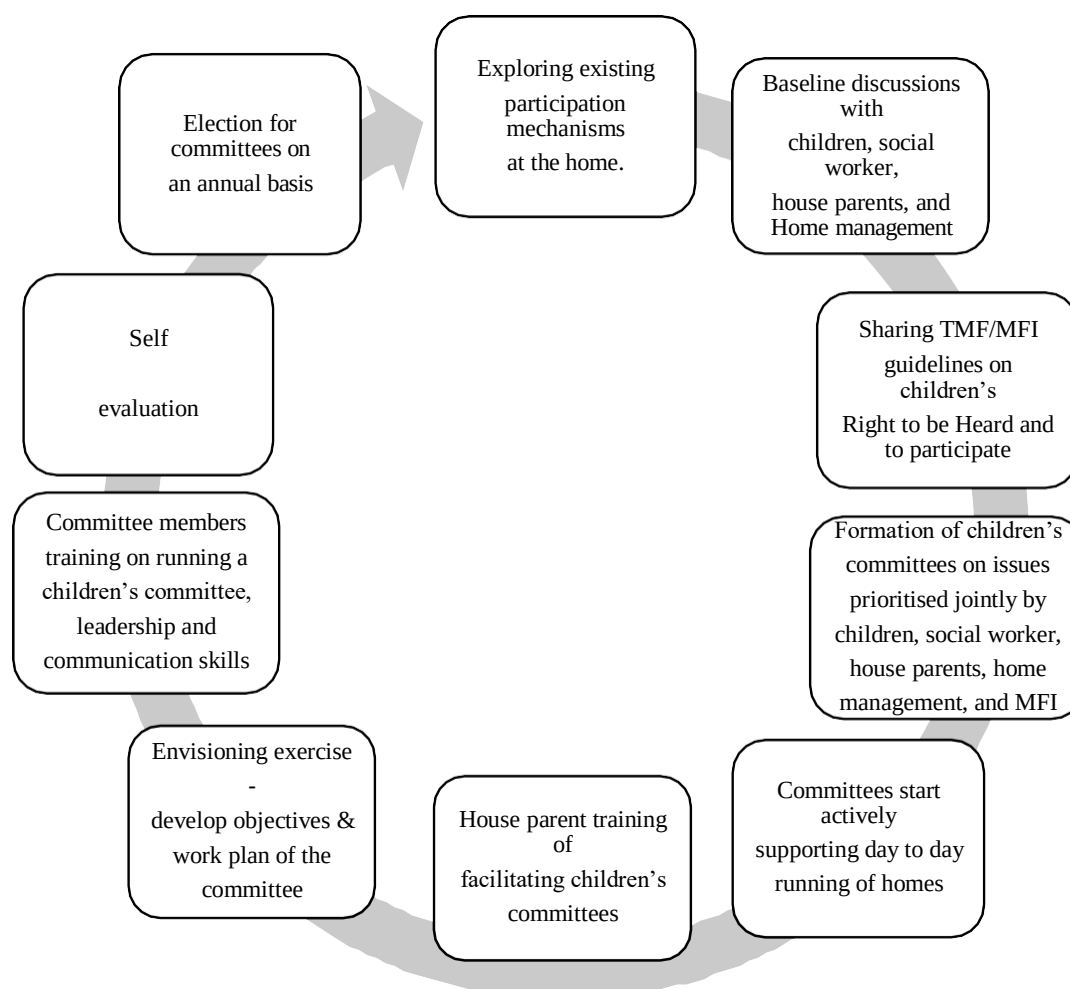
As similar to Right to Education (Article 28) given in UNCRC, Miracle Foundation supports and encourage CCIs to ensure every child receives quality educational opportunities based on their abilities and interests. Children are supported, encouraged, and given access to higher educational opportunities (university or vocational training), which leads to employment and helps them become self-sustaining adults. Progress made by the CCIs is measured against milestones such as: Each school-aged child attends school consistently throughout the academic year, Qualified resources are used to identify children with learning disabilities (e.g., certified special educators, psychologists, disability centers or schools to perform testing), Every school-age child receives tutoring or other after-school support to help improve content understanding, complete homework, etc. (e.g., house parents helping younger children, outside tutors when appropriate), Children ages 15 and up receive aptitude testing and career counseling in order to determine their academic abilities and long-term educational goals, The home helps children enroll in higher education programs (vocational training and university courses), which lead to employment upon completion. Education plays a vital role and definitely ensures that the student has every opportunity to become a productive citizen and to be gainfully employed and able to give back.

The Right to be Heard and Participate in Decisions that Affect Them:

This Right goes closely together with the Right to be Heard (Article 12) and Right to Freedom of Expression (Article 13) given in UNCRC. For the overall growth and development of children it is very important to provide them with an opportunity to express themselves and to take part in decisions that affect their lives. Participation is very rarely understood in the context of children, as social norms often do not let us see that children have the right to be heard and have the right to have a say in matters that concern them. It is important to allow children to participate in decisions that affect them as it prepares them to be active citizens later in their lives. Through different activities children in CCIs are given opportunities in daily decision making (e.g., choosing what to wear, what to play, etc.), Children's committees are established alignment with Government recommendations and also promote active participation all of the members of the committee.

Children's committees in Miracle Foundation supported homes will perform a key role in giving children a platform to voice their opinion and participate in decision making.

Steps of Formation and Functioning of Children's Committee provided by Miracle Foundation:



Success stories/Initiatives taken by Children's Committees:

- Children Committee members from Dreamland Children's Home located in Maharashtra inspired several NGOs to strengthen their children's committees and teams to prioritize child participation by speaking about the importance of having a children's committee and initiatives taken.
- In one of the CCIs from Indore, children taught the process of making paper bags to the women of nearby community as a way to help women earn money and eradicate usage of plastic bags as in their city using plastic bags is banned.
- In Samparc Balgram, Poynad, children were looking forward to having a separate library for boys as boys were taking books from library located in the girls' home. To make these books accessible to all boys, they initiated a mini library at Boys' home.

The Right to be Prepared for Active and Responsible Citizenship:

This right enhances active and responsible citizenship with the help of CCI team by making sure every child is supported to develop civic responsibilities and social awareness about their community, country and the world. CCI ensures all children have citizen cards, identity cards or birth certificates issued by the government, Children are provided regular opportunities to interact with the surrounding community (e.g., children get to shop in the local market, visit community parks, etc.), arrange an annual improvement or awareness campaign for the inside or outside community (e.g., building a new playground, plant a vegetable garden, clean up a nearby park, etc.) and many more. In order to give children a platform to prepare for active and responsible citizenship, a 3-day Children's Leadership Council was arranged.

Children's Leadership Council (CLC)

Miracle Foundation conducted its first Children's leadership Council for children at this transition point from six of its supported Child Care Institutions in the southern part of the country. Participants included 56 children who have completed 12th standard and are pursuing a degree or a vocational course as well as children who have completed a degree course and pursuing post-graduation or are currently working. The children were accompanied by home social worker.

Objectives of the CLC was to create an alumni network for children where they can provide each other with lifelong support by sharing their similar experiences and advice with peers, Strengthen connection between children and home staff to remain strong after child leaves, Prepare children aging-out of institutionalized care to face outside world by providing training in advanced life skills and leadership development, Emotionally prepare children for new chapters in their lives through individual counseling, group discussion and sharing opportunities, Ensure children's voices are heard throughout the decision-making process and implementation in order to address their needs and expectations for the visit, Empower children to become spokespeople for other children and encourage organizations to provide high-quality care to children living in institutions through the Miracle Foundation, press, social media, etc.

To conduct the training, Miracle Foundation partnered with Emerging Leaders, organisation which is based in UK. In this 3-day program, Emerging leaders conducted the Leadership for Life Program which consists of 4 modules:

- 1) Lead Yourself
- 2) Lead a Team (family, coworkers, community, etc.)
- 3) Lead Your Finances
- 4) Lead Your Project

With the help of these four modules children were encouraged to see the potential they have to enhance leadership qualities they possess, get rid of helpless and poverty thinking and be more positive where they could lead their lives at full potential, work efficiently with the outside world especially family, co-workers and community they eventually be part of, as they began their life outside children's home they will require to make better decisions about their dreams, career and finances which would lead them to a quality life and being an active citizen to would give back to the society and take charge whenever change is essential.

To foster active citizenship, children were asked to think about a project of their community which they would like work on. Children chose a topic and in progress of working on it individually as well as in a group.

Examples of Projects taken up by children:

Akhila (Telangana):

Project topic: Renovating washrooms at my college with the support of college management and student federation by providing good facilities for all the students and also by providing sanitary napkin vending machine for women's safety.

Sajitha G.S (Trivandrum)

Project topic: Awareness in the school about substance abuse and social responsibility.

Chaitra C.R (Trivandrum)

Project topic: Providing emotional support by visiting homes and providing services to senior citizens who are staying in an old age home.

Conclusion

- The present paper provides an awareness that gives an opportunity to child care institutions such as schools to empower children to voice their opinions and make essential changes in their daily lives as well as at a greater level with active participation.
- The present paper gives an overview of systematic programs which are a necessity for the world to foster citizenship among children.
- A systematic assessment tool is essential to measure the improvement on the Rights of Child like The Right to a Quality Education, The Right to be Heard and Participate in Decisions that Affect Them and The Right to be Prepared for Active and Responsible Citizenship. In addition, it will help to finalize focus areas for schools and other child care institutions.
- Adhering to the Child Rights, schools can prepare a robust curriculum to foster citizenship among children from a young age.

Limitations of the paper & suggestions for the future research:

- The present paper is limited to the work done in Child Care Institutions (ex: children's homes or orphanages). A study can be done to understand initiatives undertaken by the schools children attend.
- Research can be done to understand children's motivation and attitude towards their role in the society to be an active citizen. This will be helpful in order to understand measures that can be taken while preparing curriculum for citizenship education.

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**“YOU SAW HOW THE KIDS ARE¹...
THESE ONES WHO DON’T COMMIT TO ANYTHING...”
ON DEMOCRATIC, PARTICIPATORY AND DIALOGIC EDUCATION
CONTRIBUTIONS FROM POPULAR EDUCATION**

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“Precisely to the extent that we become capable of intervening,
able to change the world, to transform it, to make it
more beautiful or ugly, we become more ethical beings.”

Paulo Freire, El grito manso, 34.

Listening to what “resonates”

In our country (Argentina, the Great Homeland as we call it) thousands of teachers embrace their task with commitment. They conceive education as a political act. They are empowered and they empower boys, girls and adolescents. They collaborate in building a different world. They announce and denounce. Poorly paid, denigrated in their profession by a good part of society, in very precarious conditions, they continue to support utopia. They elevate this ideal. They do not give up: they fight for their rights and for the rights of others. They take risks.

There also is a downside. Those who visit classrooms and schools on a regular basis have heard countless times the complaints or laments from some educators: “These kids are not committed to anything...” “They spend all day with their cell phones” “They don’t participate in the life of the school”, “They have no ‘sense of belonging’”.

These and other expressions are often cloaked in moral superiority, which quickly places adults “on the correct path” (wanting young people to “do, participate, commit themselves”); and “on the other side” from these same adolescents and young people in our schools.

Phrases and statements such as these have resulted in a deceptive “common knowledge” that characterizes young people in schools as listless, placing “labels” or stigmatizing them. These assertions, on many occasions, are echoes or crystallization of a social, cultural and ideological discourse about teens and youth which is “floating” in the social atmosphere and condenses where adolescents and young people spend a large part of their lives: schools.

¹ *Pibes* is a Buenos Aires colloquialism for boys, girls and adolescents, especially from the working-class districts.

Thinking about school as an ethical and political space² plunges us deeply into the question about participation in school and the democratization of power, of language, of knowledge and of governance. Even more: it may be necessary to deconstruct our “schemes” that determine our way of understanding participation in school in order to move toward new ways of attending and experiencing school.

In this paper, we wish to approach school, putting a name to the historical processes deployed in our country (and in the region as well) in terms of participation, and make a contribution from a paradigm with which we feel identified and challenged in this southern region of the world: that of critical pedagogy and popular education.

