

Report
to UNESCO
of the
International
Commission
on Education
for the
Twenty-first
Century

LEARNING: THE TREASURE WITHIN

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The members of the Commission are responsible for the choice and the presentation of the facts contained in this book and for the opinions expressed therein, which are not necessarily those of UNESCO and do not commit the Organization.

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On completing this report, we wish to express our profound gratitude to Federico Mayor, Director-General of UNESCO. We admire his convictions and we share his goal of rekindling the ardour that lay behind the founding of the Organization, in order to serve peace and international understanding by means of the preservation and expansion of education, science and culture for all of humanity.

This report was his idea, and in conferring its preparation on us, he placed our task in the overall framework of his action as head of UNESCO.

He enabled us to conduct our inquiry in complete independence, while ensuring we had the support necessary for our work. We hope that the result is faithful to the inspiration that was behind it.

If this report contributes to invigorating a debate that is indispensable, nationally and internationally, on the future of education, we will have at least partially fulfilled the confidence placed in us by the Director-General of UNESCO.

The Members of the Commission

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Jacques Delors

Education: the necessary Utopia

In confronting the many challenges that the future holds in store, humankind sees in education an indispensable asset in its attempt to attain the ideals of peace, freedom and social justice. As it concludes its work, the Commission affirms its belief that education has a fundamental role to play in personal and social development. The Commission does not see education as a miracle cure or a magic formula opening the door to a world in which all ideals will be attained, but as one of the principal means available to foster a deeper and more harmonious form of human development and thereby to reduce poverty, exclusion, ignorance, oppression and war.

At a time when educational policies are being sharply criticized or pushed – for economic and financial reasons – down to the bottom of the agenda, the Commission wishes to share this conviction with the widest possible audience, through its analyses, discussions and recommendations.

Does the point need to be emphasized? The Commission was thinking principally about the children and young people who will take over from today's generation of adults, the latter being all too inclined to concentrate on their own problems. Education is also an expression of affection for children and young people, whom we need to

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welcome into society, unreservedly offering them the place that is theirs by right therein – a place in the education system, to be sure, but also in the family, the local community and the nation. This elementary duty needs to be constantly brought to mind, so that greater attention is paid to it, even when choosing between political, economic and financial options. In the words of a poet: ‘The Child is father of the Man’.

Our century has been as much one of sound and fury as of economic and social progress – progress that in any case has not been equally shared. At the dawn of a new century the prospect of which evokes both anguish and hope, it is essential that all people with a sense of responsibility turn their attention to both the aims and the means of education. It is the view of the Commission that, while education is an ongoing process of improving knowledge and skills, it is also – perhaps primarily – an exceptional means of bringing about personal development and building relationships among individuals, groups and nations.

This view was explicitly adopted by the members of the Commission when they accepted their mandate. They wished moreover, by the arguments they adduced, to stress the pivotal role of UNESCO, a role that stems directly from the ideas on which UNESCO was founded, based upon the hope for a world that is a better place to live in, where people will have learned to respect the rights of women and men, to show mutual understanding, and to use advances in knowledge to foster human development rather than to create further distinctions between people.

Our Commission had the perhaps impossible task of overcoming the obstacles presented by the extraordinary diversity of situations in the world and trying to arrive at analyses that are universally valid and conclusions acceptable to everyone.

Nevertheless, the Commission did its best to project its thinking on to a future dominated by globalization, to choose those questions that everyone is asking and to lay down some guidelines that can be applied both within national contexts and on a worldwide scale.

Looking ahead

Some remarkable scientific discoveries and breakthroughs have been made during the last twenty-five years. Many countries have emerged from underdevelopment, and standards of living have continued to rise, albeit at rates differing considerably from country to country. Despite this, the prevailing mood of disenchantment forms a sharp contrast with the hopes born in the years just after the Second World War.