Participation: the “road signs” in our country and the region

We believe that, in recent years, there have been multiple “signs” which account for increasing role of adolescents and young people in our country and our Latin American region. We share three.

A first “sign” about participation: for the past few years, in our country and in the countries of the region, we have experienced some processes of change where, among other things, adolescents and young people have turned, more than before, to political and party participation. And this in the most diverse environments and spaces: student centres, political centres of any political party, trade and union movements, cultural and social movements, etc., etc. At the same time, advances in the area of expansion of rights were shaping social and school public spirit (the heightening of tensions, and defiance). Nevertheless, we know that the rights proclaimed are not necessarily evident in the daily life of the school or in society. Moving away from any linear and naive proposal: we know that, without political will, the expansion of rights³ may be merely a formulation of principles, without real impact in the practices, policies, in the micro pedagogical and political horizons of the educational centres.

Expanding the horizons of the possible, socially and politically speaking, inexorably generates a new configuration of the public spirit that guides the actions, assessments and decisions that a society is taking. We can imagine the same process and movement within the school setting: considerations about what can and should happen in a school.

Second sign. In our country a few years ago, the right to vote was extended to the age of 16 (optional); Carina Kaplan (2012) reflects:

²About the multiple definitions of “politics” or “political”, I find very sensible the distinction offered by Alan Badiou (2012): “Politics is for me a procedure of truth, but one that leads to the collective. That is to say that political action makes truth about what the collective is capable of. For example, is it capable of equality? Can it integrate the heterogeneous? To think that there is only one possible world? This sort of thing. The essence of this policy is contained in the question: “What are individuals capable of when they gather, organize, think and decide?”. In politics, it is about knowing if they are capable, of many, that is, as a mass, of creating equality “. (Pp. 55-56)

³ The “expansion of rights” refers to the processes of expansion of the rights of citizenship, both in quantitative and qualitative terms. This is more rights for more people, with policies that seek to guarantee them. In Argentina some examples of this “expansion of rights” have been: the policies of memory, truth and justice; the protection and promotion of the rights of children, adolescents and young people; the protection of the rights of women and sexual diversities; extension of democratic communication and deepening the right to decent work of education practitioners.

It is also important to stress that the expansion of rights is translated in the promotion and restitution of public policies aimed at the sectors historically neglected and/or those who saw their rights (to housing, education, work, health, identity) violated.

The process of expansion of rights entails a constant dynamic of demand for recognition, restitution and promotion for such items on the part of the civil society and a response on the part of the National State. In short, it responds to the utopia of a world in which all rights will be recognized and put into practice for all to reach with full human dignity.

Extending the right of the option to vote to younger people represents a change of view regarding the contribution that adolescents and young people can make to citizenship. Maybe it could be another democratic opportunity. But the truth is that young people have historically been short-changed by their condition of subalternity.⁴

The vote for 16-year-olds erupts as a historic opportunity, challenging the school and its function as a space for the construction of historical and political subjects. The National Education Act of 2006 sets out to build democratic citizenship as one of the cornerstones of education in our country. And it does so with the conviction that an education in citizenship establishes a basis on which principles can be established in favour of human rights and in favour of the building a country with greater social justice, such as greater inclusion and quality of education.

We share a third “sign”: in 2013 the Student Centres Act was passed, which, among other things, guarantees the right of secondary students to be heard, to have adults who can guide them in this task and to organize themselves. In those schools that oppose or do not give importance to these considerations, this legislation grants legitimacy to the student organization, giving it status and legality as an entity, ensuring that these initiatives will not be left “to the good will” of those in charge of governing the institution at a given historical moment. Many schools are taking firm steps in this direction, others still have a way to go; and some are just getting started; of course, there are also those who disagree with this law.

The Student Centres Act requires the State to assist in reaching these goals with the implementation of public policies and commits administrators and educators to mediations so that these initiatives can be carried out.

And at school, what?

How can questions of democracy, participation and dialogue be addressed (or not) in our schools?

School management or governance?

Adult educators (teachers, administrators, non-teaching staff) play a key role in continuing to forge paths for participation and democracy. We think it is important to highlight the importance of school leadership. Thinking about leadership and defining a democratic and participatory position regarding leadership suggests progress in the coherence between what is said and what is done, what is recited and what is transmitted with pedagogical action. In this sense, it is interesting to reflect on the notion of “school governance” as opposed to the commonly used concept of “school management”, coming from the business world and marketing itself from the neoliberal policies of the 1990s in Latin America, which tried to apply technocratic language to education. This intention was not naive, but hid the depoliticization of the educational process, understanding it as a consumer good, subject to the principles of supply and demand. We know that language is not neutral and that the ways of naming things imply -- almost always -- ways of doing them.

⁴Kaplan, Carina. Interview: “We are witnessing a time when high school and college students have returned to claim prominence as an expression of the discontent of the world of youth versus adults”

<http://www.feduba.org.ar/asistimos-a-un-tiempo-en-que-los-estudiantes-secundarios-y-universitarios-han-vuelto-a-reivindicar-protagonismo-como-expresion-del-descontento-del-mundo-juvenil-frente-a-los-adultos/>

Reviving the concept of school governance allows the re-politicization of education. When from the Lasallian world (jointly with other social movements and organizations) we say that to educate is to transform, we are stating a political and teaching position. We say with Freire (2009), that thinking that reality

...is like this is immoral and absurd. Reality is not that way; reality is this way. And this not because it wants to be so. No reality owns itself. This reality is this way because being thus also serves certain powerful interests.⁵

The Word that “generates” ...a dialogic school

We do not agree with reducing the question of student participation in school to building more (not fewer) student centres. We understand that students’ participation always overflows to an experience or institutional level. From the perspective of Popular Education, it is essential to put at the centre of the pedagogical link the “word” as generating a liberating meaning; and “dialogue” as the essential configurator of education as a practice of freedom.

Thinking about Popular Education in the school makes possible a community construction, which puts the collective at the centre, where adults (educators and administrators) can open themselves to processes of dialogue and collective construction of a democratic and inclusive project. This involves assuming the conflict that dialogue entails, recognizing that the fecundity and depth of the constructions accommodate in themselves the logic of conflict, of confrontation and struggle, where the voices of minorities can be heard, where the building of counterhegemonic meanings may emerge, have their place, install new meanings⁶.

From the Lasallian spaces we say and we repeat that “we educate to transform.” For us, changing education is transformation of injustices and inequalities. This education for transformation can only occur in pedagogical, ethical and political spaces that “push” within them democratic, participatory, inclusive and transformative logics. It would be contradictory, to say the least, if we wanted to educate for transformation in structures that are little permeable to transformation and change.

As Paulo Freire said (2009): “If we can convince young people that reality, as difficult as it may be, can be transformed, we will be fulfilling one of the historical tasks of our time.”⁷

Sometimes it is suggested that a more democratic or participatory education becomes “chaos, disorganization, lack of clear boundaries, blurred borders between adults and youth”; however, we believe that this is a false dichotomy. Precisely, the construction of democratic and participatory schools involves the joint construction of new organizations, an ethical construction of legalities within the school that embraces us and contains young people and adults from the horizontal ethical commitment, and involves insisting on asymmetry among educators and students. This asymmetry, we believe, is the condition of possibility from which the educational process arises.

This is the sense that seeks to deepen the Pastoral Pedagogical Vision of the Argentine Educators’ Association, when at point 4 of the Creed, it states:

⁵ Freire, P. (2009) *El Grito Manso*, Buenos Aires: Siglo Veintiuno Editores (p. 71).

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⁷ Freire, Paulo, *El grito manso*, 2nd ed. 3rd reprint Buenos Aires: Siglo Veintiuno Editores, 2009, p. 57.

It is the students, with all their cultural baggage and individual history, who summon the adults to this relationship. The relationship with the students makes us teachers.⁸

Together, educators and students, we constitute ourselves “in relationship”; we build to know. It is the students who “give meaning” to our being adults: we recognize ourselves as educators with them, by them and for them.

Some authors and researchers such as Dussel, Brito and Núñez (2007) assert that for many young people, the school is a “computer” of life, but also, and above all, a good place to be. It is fundamental to be able to think this key in these times where the social (and institutional) violence present in our society sometimes puts young people in the place of “guilty”, “criminals” and perpetrators of all types of violence. We think that it is countercultural to assert that our schools are a “good place to be without labels and stigmas”.

In addition, these same authors, indicate that the school is seen as a place of recognition of rights, personal and collective development and important time in the construction of subjectivity.

A few words that “do”, “transform”.

If as Wittgenstein said:
the limits of language are the boundaries of the world,
the task of building another possible world will require
changing the words that you name it.
To expand the space of the possible
also extends the boundaries
of what can be said
(that is, what can be thought).

Andrés GARCÍA INDA and Carmen MARCUELLOSERVÓS (coords.),
Concepts to think about the twenty-first century,
Madrid, Libros de la Catarata, 2008.

To work in terms of a school with this in mind supposes that the word is distributed, and that this word empowers those who pronounce it. It is one of our challenges: to encourage the circulation of words for the emancipation of groups and subjects. The practice of freedom and democracy requires words that can name the current conditions (in their tension and conflict) and imagine those “unpublished viable” that produce (and not just reproduce) new meanings.

The performative nature of the word means that in the circulation of this word a sense of “action” is inaugurated. The word and words constitute subjectivity; they are an intelligence about the world and a reconstruction of it. From this logic, we can say that words that begin to “put in play” in the classroom, among students are not intended to describe a reality, simply to name it; but they seek an intervention, an action, a praxis (where reflection and action are mutually intertwined).

From the point of view of school governance, to circulate the word is to offer to adolescents and young people a scope of participation and have a place from which they can think about school, changing education, their own rights (conceived politically as students), their role as subjects and protagonists of the story. To circulate the word will provide the space for student organization, and

⁸ Argentina Educators Association (AEA, its initials in Spanish), *Pastoral Pedagogical Horizon*, Creed No. 4.

ensure the exercise of the rights to elect their representatives, to discuss the daily life of the school and community relations, collectively building the knowledge to transform situations of injustice and inequality. The school, in this way, opens the dialogue.

And the school is dialogical in the specific fabric of its day-to-day action and speech. That is why we insisted that we did not want to reduce participation in the creation of student centres or other instances of participation. Dialogicity comes into play in everyday life. Every time that educators put into play the logic of dialogue in building meaning and knowledge, where they are understood in equal dignity in front of his students; every time that adults in schools assume their place in building a democratic authority, offering the availability for the listener and the resolution of conflicts; thus will the adults find in the word the engine of intergenerational encounter, and thus building a dialogic and democratic school.

The dialogic school is built on political and pedagogical meaning. Exercising dialogicity in the classroom is not reduced to a moral imperative, but it is stated in the perspective of rights. We are convinced that such a school is the one that makes it possible to build a citizenry committed to justice and one's neighbour, creating paths of transformation and empowerment in students as ethical and political subjects.

To implement these processes of democratization is complex. It requires a high degree of political will on the part of those in the governance of the institution and also of the collective of educators. Often the times, in our institutions, threaten to "throw away" any attempt at a more collective (and therefore more difficult, slow, stressful) construction. It is necessary here to insist that building of this "different school" has a highly educational character for our students. In the effort of a community that leaves its comfort zone and is heading towards a new construction of school, in that same joint effort is housed the pedagogical factor. So, we are also educating.

The conviction that must encourage a school that wants to be transformative is that each instance of youth participation and its corresponding allocation of resources, time and space is, in itself, a central pedagogical instance in the integral education of the students. Students who, biweekly or monthly, meet in Council to think about their school, to make decisions and debate issues, learn as well meaningful content for their citizenship training. It is not time that "takes off" from learning, but rather, on the contrary, it is time that enhances their journeys and educates profoundly.