It may therefore be said that, in economic and social terms, progress has brought with it disillusionment. This is evident in rising unemployment and in the exclusion of growing numbers of people in the rich countries. It is underscored by the continuing inequalities in development throughout the world.¹ While humankind is increasingly aware of the threats facing its natural environment, the resources needed to put matters right have not yet been allocated, despite a series of international meetings, such as the United Nations Conference on Environment and Development (UNCED), held in Rio de Janeiro in 1992, and despite the serious warnings of natural disasters or major industrial accidents. The truth is that all-out economic growth can no longer be viewed as the ideal way of reconciling material progress with equity, respect for the human condition and respect for the natural assets that we have a duty to hand on in good condition to future generations.

We have by no means grasped all the implications of this as regards both the ends and means of sustainable development and new forms of international co-operation. This issue will constitute one of the major intellectual and political challenges of the next century.

That should not, however, cause the developing countries to disregard the classic forces driving growth, in particular as regards their need to enter the world of science and technology, with all this implies in terms of cultural adaptation and the modernization of mentalities.

Those who believed that the end of the Cold War held out the prospect of a better and more peaceful world have another reason for disenchantment and disillusionment. It is simply not an adequate consolation or excuse to repeat that history is tragic; that is something everyone knows or should know. Although the death toll in the last

1. According to UNCTAD studies, average income in the least-developed countries (560 million inhabitants) is falling. The estimated figure is \$300 a year per inhabitant as against \$906 for developing countries and \$21,598 for the industrialized countries.

world war was 50 million, we must also remember that since 1945 some 20 million people have died in around 150 wars, both before and after the fall of the Berlin Wall. It hardly matters whether these are new risks or old risks. Tensions smoulder and then flare up between nations and ethnic groups, or as a result of a build-up of social and economic injustices. Against a background of growing interdependence among peoples and the globalization of problems, decision-makers have a duty to assess these risks and take action to ward them off.

But how can we learn to live together in the 'global village' if we cannot manage to live together in the communities to which we naturally belong – the nation, the region, the city, the village, the neighbourhood? Do we want to make a contribution to public life and can we do so? That question is central to democracy. The will to participate, it should be remembered, must come from each person's sense of responsibility; but whereas democracy has conquered new territory in lands formerly in the grip of totalitarianism and despotic rule, it is showing signs of languishing in countries which have had democratic institutions for many decades, as if there were a constant need for new beginnings and as if everything has to be renewed or reinvented.

How could these great challenges not be a cause for concern in educational policy-making? How could the Commission fail to highlight the ways in which educational policies can help to create a better world, by contributing to sustainable human development, mutual understanding among peoples and a renewal of practical democracy?

Tensions to be overcome

To this end, we have to confront, the better to overcome them, the main tensions that, although they are not new, will be central to the problems of the twenty-first century, namely:

- The tension between the global and the local: people need gradually to become world citizens without losing their roots and while continuing to play an active part in the life of their nation and their local community.
- The tension between the universal and the individual: culture is

steadily being globalized, but as yet only partially. We cannot ignore the promises of globalization nor its risks, not the least of which is the risk of forgetting the unique character of individual human beings; it is for them to choose their own future and achieve their full potential within the carefully tended wealth of their traditions and their own cultures which, unless we are careful, can be endangered by contemporary developments.

- The tension between tradition and modernity, which is part of the same problem: how is it possible to adapt to change without turning one's back on the past, how can autonomy be acquired in complementarity with the free development of others and how can scientific progress be assimilated? This is the spirit in which the challenges of the new information technologies must be met.
- The tension between long-term and short-term considerations: this has always existed but today it is sustained by the predominance of the ephemeral and the instantaneous, in a world where an over-abundance of transient information and emotions continually keeps the spotlight on immediate problems. Public opinion cries out for quick answers and ready solutions, whereas many problems call for a patient, concerted, negotiated strategy of reform. This is precisely the case where education policies are concerned.
- The tension between, on the one hand, the need for competition, and on the other, the concern for equality of opportunity: this is a classic issue, which has been facing both economic and social policy-makers and educational policy-makers since the beginning of the century. Solutions have sometimes been proposed but they have never stood the test of time. Today, the Commission ventures to claim that the pressures of competition have caused many of those in positions of authority to lose sight of their mission, which is to give each human being the means to take full advantage of every opportunity. This has led us, within the terms of reference of the report, to rethink and update the concept of lifelong education so as to reconcile three forces: competition, which provides incentives; co-operation, which gives strength; and solidarity, which unites.

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- The tension between the extraordinary expansion of knowledge and human beings' capacity to assimilate it: the Commission was unable to resist the temptation to add some new subjects for study, such as self-knowledge, ways to ensure physical and psychological well-being or ways to an improved understanding of the natural environment and to preserving it better. Since there is already increasing pressure on curricula, any clear-sighted reform strategy must involve making choices, providing always that the essential features of a basic education that teaches pupils how to improve their lives through knowledge, through experiment and through the development of their own personal cultures are preserved.
- Lastly – another perennial factor – the tension between the spiritual and the material: often without realizing it, the world has a longing, often unexpressed, for an ideal and for values that we shall term 'moral'. It is thus education's noble task to encourage each and every one, acting in accordance with their traditions and convictions and paying full respect to pluralism, to lift their minds and spirits to the plane of the universal and, in some measure, to transcend themselves. It is no exaggeration on the Commission's part to say that the survival of humanity depends thereon.

Designing and building our common future

People today have a dizzying feeling of being torn between a globalization whose manifestations they can see and sometimes have to endure, and their search for roots, reference points and a sense of belonging.

Education has to face up to this problem now more than ever as a world society struggles painfully to be born: education is at the heart of both personal and community development; its mission is to enable each of us, without exception, to develop all our talents to the full and to realize our creative potential, including responsibility for our own lives and achievement of our personal aims.

This aim transcends all others. Its achievement, though long and difficult, will be an essential contribution to the search for a more just world, a better world to live in. The Commission wishes to stress this

point strongly, at a time when some are being assailed by serious doubts as to the opportunities opened up by education.

It is true that many other problems have to be solved, and we shall come back to them, but this report has been prepared at a time when, faced with so many misfortunes caused by war, crime and underdevelopment, humankind is apparently hesitating between continuing headlong along the same path and resignation. Let us offer people another way.

There is, therefore, every reason to place renewed emphasis on the moral and cultural dimensions of education, enabling each person to grasp the individuality of other people and to understand the world's erratic progression towards a certain unity; but this process must begin with self-understanding through an inner voyage whose milestones are knowledge, meditation and the practice of self-criticism.

This message should guide educational thinking, in conjunction with the establishment of wider and more far-reaching forms of international co-operation which will be discussed below.

Seen in this context, everything falls into place, whether it be the requirements of science and technology, knowledge of self and of the environment, or the development of skills enabling each person to function effectively in a family, as a citizen or as a productive member of society.

This all goes to show that the Commission in no way undervalues the central role of brainpower and innovation, the transition to a knowledge-driven society, the endogenous processes that make it possible to accumulate knowledge, to incorporate new discoveries and to apply them in different areas of human activity, from those related to health and the environment to the production of goods and services. It is also aware of the limits, and even the failures, of attempts to transfer technologies to the most impoverished countries, precisely because of the endogenous nature of methods for the accumulation and application of knowledge. This is why it is necessary, among other things, to become familiar at an early age with science and the uses of science, and with the difficult task of assimilating progress in such a way that human identity and integrity are fully respected. Here, too, the ethical issues must not be overlooked.

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It also shows that the Commission is aware of the contribution that education must make to economic and social development. The education system is all too often blamed for unemployment. This observation is only partly true; above all it should not obscure the other political, economic and social prerequisites for achieving full employment or enabling the economies of underdeveloped countries to take off. As for education, the Commission believes that valid responses to the problems of mismatch between supply and demand on the labour market can come from a more flexible system that allows greater curricular diversity and builds bridges between different types of education, or between working life and further training. Such flexibility would also help to reduce school failure and the tremendous wastage of human potential resulting from it.

Such improvements, desirable and feasible as they are, do not, however, obviate the need for intellectual innovation and the implementation of a model of sustainable development based on the specific characteristics of each country. Given the present and foreseeable advances in science and technology, and the growing importance of knowledge and other intangibles in the production of goods and services, we need to rethink the place of work and its changing status in tomorrow's society. To create tomorrow's society, imagination will have to keep ahead of technological progress in order to avoid further increases in unemployment and social exclusion or inequalities in development.