We are aware of and witnesses to the fact that many schools talk about participation, democratic structures, and enabling critical thinking; but that, in many opportunities, such a statement of principles does not find its counterpart in institutional decisions, such as the allocation of time and space for those goals, a "real time" in the institution to build availabilities in order for that to happen. We can ask ourselves: What decision spaces do the students of our schools have? And if they do, what are their decisions about? What devices are put in place to ensure and defend these instances institutionally?

Because the central question is (in the best of cases, where the adolescents have spaces for participation and debate) what place the school governance will give to the decisions, reflections and debates that their students assume. The question is the real impact on the institutional life that the decisions they take will have. This topic is not minor; the risk can be generate instances that only appear to have effect, but don't end up linking, decisions of students with institutional practices, knowing and highlighting that we are not talking here about delegating responsibilities of adults or blur the asymmetry between adults and students, but that are in line with that essential asymmetry, It is essential that, according to their responsibilities, students not only be able to share their opinion

but also collectively take decisions with regard to the daily life of the school. By participant one learns to participate, and take decisions as well.

We said that the project of a democratic school puts at the centre the “word”, because it is always linked to the processes of distribution of power; and this distribution can lead to building a more democratic school, if the school governance takes the decision to make it so.

We hope that the word and the words circulated to all areas of school life will enable adolescents to appoint and be appointed, be recognized as protagonists of the story, and empowered to decide and influence in their neighbourhood, city and country, to enable them to identify oppression and designate transformative alternatives. Words that allow them to be constituted as subjects of a collective journey, which is recognized as part of a whole, crossed by the possible powers, necessary conflicts and unavoidable struggles.

Some questions, open issues... challenges for school governance

“Participation” has the same linguistic root as “party”, “taking sides” (*tomar partido* in Spanish), “take part”, “be part”. We often find, as a contradiction, the voice of some educators who, as we said at the beginning, demand from students a greater commitment, greater participation; but at the same time, they refuse to offer students spaces of real participation in schools, sometimes in their own classrooms.

In general, schools seek to promote the sense of belonging to the institution for both teachers and their students, but how does one expect a “sense of belonging” if, in some situations, little of what happens in their own school promotes such a feeling? How to claim a sense of belonging when, on some occasions, they have been made to feel that this was not their place (or due to being “lazy” or “violent”, or being irresponsible)? Is the call for participation not found in the path of confronting stigmatization?

Thinking together with Freire of the word as mediator of the world is what allows us to reinvent it, reconstruct it, redo it (the opposite of appropriating it uncritically). The word is a transforming tool, the condition of possibility that, certainly, another world is possible. And we must be aware, as Lasallian educators, that our pedagogical and political proposal is a reading “of the world”. The offer of a world that we say deserves to be lived, for which it is worth fighting, for which it is worth associating collectively.

We would like, as a “brushstroke”, to share some reflections on the challenges for school governance:

- A democratic, participative, dialogical school “is made”, not “born like this”. And it is the task of the animation teams, of the school governance to establish “substantive” policies that guarantee and accompany these processes in schools. But it is also the task of educators, a collective task. It does not depend on individual wills but on “collectively doing” democracy, participation, and dialogue in school.
- School governance teams have a mission to show the “where”, to direct the senses toward utopia, and in that sense are responsible (though not the only ones) to pull the body of educators to the horizons of meaning that they want to defend and to propose.
- In addition, and in the same sense, management teams should encourage the training path of their educators toward a pedagogical logic that enables adolescent participation, the

democratic sense of the practices, dialogicity being what “happens” in the life of the school, etc.

- It is also the task of the management teams to assemble teams to generate participative dynamics. The participation is learned by enabling participatory logic in the school itself. Building democratic, participatory, dialogical schools implies a strong empathy with the realities of our adolescents, with their concerns and searches, with their struggles and causes, with their voices and words.
- The school governance teams should be aware of their power, and put this power in the service of the emancipatory logics within the school. As much as this entails its burden of conflict, it is essential to put the students in the centre. In the same way, they must help students to become aware of their own power, assist in the organization of that power, inaugurate spaces so that this power is translated into a dignified life for all.
- School governance teams also have a fundamental task at hand. Perhaps the deepest is to dismantle certain logics that seem to be imposed at this time. Many times, the teams are overwhelmed, lacking in time, crushed by problems, without possibility of reaction, solitary. It is necessary that the management teams be encouraged to break these rationales, these schemes that are throttling reality. A key task will be to frame networks, think about education and the school “with others”. Surely, it will suffice to look around in our own community to find institutions, groups, collectives, complicit with us in the task of dreaming and putting into practice a school that is much more inclusive, democratic, and participative.
- Also, it will be indispensable for school governance entities to reconcile these instances of participation and dialogicity in school with the issues, tensions and struggles of the neighbourhood, the province, the country, and of a united and cooperative Latin America.
- Also, in conclusion, we must say that the same *steering role* is in the process of reconfiguration, especially if you want to install, push, encourage and promote participatory and democratic logic in school. The following passage processes should be assumed:
 - From an omnipotent vision to a model of subsidiary co-responsibility with other teams of educators.
 - From a “parental control” model to assisting in more open processes, where one takes the pulse of the construction of some meanings, and how they affect the possibilities of “broadening the field of the possible” in school.
 - From the position in which there is a “word for everything” to a care and vigilance that the word of everyone is heard, respected and taken into account.
 - From one-person logics to real and effectively participatory dynamics.

In conclusion, and trying to “knot” the words that we have circulated here and we have shared, we think it is important to review some principles that help us to continue “creating participation” in our schools:

- To participate is “to be part”; it is to take a dialogic position (hopefully in our schools) to build a common space.

- A condition of the possibility of “creating participation” is to be able to offer “something with meaning” to invite the adolescents to that “shared table”.
- Participation is the basis of any democracy, of any democratic governance, of any school democratic governance. There is no democracy without participation.
- Participation builds power and “a particular” power: the power of the people. The question of power in the school has to do with the circulation and distribution of power.
- To defend a democratic school is to advocate for a school where the word circulates, which is open to interculturality, which is not governed by meritocratic logics, which encourages the organization and not individuality. In no way does it refer to a school “governed by students”, which causes so much fear in some adults.
- Setting ourselves to thinking about democratization and youth participation in schools implies, necessarily, addressing it from an adult-centric perspective.
- The school was, is and will remain “a good place to be” to the extent that we are building these democratic, participatory, dialogic meanings.

In conclusion, we should revisit our initial questions: How committed are we to that participation we proclaim? What have we done and what do we do concretely in our educational centres?

Some experiences...

... as Friday is our house cleaning day, we started putting on music so that we all listened: first we teachers chose the music, but then the kids started asking us to put on songs or bands that for different reasons they wanted to hear that day. And they taught us. Not only did we teachers learn the names of the bands and songs that they usually played, but we learned a new way to listen, to listen to them.

We leave on the bulletin board a sheet that said: “The songs that we want to hear on Friday in the exchange”; little by little the boys were noting the names of the songs and we educators assumed responsibility for printing the lyrics and preparing the audio of the song to be able to listen to them, in addition to reading the lyrics. The condition for choosing the song was that they felt that that letter transmitting something, which for them had, for some reason, a significant content. In this way, after listening to and reading the lyrics or the young person who had asked for it to tell us why he had chosen that song; appropriated it, not only of that lyric in which it was reflected, but also the role of coordinator of the exchange.

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During 2013 we set up the Student Council. This body was formed by a representative of each course that would be chosen by their own peers. To do this it was necessary for the adults (educators, tutors, teachers) to be able to raise awareness among students about the need to a student council, about the characteristics that it should have [...] The first thing we did was to draw up an agenda that it was necessary to work: uniform, late arrivals, internet for the students, a snack at recess, the float, the difficulties in some areas of the curriculum, the length of the recess, the lack of oil painting and arrangements in some classrooms, the care of the building, the notebook of communications, the college and the difficulties for the examinations, the code of coexistence , were some of the many topics that we were working on that student council the student council 2013.

The most laborious of that time was educated in the use of the word: listen to others, to pronounce the word itself, discuss ideas, comment, vote, lead a communication to the other, enforce the words and decisions. The complex is to install the democratic practices and the senses in a culture and in a society that many times, disbelieves in the practices and the senses of democracy.

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MEMORY AND HISTORY AT SCHOOL: SAVING RELEVANCE AND SOCIAL RESPONSIBILITY

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Introduction

This text responds to a request concerning the Lasallian school of the 21st century and the relevance of memory and history in the construction of a new citizenship, aiming at fostering universal peace and justice. To enter into this debate, it is necessary to clarify its terms. First of all, "21st century": this term defines our century, our time, *our present and our future*. Then, "Lasallian school": this is about education in general and pedagogy in particular, but, more than that, it is the adjective Lasallian which is important here: what is the Lasallian tradition, if not an educational dynamic rooted in the fraternity and values of Christian humanism? In this case, the one who speaks of tradition, implies the *past*. It is exactly by looking at the relationship between the past, the present and the future that we can introduce memory and history at school and in our life in society.

In the rest of this talk, I will try to define the role of memory and history in the context of the modern project in order to explain why these two concepts come together as an injunction - that is, to say, an imperative statement – consisting in expressing the relationship between “lessons from the past”, control over the world and moral learning of individuals. To do this, I will rely on classical authors, such as Paul Ricœur (2000) and Jacques Le Goff (1988), but also on the recent book by Sarah Gensburger and Sandrine Lefranc (2017) on memory policies. Finally, following the general guidelines of this workshop, I will outline some milestones on the role of Lasallian pedagogy in building citizenship, fraternity and social responsibility. These milestones will of course be based on the discussions of the first two parts of this talk, but especially on the Lasallian tradition itself, with its ethical and pedagogical possibilities.

Memory and History: Between Past and Future

Using the past to understand the present and predict the future is a common process among us, modern people. Whether it is due to the scientific nature of historical studies or to memory policies circulating in our schools, museums and other places of commemoration, it is as if the past were a *source*. On the one hand, the past can be represented as an archive, that is to say, the set of documents, objects and testimonies from which the scientist or the memorialist take inspiration to build a history or memory which escapes them. On the other hand, the past can be imagined as something interior, such as a memory or a personal story, which would be a source in so far as it is thought of and imagined as the principle or the origin of the individual.

The past of modern people is above all this source, this origin, this bedrock on which the knowledge and progressive control of the world rests. At the same time, this source is thought of as infinite, because the modern world itself is not closed. I say this as I rely on the classic work of Alexander

Koyré (1962), who explains how modern Western society has made a deep revolution between the 16th and 17th centuries, consisting in the loss of an Aristotelian conception of a stable and limited world. Through the same process, which turned the universe into something unlimited and dynamic, the modern individual appeared, discovering himself to be free, autonomous and endowed with a unique psychological depth.

The past of modern people is part of this new vision of the world, a past which is not fixed, but that has always to be discovered and reinvented in the present. Memory and History bear witness to this: whether through a scientific method or an amateur practice, or even through the absence of any method, the past shapes our vision of the world - our present and our projects - because it educates us on facts and values that make sense to the person who draws them from the source. It is through the accumulation and collection of worldly, immanent knowledge that modern people build their disenchanted existence, or in other words, free from all external transcendence. It is through the accumulation and the collection of previous knowledge that modern people populate their world of knowledge and experimentation, which secularize life and where the eternal has no reason to be, to interfere.

Memory and history are essential for us, modern people, because they tell us about the past and because the past is said to be the root of our knowledge. However, this is not all: for modern people, remembering is the most basic form of knowing the world and existing in it. It is because we remember something that it belongs to us. It is because we remember ourselves that we recognize ourselves as persons and groups. Our relationship to time and identity involves the appropriation and the memory of this injunction: remember yourself of yourself. Every nation, society and individual thinks and presents himself through the mediation of his memories, by making them appear as knowhow and a knowledge in a palace of memory that would be (or should be) his own.

Recurring to the past through the mediation of memory and history reassures us against the unlimited, dynamic world that we have discovered together since the 16th and 17th centuries, because this limitless world is also an open world without direction. In fact, how can one be sure of the path to take when there is no more map? Rather, more precisely, when the map unfolds at each turn? The answer is memory and history, in other words, learning and knowledge from the past. In this way, memory, history and pedagogy come together in the modern world, in *our* world.