For all these reasons, it seems to us that the concept of an education pursued throughout life, with all its advantages in terms of flexibility, diversity and availability at different times and in different places, should command wide support. There is a need to rethink and broaden the notion of lifelong education. Not only must it adapt to changes in the nature of work, but it must also constitute a continuous process of forming whole human beings – their knowledge and aptitudes, as well as the critical faculty and the ability to act. It should enable people to develop awareness of themselves and their environment and encourage them to play their social role at work and in the community.

In this context, the Commission discussed the need to advance

towards a 'learning society'. The truth is that every aspect of life, at both the individual and the social level, offers opportunities for both learning and doing. It is thus very tempting to focus too much on this side of the question, stressing the educational potential of the modern media, the world of work or cultural and leisure pursuits, even to the extent of overlooking a number of fundamental truths: although people need to take every opportunity for learning and self-improvement, they will not be able to make good use of all these potential resources unless they have received a sound basic education. Better still, school should impart both the desire for, and pleasure in, learning, the ability to learn how to learn, and intellectual curiosity. One might even imagine a society in which each individual would be in turn both teacher and learner.

For this to come about, nothing can replace the formal education system, where each individual is introduced to the many forms of knowledge. There is no substitute for the teacher–pupil relationship, which is underpinned by authority and developed through dialogue. This has been argued time and time again by the great classical thinkers who have studied the question of education. It is the responsibility of the teacher to impart to the pupil the knowledge that humankind has acquired about itself and about nature and everything of importance that it has created and invented.

Learning throughout life: the heartbeat of society

The concept of learning throughout life thus emerges as one of the keys to the twenty-first century. It goes beyond the traditional distinction between initial and continuing education. It meets the challenges posed by a rapidly changing world. This is not a new insight, since previous reports on education have emphasized the need for people to return to education in order to deal with new situations arising in their personal and working lives. That need is still felt and is even becoming stronger. The only way of satisfying it is for each individual to learn how to learn.

But there is a further requirement: the far-reaching changes in the traditional patterns of life require of us a better understanding of

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other people and the world at large; they demand mutual understanding, peaceful interchange and, indeed, harmony – the very things that are most lacking in our world today.

Having adopted this position, the Commission has put greater emphasis on one of the four pillars that it proposes and describes as the foundations of education: *learning to live together*, by developing an understanding of others and their history, traditions and spiritual values and, on this basis, creating a new spirit which, guided by recognition of our growing interdependence and a common analysis of the risks and challenges of the future, would induce people to implement common projects or to manage the inevitable conflicts in an intelligent and peaceful way. Utopia, some might think, but it is a necessary Utopia, indeed a vital one if we are to escape from a dangerous cycle sustained by cynicism or by resignation.

While the Commission has indeed a vision of the kind of education that would create and underlay this new spirit, it has not disregarded the other three pillars of education which provide, as it were, the bases for learning to live together.

The first of these is *learning to know*. Given the rapid changes brought about by scientific progress and the new forms of economic and social activity, the emphasis has to be on combining a sufficiently broad general education with the possibility of in-depth work on a selected number of subjects. Such a general background provides, so to speak, the passport to lifelong education, in so far as it gives people a taste – but also lays the foundations – for learning throughout life.

Learning to do is another pillar. In addition to learning to do a job of work, it should, more generally, entail the acquisition of a competence that enables people to deal with a variety of situations, often unforeseeable, and to work in teams, a feature to which educational methods do not at present pay enough attention. In many cases, such competence and skills are more readily acquired if pupils and students have the opportunity to try out and develop their abilities by becoming involved in work experience schemes or social work while they are still in education, whence the increased importance that should be

attached to all methods of alternating study with work.

Last, but far from least, is the fourth pillar: *learning to be*. This was the dominant theme of the Edgar Faure report *Learning to Be: The World of Education Today and Tomorrow*, published by UNESCO in 1972. Its recommendations are still very relevant, for in the twenty-first century everyone will need to exercise greater independence and judgement combined with a stronger sense of personal responsibility for the attainment of common goals. Our report stresses a further imperative: none of the talents which are hidden like buried treasure in every person must be left untapped. These are, to name but a few: memory, reasoning power, imagination, physical ability, aesthetic sense, the aptitude to communicate with others and the natural charisma of the group leader, which again goes to prove the need for greater self-knowledge.