As an example to illustrate the point, here are two classic passages on pedagogy and education. Émile Durkheim (1968) describes the latter as "the action exercised by the adult generations on those who are not yet ripe for social life". The International League of New Education, in turn, proclaims that "Education is inseparable from social evolution" (Mialaret, 2011). The relationship between memory and pedagogy is there, at the core of a quest for the development of new generations and social progress. That is why I say that modern memory is not related to the past, but to the future, because it is by absorbing knowledge and notions of the past that we, modern people, draw our maps and give direction. *Memoria est magistra vitae*. And who are the masters and the mistresses of memory if not the teachers, those people whose job consists of "promoting the development as complete as possible of each person's skills, both as an individual and as a member of a society governed by solidarity" (Mialaret, 2011)?

Memory, History and Pedagogy: Uses of the Past and Moral Learning

As soon as we understand how, in the modern project, memory, history and pedagogy combine to deploy the knowhow and knowledge necessary to navigate an infinite world, it becomes clear why memory has become a sort of cure-all capable of illuminating the evil, childish or obscure spirits, by bringing them back to the right choices and path. In other words, why memory took this function of "moral duty", aiming at guiding the choices and responsibilities of city dwellers? Memory - being the set of knowledge and experiences, conquests and defeats – as we recall it in common, we build a shared memory and rebuild the basis of our living together. Each thing learned in common is a memory lesson; each memory lesson entails an agreement around the right choices to make and the responsibilities to take.

"A common memory to build a shared memory would be the prerequisite for the formation of tolerant citizens and the reconstruction of a life together", write Sarah Gensburger and Sandrine Lefranc (2017) in a book recently released in France, whose title is *A quoi servent les politiques de mémoire?* (What are memory policies for?) This title is provocative. What is in fact the memory for? Are we, modern people, on the right track with this idea of infinite collection and universal transmission of knowledge? Or rather: is passing lessons on and promoting shared memories at school enough to make peace possible or to bring justice for all?

Nothing is safer, unfortunately. For memory has its lessons that we modern people do not master. First lesson: memory may be a source, but it is not made of fixed representations. Representations are reconstructions that we make through our relationship to the present. They do not exist as items stored in a cupboard. If needed, it is not enough to give a lesson on a given knowledge or experience to fix it in our mind. Second lesson: memory is made of information of all kinds - sound, visual, tactile, semantic information - but it refers to the emotional dimension. This means that the memory processes of coding, consolidation, storage and recalling of information and experiences are "colored" with the emotional context in which they develop¹. We know that the emotional context is established by our network of social interdependencies. In other words: all that we keep from our experiences and learning and all that we are able to remember depends on our affective relationships. This is the reason why Sarah Gensburger and Sandrine Lefranc tell us, rightly, this:

Memory and its lessons are not received without filtering or scrambling when they are transmitted. At school, at the museum, in truth commissions, in court, but also on television and in the public space of commemoration, or confronted with memory tourism, individuals are citizens or future citizens. (...). But they are also sons or daughters, parents, mates, colleagues, peers, neighbors, believers or members of organizations, associations or political parties, etc. These multiple social positions represent so many filters through which the transmitted lessons acquire their meaning. The same is true of the past. (Gensburger and Lefranc, 2017, p. 111)

It will be now clear that recourse to memory is not the panacea for our moral or citizenship problems. At school or elsewhere, people do not behave in a given way only because they have been informed of the potential consequences of their actions based on lessons from the past or established

¹ There is certainly the classical opposition between episodic memory (situations and lived experiences) and semantic memory (facts, ideas, concepts) highlighting the hypothesis that the second is independent of an affective dimension. In particular, I see there only the survival of the traditional opposition between passion and reason, body and soul, and even immanence and transcendence.

scientific knowledge. Decision-making truly depends upon memory, whether it is considered as a source of information or as the source of our individuality, however memory is not a directory of knowledge unrelated to each person's affective relationships. Therefore, from the point of view of the starting issue of this document, the inconstancy of our memories and the relationship memory / affections / social relationships do not represent an obstacle to the humanist tradition of the Brothers of the Christian Schools. On the contrary: it is precisely because we are capable of conceiving memory in its affective, imaginary and creative dimensions that a range of opportunities opens up to our Lasallian teachers.

Memory, History and the Future: Some Milestones for Lasallian Schools in the 21st Century

Having figured out what, in the modern conception of memory, seemed important to me to recall about the relationship between school, citizenship, social and the humanist responsibility of the Lasallian tradition, let us now focus on the 21st century. Our century. Our time. A century that, like the one in which John Baptist de La Salle lived, is a century of crisis, break, transformation. Obviously, the terms of the crisis of our times are quite different from those of La Salle. Nowadays, it is no longer a matter of universalizing access to school for children and young people or of facilitating their development of skills for work and life. On the contrary: today, we wonder how to cope with the proliferation of media and information technologies, which upset not only the ways of learning, but the very meaning of the organization of an appropriate space and time for education, that of school. In addition, we ask ourselves questions about how to educate for peace and justice in a world of limited resources.

Indeed, our century is in a way a time of cultural convergence - that is to say, of intensification of the flow of information between cultures and of multiplication and transformation of media. It is however also a time of scarcity – population growth, the widespread improvement in the standard of living and changes in the pattern of consumption of natural and man-made resources are leading everyone, some more than others, to experience incompleteness and inadequacy. On the one hand, our time is that of plurality and of possibilities; on the other, of the choice of what is necessary when confronted to climate catastrophes and the risks of post-modern capitalism.

Like the first lay participants in the seminary for country schoolmasters at the time of La Salle, as planners of the Lasallian school in the 21st century, we face an uncertain future. Just like them in their time, we also have resources which have proved to survive time and crises: fraternity and the Lasallian charism. From a memorial or historical point of view, I am not sure if these resources are good because they have been tested by time and crisis or if they passed these tests because they were good. What I am sure of is that the fraternity and the Lasallian charism are traditions, things and ideas that went from one generation to the next. Just like history and memory, traditions are reconstructions made within the framework of our interdependencies. If such resources last, it is because they make sense to us, with a meaning that is both semantic and emotional.

The fraternity and the Lasallian charism are resources to be taken and used during each lesson, educational project or meeting with our students. The use of these resources is part of a common project, that of building a peaceful, humane society, which, in the end, will be just for all of us. A common project, not universal or identical, because what is common derives from dialogue, encounter, search for landmarks. This means we always have to go back to social, human and fraternal development; that this same development is not natural or necessary, but it depends on the faith, humanity, and effort of all and each one of us.

What should be done, for example, when it comes to choosing what is necessary? As the concept is not based only on scarcity, as opposed to abundance, it is possible to think of it as the *right choice*. However, this right choice is not to be determined by a general rule. It is the result of discussion, fraternal debate among the people who form the concerned community. In this sense, pedagogy and fraternity are necessary not only to avoid the catastrophe of individual interest or passion, but to establish dialogue, find common points of reference and rethink collective projects.

Here is a second example, in the context of cultural convergence and new communication and information technologies. Here in Europe as elsewhere, the offer of distance education increases either because of costs - we believe in economies of scale as if any human production could be turned into a "commodity", including services of common interest such as education - either to reduce inequalities in the access to higher education or even to democratize lifelong learning. Whatever basic reasons, it is up to us, Lasallian teachers, to promote fraternity, sensitivity and the Lasallian educational mission in the framework of networks of social interdependencies that are not necessarily created through face-to-face interactions. Because the issue of cultural convergence develops through these new forms of interaction, and not only through the criticism of media and multinational companies or safety and prevention rules which parents and teachers must teach to their children.

I have a problem in suggesting that it would be possible to overcome the challenge of distance education simply by investing more in means, but without seriously confronting teaching choices. In this respect, I sincerely believe in fraternity as the touchstone of any Lasallian "transmedia" educational project. By focusing only on means - audiovisual, video games, e-books, etc. - we simply risk falling back into instructional pedagogy. To put it differently, any attempt to educate for the 21st century seems destined to fail as long as we do not accept this basic premise that learning occurs in a community, within interdependent relationships and relying so much on knowledge as on emotions and living together.

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ROOTS AND WINGS: THE ROLE OF SCHOOLS IN CITIZENSHIP EDUCATION

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More than four decades ago, it was a Brother-mentor who first introduced me to the seminal concept that the essential mission of education is to provide our young learners with the opportunity to grow *roots* and *wings*. Bull likens the former attribute to “an anchor, something that gives them stability and security... [so they can] discover their identity, purpose, and value” while he describes the latter task “as our mission... to equip them to take off on their own... [and] not to instill permanent dependence and subservience but to help them set off on their own path at some point.”¹ Wholistic education cannot have one without the other; for roots alone would imprison our students in the black hole of self-absorption while wings alone would form them into disembodied spirits without an identity and a home. One who is grounded and secure in one’s identity is freer to soar to new heights and be an agent of transformative change for oneself and for the world.

Two Pioneers in the Pedagogy of Change

Among the most influential educators of the last century, Paulo Freire, was shaped by the Latin American context and continues to influence pedagogy and social development today including our 21st century concepts of citizenship. The mission of schools as privileged institutions to form the future generation of citizens takes on a radically different role when seen from his perspective:²

Liberating education is not mere transferring of information but of knowing and understanding reality. Authentic reflection considers neither abstract man nor the world without men but men in their relations with the world in a continuous process of interaction. In problem-posing education, men develop their power to perceive critically that everything exists in the world with which and in which they find themselves.

The litmus test then of citizenship education is found in the capacity of young learners “to recognize connections between their individual problems and experiences and the social

¹ Bull, B. (2016). *Roots and Wings: A Strainer for Educational Innovation, Policy & Practice*. Retrieved from <http://etale.org/main/2016/03/16/roots-wings-and-education-reform/>

² Freire, P. (1970). *Pedagogy of the Oppressed*. Retrieved from http://pushbuffalo.publishpath.com/Websites/pushbuffalo/images/01.sessionFreire_P-Pedagogy_of_the_Oppressed.pdf

contexts in which they are embedded. Critical pedagogy is the classical manifestation of Paulo Freire's ideas whose work is concerned with the development of knowledge, autonomy, reflectivity, transformation, representation of reality. It confronts all forms of alienation, oppression and subordination."³ Building then on Freire's insight, we may then say that if the mission of schools today is to form responsible citizens for the 21st century, it is critical that we teach our students how to engage their world.

Three centuries earlier in 17th Century France, John Baptist de La Salle pioneered in a faith-based wholistic education with the end in view of breaking intergenerational poverty and liberating the children of the artisans and the poor. Calcutt avers that:⁴

The aim of this new society was Christian, human and social. The very professional way in which the three R's were taught well beyond the usual average for schools for the poor was meant to enable these children later on to rise out of their dependence on pittance wages paid by the property-owning, commercial and ruling citizen class. They were also given instruction in the Catholic faith. Still more, by their care and example, these Brothers hoped that the children would learn to live their lives "by the spirit of Christianity", as De La Salle often puts it.

De La Salle established schools that taught the children of the working class and the poor with the basic skills in literacy and numeracy as well as the basics of the Catholic faith. His schools opened the doors to those who could not afford basic education and were thus condemned to remain poor all their lives given the lack of knowledge and skills to become productive citizens who can provide dignified living conditions for themselves and their families. His ultimate goal was to break intergenerational poverty and provide the children of the artisans and the poor with the means to liberate themselves. De La Salle sought to bring salvation to poor children using an integral approach: basic literacy, catechetical formation and fraternal bonding between the Christian Brothers and their students.

While coming from two very different historical and cultural contexts, both Freire and De La Salle recognized this dialogic engagement with the world as an essential feature of the pedagogy of change. For both, the ultimate goal of education is to provide learners with the capacity to change their lives and to liberate them from poverty. For Freire, that pedagogy should transform the oppressed and the oppressor so both are liberated to become more human.⁵ Similarly, De La Salle is convinced that the Brothers' care for their students and the example they show to them are at the heart of his educational innovation and will bring both student and teacher closer to the salvation God has in store for all.

³ Shodhganga. (n.d.). *Chapter 4: Engaging Freire's Pedagogy for a Critique of Indian Education*. Retrieved from http://shodhganga.inflibnet.ac.in/bitstream/10603/135427/9/09_chapter%204.pdf

⁴ Calcutt, A. (1994). *De La Salle: A City Saint and the Liberation of the Poor through Education*. Essex: Matthew James Publishing Co. Ltd., pp. 7-8.

⁵ Tesconi, S. (2014). "Pedagogy of the oppressed—From practice to praxis," *FabLearnFellows*. Retrieved from <http://fablearn.stanford.edu/fellows/blog/pedagogy-oppressed-practice-praxis>

Unfolding the Wings of Freedom

Fast tracking towards the turn of the 2nd millennium, the essential role of educational systems in transforming our world has become a global movement. The UN initiative to end poverty, hunger and disease via the MDGs has pushed for affirmative action that resulted in significant improvement in global literacy. From an 81% adult and 86% youth literacy rate in 2000, the rates improved to 86% and 91%, respectively, in 2016.⁶ Governments and civil society groups, the business community and the education sector all working collectively has proven that the target to end illiteracy is achievable. This has raised much hope that our 2030 SDG targets of universal primary and secondary education as well as 100% literacy rate for both adults and youth will be attained. Anchored on this target, of course, is the conviction that education remains as a key factor in addressing poverty and effecting social mobility.

Globalization, technological advances and the ease of mobility for educators and learners alike have opened many opportunities for connectivity, collaboration and convergence in an unprecedented scale. Best practices are now being shared more efficiently. Massive Open Online Courses (MOOCs) are game changers in addressing curricular challenges in content and delivery. Effective and timely global action on educational deficiencies have brought us closer to achieving our targets. Despite these very laudable achievements, the challenge to educators and schools cannot be confined to literacy rates alone. Crockett, Jukes and Churches⁷ claim that with the shift to the information age, traditional literacies will no longer suffice. They advocate for essential fluencies better adapted to a rapidly digitizing world. Similarly, UNESCO identifies some key competencies for today's youth: "collaboration; communication; Information and Communication Technology (ICT) literacy; and social and/or cultural competencies (including citizenship). [They] also mention creativity, critical thinking and problem solving. [It] is acknowledged that ICT is at the core of 21st century skills."⁸

Unmasking the Dark Side of Cyberspace

There is tremendous pressure on educational institutions and systems to adapt quickly to the demands of the emerging ICT-led environment, many times without any real evidence that the proposed strategy will be effective. While most school upgrading programs provide for ICT infrastructure to connect learners with the worldwide web, this buffet menu of information for learners does not necessarily include a curatorial service to safeguard the

⁶ UNESCO. (2017). *Literacy Rates Continue to Rise from One Generation to the Next*. Retrieved from http://uis.unesco.org/sites/default/files/documents/fs45-literacy-rates-continue-rise-generation-to-next-en-2017_0.pdf

⁷ Crockett, L., Jukes, I., & Churches, A. (2011). *Literacy Is Not Enough: 21st Century Fluencies for the Digital Age*. Melbourne: Hawker Brownlow Education Pty. Ltd.

⁸ UNESCO International Bureau of Education (adapted from Lai & Viering). (2012). *Twenty-First Century Skills*. Retrieved from <http://www.ibe.unesco.org/en/glossary-curriculum-terminology/t/twenty-first-century-skills>

uninitiated from fake news, hate speech and sexual predators, to name a few. Worse, the young learner could be left without the guidance of a mentor and thus:⁹

...be at risk of losing the ability to gain real understanding... Understanding requires the ability to relate one subject to something else—to place something in context... When you read a book, ...you are introduced to the characters, you begin to empathise with them, and so on. Contrast this with a computer game in which a child must rescue a princess. There is no real empathy for the princess, only the buzz of the rescue itself and the process of the game. There is no long-term significance to the characters, because any consequences are reversible. Children don't learn from their mistakes at all. Why bother when you can just click restart?

In 2003, when Friedman¹⁰ raised the question, “Is Google God?”, there were 677 million internet users or around 10.6% of the world population¹¹ and he was only articulating the new-found experience of internet providers and users:¹²

Says Alan Cohen, a V.P. of Airspace: "If I can operate Google, I can find anything. And with wireless, it means I will be able to find anything, anywhere, anytime. Which is why I say that Google, combined with Wi-Fi, is a little bit like God. God is wireless, God is everywhere and God sees and knows everything. Throughout history, people connected to God without wires. Now, for many questions in the world, you ask Google, and increasingly, you can do it without wires, too."

By the end of 2017, there were already 4.2 billion internet users representing 54.4% of the world's population. It was the same year when Friedman took note of a critical moment of history that is now irreversible:¹³

And so, it came to pass that in the winter of 2016 the world hit a tipping point...when we realized that a critical mass of our lives and work had shifted away from the terrestrial world to a realm known as “cyberspace.” That is to say, a critical mass of our interactions had moved to a realm *where we're all connected but no one's in charge*. After all, there are no stoplights in cyberspace, no police officers walking the beat, no courts, no judges, no God who smites evil and rewards good...

⁹ Greenfield, S. (2010). “Computers in schools can do more harm than good,” *The Telegraph*. Retrieved from <https://www.telegraph.co.uk/education/7220021/Computers-in-schools-could-do-more-harm-than-good.html>

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Morality trapped in a Blackhole

I do not agree with Friedman's characterization of God but his warning about the dangers of cyberspace should be a wake-up call for educators. For it is in this global village of virtual reality where our pedagogy of change takes on the most revolutionary shift that no one would have ever predicted. As the moral influence of families, schools, and churches continue to be diminished, we begin to face a black hole that challenges the very existence of institutions which have traditionally provided the moral compass for many generations past.

Public disenchantment with the ruling elite and a growing sentiment against the establishment seem to have gripped the world. Americans elected Donald Trump, a businessman with no experience in public service, Russia voted Vladimir Putin for a fourth term, while China just recently reconfirmed Xi Jin Ping as President in perpetuity. In the Philippines, 16 million Filipinos or 30% of the registered voters picked an iron fist ruler, Rodrigo Duterte. Also known as 'The Punisher', he consistently uses foul language and curses even Pope Francis while openly ordering the police to summarily kill suspected drug addicts and pushers without the benefit of any trial.

Beyond the popularity of modern-day strongmen, the world is facing an even bigger challenge with the number of children in areas of conflict increasing to more than 75% in a span of less than two decades. In 1990, there were around 200 million children living in areas of intense conflict but by 2016 the number has increased to 357 million.¹⁴ Children outside war zones are not entirely safe with many other reports of sex trafficking of minors, child labor and abuse as well as cyberbullying of children and child pornography. Even in developed countries, the recent shootings of the innocent inside school campuses tell us that our children are not as protected as we would like to imagine.

There is no doubt that young learners have been provided a lot of information as to the type of political leadership that is emerging in the world today. They would certainly have caught a few of the heartwrenching stories and reports of vulnerable and victimized children. For these, we can only thank the internet and social media in particular for being a rich source of information on global realities in real time. But whether they have been assisted to process their feelings and anxieties in the face of those grim realities would be a scary question to ask. If there is none, where then could Generation X, Y and Z obtain the means to engage the world in a *problem-posing, authentic reflection* that would bring about liberation for themselves and their world? How can we help the young hold on to basic human values and virtues given the growing secularization in our societies? Do young people view our schools as judgmental/adversarial or as a *means of salvation*? What is the role of schools in fostering citizenship and forming socio-cultural competencies for our students so they can be the change they want to see?

Young people are profoundly in search of their humanity and their salvation amidst the many complex issues that young people face today: climate change, LGBTQ issues,

¹⁴ Kirollos, M., Anning, C., Flykesnes, K., & Denselow, J. (2018). *The War on Children*. Retrieved from <https://www.savethechildren.org.uk/content/dam/usa/reports/advocacy/war-on-children-report-us.PDF>

substance abuse, obesity, school violence, mental health, to name a few. Our schools should be prepared to provide the moral and spiritual guidance—not to make choices for the young—but to help them determine right from wrong, figure out life choices, and hold on to hope. Our schools today have the great opportunity to become a means of salvation for besieged youth.

Rooting in Hope

UNESCO's Global Action Program (GAP) on Education for Sustainable Development (ESD)¹⁵ recognized that there are now more than a billion young people from 18 to 35 years old and has thus included among its top five priorities *empowering and mobilizing youth* so they can be leaders and active participants in creating their own desired future. If we are serious about capacitating our youth towards becoming responsible citizens, we may need to look at the 2012 Josephson Report Card on the Ethics of American Youth which revealed that “57 percent of teens stated that successful people do what they have to do to win, even if it involves cheating. Twenty-four percent believe it is okay to threaten or hit someone when angry. Thirty-one percent believe physical violence is a big problem in their schools.”¹⁶ No wonder then that Lee Watanabe Crockett,¹⁷ President of Global Digital Citizen Foundation and author of best-seller *Literacy is not Enough* identifies ethics, action and accountability as among the transparency-level skills needed in the 21st century.

Several years back, I reluctantly implemented a mandate urging all the 46,000 Philippine public schools to post the signage “*Honesty is the best policy*” inside all classrooms and offices. I was not sure then whether it will be an “effective medium to... help mold students to become conscientious and upright citizens.”¹⁸ I was already made aware of numerous memos and manuals detailing penalties for plagiarism, cheating, stealing and other acts of dishonesty on the part of teachers and students. Will another reminder make a difference? I felt much comforted then when I read about some interesting experiments on honesty by behavioral scientist Ariely.¹⁹ In one such experiment, 450 participants were given a matrix to work on after which they got paid for every correct answer. Before working on the matrix, he asked half of the group to recall the Ten Commandments while the other half were asked to recall ten books they read in HS. The results showed the usual cheating in the group that recalled ten books while for those who were asked to recall the Ten Commandments, there was zero cheating. From the results of the study, it seems that the

¹⁵ UNESCO. (2017). *UNESCO Global Action Programme on Education for Sustainable Development*. Retrieved from <http://unesdoc.unesco.org/images/0024/002462/246270e.pdf>

¹⁶ Barnwell, P. (2014). “Students’ Broken Moral Compasses,” *The Atlantic Magazine*. Retrieved from <https://www.theatlantic.com/education/archive/2016/07/students-broken-moral-compasses/492866/>

¹⁷ Crockett, L. (2016). *The Critical 21st Century Skills Every Student Needs and Why*. Retrieved from <https://globaldigitalcitizen.org/21st-century-skills-every-student-needs>

¹⁸ Congress of the Philippines. (2012). *House Resolution No. 292* (attached to DepED Memo no. 180, series of 2012). Retrieved from http://www.deped.gov.ph/sites/default/files/memo/2012/DM_s2012_180.pdf

¹⁹ Ariely, D. (2012). *The (Honest) Truth About Dishonesty*. New York: HarperCollins, pp. 39-40, 215-216, 245.

sheer effort to recall moral principles was enough motivation to improve moral behavior. The good news from Ariely's experiments is that we could promote values and virtues in schools using tried and tested strategies: moral reminders, close supervision, simple rites, e.g., oath-taking or affixing of signatures, and recognizing and celebrating men and women who are exemplars of integrity and goodness. Despite the many obstacles and challenges posed to educators in today's world, we need not feel helpless as though we were trapped in a blackhole. Stephen Hawking²⁰ has this message for all of us:

Things can get out of a black hole, both to the outside, and possibly, to another universe. So, if you feel you are in a black hole, don't give up. There's a way out.

²⁰ Hawking, S. (2008). *Into a Black Hole*. Retrieved from <http://www.hawking.org.uk/into-a-black-hole.html>

A COURSE IN EDUCATION FOR JUSTICE, SERVICE AND COMMITMENT

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Introduction

What is meant by benevolence, listening, fraternity, humility? How do we live them? How do we fight against egoism, individualism, injustice? A group of educators of the La Salle France network concentrated on how to approach these questions with the pupils so that «the school will run well». The course entitled Education for Justice was born.