The Commission has alluded to another Utopian idea: a learning society founded on the acquisition, renewal and use of knowledge. These are three aspects that ought to be emphasized in the educational process. As the development of the 'information society' is increasing the opportunities for access to data and facts, education should enable everyone to gather information and to select, arrange, manage and use it.

While education should, therefore, constantly adapt to changes in society, it must not fail to pass on the attainments, foundations and benefits of human experience.

Faced with a growing and at the same time increasingly quality-minded demand for education, how can educational policies achieve the twin aims of high educational standards and equity? These were the questions that the Commission addressed concerning courses of study, educational methods and content, and prerequisites for the effectiveness of education.

The stages and bridges of learning: a fresh approach

By focusing its recommendations on the concept of learning throughout life, the Commission did not intend to convey the idea that by such a qualitative leap one could avoid reflecting on the

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different levels of education. On the contrary, it has set out to reassert some of the major principles advanced by UNESCO, such as the vital need for basic education, to urge a review of the role of secondary education and to examine the issues raised by developments in higher education, particularly the phenomenon of mass higher education.

Quite simply, learning throughout life makes it possible to organize the various stages of education to provide for passage from one stage to another and to diversify the paths through the system, while enhancing the value of each. This could be a way of avoiding the invidious choice between selection by ability, which increases the number of academic failures and the risks of exclusion, and the same education for all, which can inhibit talent.

The foregoing in no way detracts from the excellent definition of *basic learning needs* produced in 1990 at the World Conference on Education for All (Jomtien, Thailand):

These needs comprise both essential learning tools (such as literacy, oral expression, numeracy, and problem solving) and the basic learning content (such as knowledge, skills, values, and attitudes) required by human beings to be able to survive, to develop their full capacities, to live and work in dignity, to participate fully in development, to improve the quality of their lives, to make informed decisions, and to continue learning. (World Declaration on Education for All, Art. 1, para. 1.)

This is certainly an impressive catalogue, but it does not necessarily imply an overloading of curricula. The teacher–pupil relationship, the learning available in children’s local environment, and an effective use of modern media (where they exist) can in conjunction contribute to the personal and intellectual development of each pupil. The ‘three Rs’ – reading, writing and arithmetic – are given their full due. The combination of conventional teaching and out-of-school approaches should enable children to experience the three dimensions of education – the ethical and cultural, the scientific and technological, and the economic and social.

To put it another way, education is also a social experience

through which children learn about themselves, develop interpersonal skills and acquire basic knowledge and skills. This experience should begin in early childhood, in different forms depending on the situation, but always with the involvement of families and local communities.

Two observations which the Commission sees as important should be added at this stage.

Basic education should be extended, worldwide, to the 900 million illiterate adults, the 130 million children not enrolled in school, and the more than 100 million children who drop out prematurely from school. This vast undertaking is a priority for the technical assistance and partnership projects carried out as part of international co-operation.

Basic education is of course an issue in all countries, including the industrialized ones. From this initial stage onwards, educational contents should be designed to stimulate a love of learning and knowledge and thus develop the desire and provide the opportunities for learning throughout life.

This brings us to one of the major problem areas in any reform, that of the policies to be applied to the period of adolescence and youth, between primary education and work or higher education. To coin a phrase, *secondary schools* cut rather a sorry figure in educational thinking. They are the target of considerable criticism and they provoke a considerable amount of frustration.

Among the sources of frustration are the increased and increasingly diversified requirements, leading to rapid growth in enrolments and overcrowded curricula – whence the familiar problems associated with mass education, which the less-developed countries cannot easily solve at either the financial or the organizational level. There is also the distress felt by school-leavers who face a shortage of opportunities, a distress increased by an all-or-nothing obsession with getting into higher education. Mass unemployment in many countries only adds to the malaise. The Commission stresses its alarm at a trend that is leading, in both rural and urban areas, in both developing and industrialized countries, not only to unemployment but also to the under-utilization of human resources.