Values which are the Foundation for Justice

“Our mission is to foster the growth of young people in every aspect of their being, including their relations with others and particularly the poorest. For this mission to be educational, it is necessary to create a coherent course in education for justice, service, commitment» for everyone (children, young people and adults).”

It was in the above words that the Assembly for the Lasallian Educational Mission (AMEL) of 2010, expressed its intention to invite our establishments in France to work for greater justice. Everything remained to be done!

During the AMEL of 2014, an initial plan for such a course had been proposed, but it was limited to just four years of secondary school. It was given a new team of «Brothers and lay people, together and by association» who quickly became convinced that «rendering justice» called for qualities of heart, body and mind, with a capacity for «*opening oneself up to others, to the environment and to God*». (*Laudato si*).

But what are the human qualities and educational values needed in order to live this ideal of justice? A thorough inquiry across the network resulted in the emergence of 12 basic values: benevolence, trust, courage, discernment, listening, fraternity, humility, liberty, respect, forgiveness, responsibility, truth.

Relying on the three essential pillars of knowledge (which involves the *mind*), encounter (which moves the *heart*) and practice (which mobilises the *body*), the team then worked with the establishments of the network to mount a number of experiments in order to gradually develop the contents and teaching methods for each of these twelve values, in primary school, secondary school and lycée.

At the heart of these arrangements was the pedagogical approach known as ‘mediation education’. The

approach is inspired by the work of Feuerstein, especially his twelve criteria of mediation which progressively shapes the attitude of the teacher-educator and also that of the pupil. In addition, it reinforces and qualifies the educational relationship. Each pupil, young person or child (including those with difficulties) feels they are involved in finding meaning and motivation in school.

When theory and practice coincide... POWTOON

The work around each of the values is structured in 3 stages:

- *Knowledge* of the value, which is covered in two sessions. The leader helps the class to discover it, appropriate it and make it part of a cooperative discussion that includes a time for interiorising.
- *Encounter*, which aims at a relationship by creating a link between the class and the major witnesses (including the Brothers and select associations) chosen for the values they represent.
- *Practice*, which is done through a variety of activities. This allows for the experience of a commitment in line with the value being studied through developing a mini-project.

Throughout the process, various teaching aids are provided which the teachers can choose as appropriate and as they match their particular skills and discipline. The aids include film trailers, art work, documentaries, games, puzzles, literary texts, music, songs, foundational texts, religious facts and events, cf. Booklet – Valeur Courage.

Deployment across the La Salle France network.

Since formation is an essential instrument for changing practices, the formation in our *De La Salle Institute* is designed to make a big contribution to the deployment of the course in education for justice, and it also aims to promote ‘mediation education’, which is at the heart of the course. This current of educational thinking was originated by the Israeli Professor Reuven Feuerstein (1921-2014). In his words, «Being useful to the pupils is something that can be learned. Mediation is an educational method which places the adult in a kind of relationship that favours the pupils’ experience and their participation in the learning process». That means the adult is a mediator when he or she gives priority to the learner’s process of acquisition, and when the pupils become their own teachers. It is all a question of attitudes.

Consequently, our *de La Salle Institute* has produced a number of schemes including on-line teach-yourself modules, half-day introductory sessions to learn about the course and to begin it, two-day sessions of advanced training to go more deeply into the course and to learn about the ‘mediation education’, a two-day module to provide expertise in ‘mediation education’. Even though the course was officially launched only at the start of this school year, almost 500 individuals have already experienced at least the initial level of training.

A number of teachers have wondered how the phases of the scheme can be fitted into an already overloaded timetable. Some teachers devote separate class time to it, others fit into the framework of other subjects such as mathematics, literature, history, ethics and citizenship. Or they deal with it during the midday school break. However, one of the strengths of the course in education for justice is that it matches and even synthesises the recommendations of the national curriculum, which provides for the four courses of education (artistic and cultural, health, the future, citizenship), and envisages

Interdisciplinary Practical Teaching, not to mention the multiple possibilities for pastoral animation. We are not creating an extra course, we are providing a global educational tool which is characteristic of our Lasallian identity.

Conclusion

In his encyclical 'Laudato si', Pope Francis encourages us to change the paradigm, or as he puts it, 'to undertake an ecological conversion in our thinking'. And if as he clearly states 'Everything is linked together', then our way of being in the world reveals our way of perceiving injustices, learning about them, understanding them and combating them relentlessly. That is our vocation as teachers and educators, our mission in the De La Salle network, in the name of human dignity for all including the young people entrusted to us.

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IMPORTANCE OF THE SOLIDARITY PROJECTS IN EDUCATING FOR A GLOBAL/RESPONSIBLE CITIZENSHIP

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The Past is Prologue¹

It was an experiment on the grandest of social scales. In the late 1950s, the European Economic Community brought six countries together to form a Common Market. With the prescience to merge nationalistic interests towards a collective whole, states adjusted their vision and creatively saw themselves as an integrated collectivity. Customs charges between member states ended. The region transferred large sums of money to create jobs and infrastructures in poor areas. Environmental protectionism birthed across regions, resources moved easily outside country lines, and membership harmonics crescendo ed, with the European Union's 28 membership states receiving the prestigious Nobel Peace Prize in 2012.

In the background of this developing social consciousness, the Catholic world was contributing its own energy. Through the refinement of its principles governing social justice, the church helped people embrace a worldly-extended sense of moral responsibility. For Catholics, caring for one's brother or sister was not limited to a family or even a nationality, but rather all humankind. Our understanding of citizenship was morally extended to caring for others, even when they are not in our immediate field of vision. Globalization extended itself to social action around the world.²

The combined social and religious forces broadening one's call to citizenship beyond regional borders resonated in hearts and minds of Lasallians. In the De La Salle Brothers' Chapter of 1966, the assembled representatives saw significant worldwide disparities which could be addressed through the movement of economic resources from affluent to depauperate areas. To address this issue within their own institute, they created SECOLI.³ This organization became active in helping to establish new Lasallian ventures around the world by supporting new programs and activities, particularly in fragile areas of the world. Later, the Lasallian Solidarity and Development Secretariat (LSDS)⁴ would establish an ONLUS (not-for-profit) entity which would further its outreach to underdeveloped areas by securing funds from outside the Institute.

More recently, there have taken place many challenges of different nature. In 2008, one of the largest financial crashes in recorded history strained relations not only in Europe, but also throughout the entire world. Added to this, the emergent rise of religious extremism in the Mideast

¹http://www.vatican.va/roman_curia/pontifical_councils/justpeace/documents/rc_pc_justpeace_doc_20060526_compendio-dott-soc_fr.html

² DSE, n° 144; 105

³ Documents of the Chapter 1966

⁴ Circular 456, pages 26-29

and amid select areas of Africa fueled a mass migration which eclipsed that experienced during World War II. Ongoing border disputes in the Mideast, South Sudan, Ukraine, and the South China Sea indicated that drawing lines on a flat land is still an ambitiously sought pursuit for many governments. Largely fueled by unprecedented migrant movement and joblessness, a number of countries are being influenced by the forces of nationalism and populism. State borders are starting to be reconstructed through juridical disputes, bureaucratic measures, economic sanctions and the construction of physical walls. In contradistinction to previous times of collaboration and altruism, the United States and other countries are adopting an agenda which puts national interests first.⁵

A Distinction with a Difference

While on some levels, history may be repeating former days of isolation and protectionism, for Lasallians around the world there is an Institute-wide call not to be pulled into nationalist and populist thinking. With remarkable distinction, the De La Salle Brothers in their 45th Chapter of 2014 specifically called Lasallians around the world to extend rather than retract their sense of citizenship. It called them to respond boldly and creatively to the urgent needs of the vulnerable found beyond their geographic, personal, congregational, social and structural borders.⁶

The LSDS has supported initiatives beyond the Institute's borders since its founding in 2007.⁷ In doing so, it has been advancing not only the work of the Institute, but also the global citizenship espoused by world leaders for the past one hundred years. These include: human rights, environmental protection, sustainable development, gender equity, religious pluralism, digital access, poverty alleviation and the reduction of resource inequalities, global peace and justice, and humanitarian assistance. Indeed, the LSDS has played an integral role in supporting hundreds of Lasallian institutions across five continents to promote these universal human rights, and in doing so, forming Lasallian citizens of the world.

Many of the diverse activities of the LSDS can be subsumed under its quadripartite operations. It makes people *aware* of their responsibilities for being change agents in the world, takes *action* on those things which can be changed, *advocates* for social changes which will make our world a better place, especially for the marginalized, *partners* with other Lasallian and external institutions to leverage the change.

a) Awareness

The LSDS uses opportunities to talk with constituent groups about how Catholic Social Teaching can be realized through specific works in the Institute. Using social media, print publications, prayer resources and the Institute's communications, the LSDS raises the consciousness of Lasallians around the world regarding a wide variety of social issues. Groups which visit the Casa Generalizia are asked to provide opportunities for the Secretariat to present "Beyond the Borders" activities. This information dissemination encourages free thought regarding how Lasallians

⁵ Documents of the 45th General Chapter, n°3.26

⁶ Documents of the 45th General Chapter, n° 3.26

⁷ Circular 456, pages 26-29

around the world might be made aware of the plight of others and assist in alleviating the inherent social causes. It welcomes new responses to that call to action.⁸

Being aware of the needs of others, caring for their needs, and resolving to be of assistance are signs of active global citizenship. The motto of Lasallian schools is: “Enter to Learn, Leave to Serve” which calls our institutions to educate for justice and solidarity. In order to evaluate Lasallian efforts in global citizenship, the LSDS conducted a survey of Lasallian Volunteers around the world. The purpose of the inquiry was manifold:

- to know and appreciate the richness of the volunteer movement;
- to disseminate the information to encourage and further the Lasallian effort for the poor;
- to help coordinate and best utilize this immense resource;
- to facilitate the interchange of volunteers;
- to offer new possibilities to the local and international volunteers;
- to publish the results demonstrating the potential of the volunteer movement.

The Secretariat received over 900 responses to its survey worldwide. While only a small portion of the international Lasallian community was surveyed, the results that emerged tell a rich story of Lasallian engagement throughout the world:

- 18.776 volunteers (54% male; 46% female) across five continents;
- Support to Education is the most conducted activity;
- Volunteers work mostly with Children in an educational setting, Youth at Risk, Adults in Vulnerable Situations, Women, and Ethnic Minorities;
- 119 institutions involve international volunteers;
- Sharing of Best Practices across Lasallian institutions and works;
- Local volunteers most typically are engaged in permanent service a few hours a week;
- Most of institutions have orientation/mentoring programs for volunteers;
- The majority of programs are managed at school level;

As the data show, Lasallians have a long and committed tradition of service. It also illustrates an opportunity to link our Lasallian mission to internationally and commonly recognized principles to transform our world into a better place for all. In 2015, the United Nations (UN) developed 17 Sustainable Development Goals (SDG) to improve the world. A recent analysis undertaken by the LSDS, has shown that all projects that supported by the Secretariat respond to at least one SDG, and most of them provide an integrated response to several goals. SDG 16, the promotion of justice, peace and inclusive societies, incorporates the building of strong, aware and responsible citizenship in society and in all communities, directly in line with Lasallian educational principles. As Lasallians, we work in 79 countries, educating more than 1 million people every day. The impact our action has in terms of contribution to SDG 16 is extraordinary. Nearly half of Lasallian students educated every day worldwide come from vulnerable context, whose rights are infringed upon. The importance of a Lasallian education in the context of human rights and global citizenship is extremely relevant. Education must teach these vulnerable groups an awareness of their rights, and the skills and knowledge to stand up and advocate for justice, not only at an individual level but at the community level as well. The leaders we educate must be conscious of their societal

⁸ Documents of the 45th General Chapter, n°3.26

duty, particularly towards the most fragile sectors of society. The information collected by the survey demonstrates that Lasallian education is having a significant impact on both our mission and toward the fulfillment of that goal.

b) Action

For many years, the LSDS has been active in providing strategic, tactical and operational assistance to fragile sectors of the Institute. Consistent with the Lasallian mission of serving youth through education, it has built educational facilities for underserved populations throughout the world. Through the financial support provided by generous donors, schools have been built in rural areas, often in service of the poor, educationally excluded or ethnically marginalized communities. Educational outreach facilities have been constructed, renovated or repaired which enable not only children and youth but also adults to increase their skills. Lasallian schools have prepared young people for high school and university level diplomas, and individuals are trained to contribute to the strength of their country's infrastructure as electricians, carpenters, mechanics, IT specialists, plumbers, auto-mechanics, etc. At the same time, these students learn larger lessons about what it means to be a global citizen, their rights and responsibilities.⁹

A Lasallian education is not defined by a classroom, four walls, desks and a blackboard. The LSDS actively supports ancillary educational programs to build human capacity, empower women, address local human resource shortages, provide after-school assistance, prepare hostel services, promote recreational activities, offer counseling services, and contribute to students' well-being within diverse societies. Our Lasallian partners carry-out the Mission in diverse ways in 79 countries around the world, always with the same objective: to shape future leaders and positive community members, formed with Lasallian values.

The Secretariat strongly believes in building human capacity to deepen and sustain the Lasallian Mission. Through its association with the PREMIA Foundation, the Secretariat is securing our Lasallian future by providing access to professional development and higher education for its Brothers. In turn, these Brothers will infuse the educational institutions they will manage with the skills they've learned to ensure that a Lasallian education continues to adapt to reflect ever-changing needs of local communities, that our schools are administered professionally and academically more transformative.

c) Advocacy

The LSDS has been called from the last two General Chapters to support capacity building in the field of children rights and child safeguard, aiming at making our institutions safer places for children and adolescents; making our Brothers, personnel and volunteers better prepared to detect risky situations, assist children in case of disclosure and becoming agents of mentality change in the communities our services are inserted in.

⁹ Initiatives such as: Solidarity with South Sudan (South Sudan), Fratelli Project (Lebanon), Kiri Primary and Secondary School (Burkina Faso), Akassato Educational Complex (Benin), Rafiringa Residential Program for Baka children in Lomié (Cameroon), Reaching The Unreached – RTU (India), Integrated post-earthquake response (Haiti), Girls inclusion in secondary education in ITKD Tumba (DRC), Ethiopian Catholic University La Salle (Ethiopia), La Salle Technical College in Douala (Cameroon), C.L.I.M.A. (Burkina Faso).

The Secretariat has teamed with several different entities, including Misesa Cara and member organizations of BICE (Bureau International Catholique pour l'Enfance), to advocate for child rights and protection. Local experts have supported our institutions to reach out parents, community notables, local institutions through action of information and sensitizations, to participate in local and national campaigns to promote children rights, peace and justice. Since 2011, the LSDS has engaged in training 5.972 people (involving also staff working with children in non-Lasallian entities) in 12 countries. These trained educational communities serve more than 50.000 final beneficiaries in their environment. Our commitment continues and by 2019 new capacity building programs will be held in other 8 countries. Each citizenship advocacy program is uniquely designed by partners to respond to local needs. In the Dominican Republic, LSDS has partnered with Fundación Mujeres Iglesias, a volunteer organization run by female Lasallian volunteers, to educate and advocate against domestic violence. The program engages several hundred female advocates to assist women throughout the country with matters of domestic violence. Beyond training programs for youth, legal assistance for victims, and safe houses for survivors, the program has public service announcements on the radio and distributes printed campaign information throughout the country. The protection of women and children through advocacy in the Dominican Republic is an example of how Lasallians are responding in their local communities to help build a stronger society for all.

d) Partnership: Building Global Citizenship Through Connections

While national citizenship is conferred by birth, global citizenship results from voluntarily associating with others. It makes all of us brothers and sisters. One positive step towards global citizenship is awareness of others and empathy for their situation. A further step is a taking action which benefits others. Through its programs and initiatives, the LSDS cooperates with Lasallians at all levels to take these steps forward.

The Secretariat affords opportunities for global citizenship by raising awareness of global issues (particularly those beyond the borders), dedicating itself and others to specific actions which will benefit others, and offering partnerships in its advocacy programs which help develop justice for groups of individuals. In doing so, the Secretariat educates for responsible social citizenship.

Recently the Secretariat has developed partnerships, in order to enhance and improve its action, aiming also at increasing the visibility of Lasallian engagement in the above listed fields. LSDS has partnered with The Miracle Foundation to improve the quality of experience children and youth have at our residential facilities in India; a new pattern of partnership with BICE and the Marist Brothers has been launched – in synergy also with the Lasallian Secretariat of Association and Mission – to support our personnel as tutors of resilience in Lebanon, in France and in Haiti; a two-year follow-up program for training, advocacy and institutionalization of child safeguard is under development with Lasallian NGO partner TARPUSUNCHIS.

All these efforts emerged from the Institutional priority for the wellbeing of children and adolescents we have in our care. However, the programs are elaborated to respond to specific needs of the local area where they are implemented, highlighting the importance of collaboration with our local Lasallian partners and local external and Lasallian experts. Only in this way are we able

to advocate for children and youth and to ensure groups of marginalized children and youth have their physical, psychological, medical and social needs addressed in a holistic and comprehensive fashion.

Towards 2021

As the LSDS and the Institute move toward the next General Chapter in 2021¹⁰, the Secretariat has identified future initiatives to develop and expand. Working with its partners and the international Lasallian community, the LSDS will explore how to address more issues related to child safeguard and the promotion of children rights in different situations of vulnerability (minors in jail, child trafficking, minor migrants) that our young people endure across the Institute. The Secretariat and partners will continue expanding the employment of the international community of Lasallian former students to serve in response to needs of local communities, to remove barriers to attending school, and to provide others with a quality Lasallian education. The Secretariat will look to create strategies to improve our ability to reach a bigger audience (both the Lasallian community and external stakeholders) to learn from each other and improve local actions leveraging the expertise of our global network. This will also bring about a stronger Lasallian presence in advocacy for similar vulnerable groups to ensure the child safeguard and protection for all young people.

¹⁰ Circular 470



READINGS FROM DIVERSE PARTS OF THE WORLD
Multiple visions

REFLECTIONS FROM ASIA (PARC)

For the Lasallian Family in Asia, we reaffirm the critical role of educational institutions in ensuring that families, communities and Asian societies continue to uphold the value of life and the rights of every child.

1. Lasallian schools in Asia should be actively engaged in concrete programs that respond effectively to children and young people who have already been diminished by extreme poverty, cultural oppression and/or abusive environments as well as those who continue to be vulnerable to maltreatment and those whose rights are threatened.

a. We propose that Lasallian schools collaborate to develop a set of guidelines with accompanying resource materials and timelines in order to assist educational leaders to establish programs that will actively promote the rights of the child in their campuses.

b. We further propose that Lasallian schools work together to initiate affirmative action on behalf of disadvantaged girls and youth, children with disabilities and stateless learners who still do not have access to education in the region.

2. Lasallian schools in Asia may also consider their critical role in ensuring that their own curriculum and school policies as well as practices already comply with universally accepted child protection policies based on the Lasallian framework and tradition of caring for and respecting every learner entrusted to our care.

a. We propose that Lasallian schools collaborate in the creation of an online forum that could be used as a platform to crowdsource innovations, share best practices, collaborate on regional activities, as well as monitor and evaluate programs and activities.

b. We propose that Lasallian schools work together to develop common modules to educate and deepen the conviction of our stakeholders with respect to the rights of every child regardless of creed, color, gender or social status while taking into consideration the diversity of cultures and unique context of each institution.

c. We propose that Lasallian schools and communities also consider developing a child protection program that is based on the concept of pedagogy of fraternity—which is an essential feature of our Lasallian tradition—as its way of strengthening the preventive approach to child rights abuses.

d. We propose further that Lasallian schools collaborate to create open spaces that will allow learners and other stakeholders to engage in dialogue with those of other cultures and faiths especially towards a shared vision of the rights of the child. In our region where Christianity is a minority religion and where the use of the term ‘human rights’ is seen as a Western imposition, these open spaces for dialogue are an essential contribution in building communities where children are valued and protected.

3. Finally, the Lasallian Family in Asia should consider working in synergy and partnership with other faith-based ministries, civic organizations and government agencies in order to respond urgently and effectively to the victims of human rights abuses especially among children and the youth.

REFLECTIONS FROM LATIN AMERICA (RELAL)

In Latin America, we are witnessing this historic moment with great concern because of the political, economic and social changes that lead to the increase of inequalities especially those related to poverty. In this context, violence has a great impact on events and fosters a new impetus to the movement of people migrating inside and beyond the borders seeking safe spaces to live.

This situation has generated new forms of vulnerability that manifest themselves in all spheres of our societies and particularly in schools. In this context, children's rights are a need that requires dialogue with the various political and social actors in the region.

They represent a common cause that must be put to the service of cultural, political, economic and social transformations in order to guarantee a future capable of reducing the gaps and inequalities that prevail in our environments. Indeed, this process requires recognition and visibility of these differences and their causes, but also the difficulty of establishing bridges and spaces of communication that allow us to identify and work on a collective agenda.

One of the key spaces for generating dialogue, exchange and transformation is the school, through respect and inclusion. It is essential to develop a culture of non-violent resolution of conflicts and differences. Opening the school as a transformational space serving the community is crucial because the elements that generate conflicts around it cannot be completely isolated. On the contrary, at school, we see the different problems encountered by teachers, families, children, adolescents and community members.

Participation in school dynamics is presented as a challenge and an opportunity for the school, as inclusive spaces and dialogue can provide relevant answers to the problems encountered. However, for a transformative environment to be realized effectively, it is necessary for all actors in the school community to feel included.

We cannot skimp on efforts to make the school a space of recognition where all its members feel connected. Mechanisms must be put in place to allow fraternal articulation. Diversity is a key factor understood as an opportunity for growth and enrichment, paving the way for building spaces for justice. However, if we interpret this as an obstacle and a limitation, we will actually create more difficult gaps for those who feel excluded from our societies.

Today, we face the challenge of creating the pedagogical and cultural transformations that allow us to respond to the major problems of our time: poverty, violence, exclusion, migration. It is not possible to run this process back to communities, but rather, we need a sustained effort to interact with others, so that we can generate collective responses to individual problems.

In this frame of reference, children's rights enable us to find lines that promote development, respect and inclusion. The formation of citizenship is not a task that should be exclusively oriented towards the future, in fact it requires a beginning today, in the present. The citizenship of children and adolescents should not be seen as a future task, but as a latent reality, which can only be achieved through joint efforts today.

REFLECTIONS FROM EUROPE (RELEM)

The Convention on the Rights of the Child¹ (CRC) considers children and adolescents as subjects and not only as objects of right to be protected², recognizes these rights internationally³, establishes mechanisms to guarantee them and sets the conditions for their execution. The European Union (EU) as an institution has no legal obligation to respect the Convention; however, each of the Member States of the EU is legally bound to it individually, because of its ratification of this instrument. The CRC is a reference in the construction of childhood policies urging the States Parties to adopt administrative, legislative and other measures to give effect to the rights recognized in it⁴. They must ensure in this way the respect and application of the rights enunciated to each child and adolescent subject to their jurisdiction.

These principles constitute a "framework for all actions related to children and adolescents⁵: the principle of non-discrimination (art. 2); the principle of the best interests of the child (art.3.1); the right to life, survival and development of the child (art. 6); the attention to the opinion of the child in all the matters that affect him (art.12). Universal compliance must be achieved through a control and investigation system. To that end, improvements must be made, the whole system of which the Committee forms part must be reinforced, work procedures must be improved and more resources must be provided⁶.

In addition to the instruments mentioned so far, we must highlight the opportunity and global framework offered by the Sustainable Development Goals⁷ to fight for the rights of children by 2030. The world's leaders have committed themselves to an action and common efforts in favor of a broad and universal policy agenda, and of an integrated and indivisible nature. This effort and the measures worldwide affect all people and transversally with children and adolescents. They reflect issues such as the reduction of inequalities, the elimination of violence against children and the fight against child poverty.

The European platform for investment in children (EPIC)⁸ has recently recommended making use of structural funds and other sources of funding to support investment in children. The European Commission's recommendation of February 2013 on "investing in children: breaking the cycle of disadvantages" establishes expectations for the provision of services to children and recommends that

¹ Approved by the Assembly of United Nations on November 20, 1989.

² Dávila y Naya, 2008. Módulo 2, Materia 1.

³ All the states of the world have signed it, exempting United States, who has signed and ratified two of these three protocols.

⁴ The general measures of application guarantee the exercise of the rights: process of reform of the law (accommodated to the obligations of the Convention); development of independent institutions for children human rights; possibility of invoking the rights; development of strategies or wide agendas for the infancy; development of permanent mechanisms of governmental coordination; systematic supervision; assignment of resources for the childhood; education, training and increase of raising awareness of the Convention; and finally collaboration in the process of implementation with the civil society, including the childhood to achieve it empowerment.

⁵ Without being limited exclusively to the territory of the state, but also to any activity out of its territory, that one finds under its jurisdiction.

⁶ Consejo de Derechos Humanos. Séptimo periodo de sesiones, doc. A/HRC/7/L34... cit. Módulo 2, materia 3.

⁷ 17 goals of development and 169 goals fixed to manage in the next 15 years.

⁸ It is a platform based on the evidence that provides information about policies that can help to the children and their families to face the challenges that exist in the economic current climate in Europe.

Member States mobilize the relevant financial resources of the EU instruments to maximize funding available for initiatives focused on children.

An urgent challenge is the political will of the EU countries to make the refugee relocation system work in a manner that respects human rights. From the beginning of 2015, 1 out of every 3 people who come to Europe is a minor and it is necessary that all their fundamental rights would be full taken in account and considered basically of their superior interest.

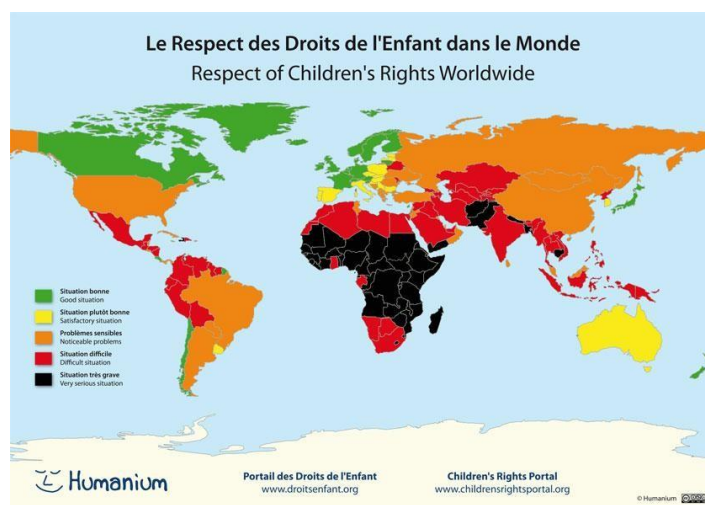
REFLECTIONS FROM AFRICA (RELAF)

Humanity, says Jean-Jacques Rousseau, has its place in the order of things and childhood has its own in the order of human life. As a result, there is a need to consider man in the man's place and the child in his own place (Rousseau, 1969: 139).

We note with concern that the situation is not the same in Africa, because many African children suffer from socio-economic violence, armed conflicts, cultural, traditional and natural disasters, disabilities ... Therefore, it is urgent to devise an appropriate methodology for the protection of this African childhood.

While recognizing that the child occupies a unique and privileged place in African society because it belongs not only to his family but to the community, it should be a framework to ensure the full and harmonious development of his personality.

The lack of this framework stems from the consequences associated with the violation of the rights of the child, which can be summed up in terms of human disasters (violation of human dignity, violation of physical integrity, mortgage of the right to education, of health and development of the child), negative social processes that can sustain the continent's underdevelopment metabolism, as illustrated in the figure below.





These images support and confirm that the situation of the African Child is dark and their rights even most elementary are scoffed. Therefore, the adults and/or the African nations have a duty to guarantee the rights of the children by assuring each a good future (rights to education, health, healthy diet).

REFLECTION FROM USA AND CANADA (RELAN)

The Lasallian family in the United States and Canada fosters dialogue and attentive listening to understand the realities of those entrusted to our care, especially the poor, and look at their situations with a holistic approach. We look at educating the whole student – touching his / her heart and mind. We recognize the essential role of education to address the needs of families and communities and promote the rights of the child. In addition to understanding realities, the Lasallian family in the United States and Canada listens deeply and attentively to the needs of those on the margins, and takes action by implementing programs and encouraging people to address the needs of those we serve. The Lasallian Region of North America invites ministries to be attentive and responsive to how they serve the young entrusted to their care, “especially the poor” in their local contexts. All ministries should be in dialogue reviewing their mission statement and evaluating how each ministry, through their programs and services, are serving those on the margins, especially the poor.

The extensive commitment to education by the Lasallian Region of North America provides a platform to speak credibly on issues, which impact the human and Christian education for the young, especially the poor. The Lasallian Region of North America will use its reputation, resources, and public voice to influence legislation and policy decisions at the local, state and federal levels. The following are ways ministries can take action to best serve those entrusted to our care:

- a. Standing in prayerful solidarity with students to feel safe in school, a response to gun violence.
- b. Standing in solidarity with our students who have Deferred Action for Childhood Arrivals (DACA) immigration status.
- c. Utilizing District resources to address the sexual abuse crisis in the Church in the United States.
- d. Utilizing the experts in our Youth and Family Service agencies to partner and collaborate with them on how to implement and improve trauma-informed care and service to the most vulnerable.
- e. Utilizing the extensive network of Lasallian ministries to provide an accessible and holistic education to students from pre-kindergarten through college / university. Ministries should continue to look for ways to more intentionally partner and share resources.

WE SHARE OUR REFLECTION
Community discernment
on the impact of the defense of the rights
and the promotion of citizenship
in Lasallian centers

COMMUNITY DISCERNMENT ON THE IMPACT OF THE DEFENCE OF RIGHTS AND THE PROMOTION OF CITIZENSHIP IN LASALIAN CENTRES

The fruit of a shared reflection

The experience of the Seminar in Rome reinforced our determination to continue the development of a pedagogy of fraternity in the Lasallian manner, which is capable of challenging the members of a school regarding their role in the defence of the rights of children and adolescents, so that we can take a critical look at the ways in which we develop this in practice in the daily life of our educational establishments, and work together to think of possible plans for building a more human world which would be closer to the ideal of fraternity presented by Christ.

During this third stage, we suggest that educational communities of all levels should find an opportunity to reflect on these ideas. As we did in previous publications from CIAMEL, we now invite everyone to submit Notes on the topics.

THE SUGGESTED METHODOLOGY FOR THE WORK OF REFLECTION

Who will receive and coordinate the Notes?

The International Council for Association and the Lasallian Educational Mission (CIAMEL) invites the whole Lasallian Family to participate in this process of reflection and educational discernment.

For that purpose, CIAMEL suggest that Notes be sent, with the support of the *Mission Secretary*, to the following email address: declaration@lasalle.org.

What constitutes a Note?

A Note is the contribution from any Lasallian group or community sent to the Ad hoc Commission which is working on the draft of the *Declaration*.

Notes are invited on the suggested themes or on any others. Preferably, they should be in English, Spanish, French or Italian.

For Notes to be considered they must include the following elements.

- a. A title which will serve to identify the core theme.
- b. A brief description of the contents, in the style of an executive summary of no more than five lines.
- c. The identification of the community or group producing the note, specifying the community or educational establishment, the District and the Region.
- d. An e-mail address to enable questions of clarification to be made, if the redacting group finds it necessary.

- e. The body of the Note should state the substance of the proposal. In particular, suggestions are wanted regarding ideas, characteristic and criteria which would give consistency to the draft of the *Declaration*.

What process do we suggest for the production of Notes?

- At Regional Level:

We invite those in charge of coordinating the Lasallian Educational Mission to encourage people to read this publication and to promote the work of reflection in all Districts, Brothers' Communities and Lasallian educational establishments.

Notes sent as a result of Regional events will be greatly appreciated, especially when they help us to understand the tendencies in the Regions and in the Lasallian world.

- At District level:

Councils for the Educational Mission in the Districts can organise District events to promote dialogue and reflection among leaders of the educational centres.

- At local Community level:

We would like to hear about the discussions that take place in local Communities and centres. We will especially value notes produced by groups.

So, who can send in Notes?

All Lasallians who take part in the process of discussion and discernment at local, District or Regional level, especially if their Notes represent the opinion of a group. Anonymous Notes will not be accepted.

Deadline for reception.

Notes can be sent in from the 1st of November 2018 until the 31st of March 2019.

AUTHORS

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has contributed to the development of study programs, textbooks and teacher training through courses, workshops and seminars. As an educator, he has participated in various work teams, meetings, formation processes and assemblies of the Lasallian Region of Latin America and the Caribbean (RELAL). He is the author of school texts, some books and articles related to curriculum, evaluation and teacher training. He is currently a member of the Regional Council of Mission of RELAL, coordinates the table pro BICE Chile and is part of the commission of childhood at social risk of the Episcopacy of Chile.

Alessandra Aula

Born in Genova, Italy, she holds a DES in Political Science from the University of Geneva, Switzerland and the UNESCO Proficiency in English, French and Spanish. Alessandra presently serves as Secretary General of the International Catholic Child Bureau, a worldwide network of organizations engaged in defending the dignity and the rights of the child. She has an extensive knowledge of the United Nations system, with a strong background in human rights and a cross-sectoral and integrated approach to international relations and development issues.

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She was born in the City of León, Guanajuato, Mexico. She is director of the Faculty of Law of the De La Salle Bajío University, from 2005 to date. He has a Bachelor of Laws, with a Master's Degree in Teaching and a Doctorate in Philosophy with an orientation in Political Science. She is a member of the Advisory Council of the Center for Human Rights of Children and Adolescents (NIMA) in Guanajuato.

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Federico Roncal Martínez

Born in Mexico City. He immigrated to Guatemala when he was a child and has lived in this country since 1976. He has a degree in Intercultural Bilingual Education, with studies in Educational Innovations and in the process of presenting a doctoral thesis in education with the La Salle University of Costa Rica. He has held various positions at PRODESSA (NGO of La Salle in Guatemala) since 1994. He collaborated in the development of the Lasallian Teacher Training Program for the Central American District and Panama, as well

as in the design and development of the reading program "*Reading to Dream and Transform* ", which is used in the District. Specialist in public policies, he is a member of the National Council of Education of Guatemala since 2010. He is currently the Codirector of PRODESSA, and a member of the Higher Education Commission of the District. He has published several books and research related to critical learning, reading comprehension and bilingual literacy in indigenous languages and Spanish.

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Born in India, (Maharashtra, Pune) in 1986. She completed her BA in Psychology and MA in Industrial Psychology from the University of Pune. She also holds a Diploma in Human Resource Management and Labour Law from Symbiosis Law School. Experienced in the field of Education, Social Awareness, Child Rights and Women Empowerment. She has 7+ years of experience in the field of social work. Currently, she is working as a Senior Education Coordinator with Miracle Foundation India where she caters to children's homes located in the western and northern region of India.

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Br. Armin brings with him over three decades of experience in both the private and public sectors. He served as the Secretary of Education of the Republic of the Philippines from June 2010 to 2016 where he led the implementation of the K to 12 Basic Education Program. Prior to this, Br. Armin was the Brother Visitor of the Philippine District from 1997 to 2004 and was President of De La Salle University from 2004 to 2010. Currently he is the President of De La Salle University Science Foundation as well as the President of the Philippine Business for Social Progress (PBSP), the country's largest, business-led non-governmental organization. He has also recently returned to his post as President of De La Salle Philippines, the network of 16 La Salle schools in the country.