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The Commission is convinced that the only way out of this difficult situation is a very broad diversification of the types of study available. This reflects one of the Commission's major concerns, which is to make the most of all forms of talent so as to reduce academic failure and prevent the far-too-widespread feeling among young people that they are excluded, left with no prospects.

These various types should include both conventional education, which focuses more on abstraction and conceptualization, and approaches that alternate school with work experience in a way that brings out additional abilities and inclinations. In any event, there should be bridges between these approaches so that errors – all too frequent – in the choice of direction can be corrected.

The Commission also believes that the prospect of being able to go back to education or training would alter the general climate by assuring young people that their fate is not sealed forever between the ages of 14 and 20.

Higher education should be seen from this same angle.

A first point to remember is that, side by side with universities, there are other types of higher education institutions in many countries. Some cream off the most able students while others were set up to provide specifically targeted, high-quality vocational training, lasting between two and four years. Such diversification undeniably meets the needs of society and the economy as manifested both at the national and at the regional levels.

Increasingly stringent selection in order to ease the pressures brought about by mass higher education in the wealthiest countries is neither politically nor socially acceptable. One of the main drawbacks of such an approach is that many young people are shut out from the educational process before they have been able to obtain a recognized diploma; they are therefore in the desperate predicament of having obtained neither a formal qualification nor a training appropriate for the job market.

The evolution of enrolments therefore needs to be managed, but it can be kept within limits as a result of secondary education reform, along the broad lines proposed by the Commission.

Universities would contribute to this process by diversifying what they offer:

- as scientific establishments and centres of learning, from where students go on to theoretical or applied research or teaching;
- as establishments offering occupational qualifications, combining high-level knowledge and skills, with courses and content continually tailored to the needs of the economy;
- as some of the main meeting-places for learning throughout life, opening their doors to adults who wish either to resume their studies or to adapt and develop their knowledge or to satisfy their taste for learning in all areas of cultural life; and
- as leading partners in international co-operation, facilitating exchanges of teachers and students and ensuring that the best teaching is made widely available through international professorships.

In this way, universities would transcend what is wrongly held to be the conflict between the logic of public service and the logic of the job market. They would also reclaim their intellectual and social vocation as, in a sense, guarantors of universal values and the cultural heritage. The Commission sees these as cogent reasons for urging greater university autonomy.

Having formulated these proposals, the Commission emphasizes that these issues take on a special significance in poor countries, where universities have a decisive role to play. In developing countries, universities must learn from their own past and analyse their countries' difficulties, engaging in research aimed at finding solutions to the most acute among them. It is also incumbent on them to propose a renewed vision of development that will enable their countries to build a genuinely better future. They must provide the vocational and technological training of the future leaders and the higher- and middle-level education required if their countries are to escape from their present treadmills of poverty and underdevelopment. It is particularly necessary to devise new development models for regions such as sub-Saharan Africa, as has already been done for some Eastern Asian countries, on a case-by-case basis.

Getting the reform strategies right

While neither underestimating the need to manage short-term constraints nor disregarding the need to adapt existing systems, the

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Commission wishes to emphasize the necessity of a more long-term approach if the reforms required are to succeed. By the same token, it stresses the fact that too many reforms one after another can be the death of reform, since they do not allow the system the time needed either to absorb change or to get all the parties concerned involved in the process. Furthermore, past failures show that many reformers adopt an approach that is either too radical or too theoretical, ignoring what can be usefully learned from experience or rejecting past achievements. As a result, teachers, parents and pupils are disoriented and less than willing to accept and implement reform.

The main parties contributing to the success of educational reforms are, first of all, the local community, including parents, school heads and teachers; secondly, the public authorities; and thirdly, the international community. Many past failures have been due to insufficient involvement of one or more of these partners. Attempts to impose educational reforms from the top down, or from outside, have obviously failed. The countries where the process has been relatively successful are those that obtained a determined commitment from local communities, parents and teachers, backed up by continuing dialogue and various forms of outside financial, technical or professional assistance. It is obvious that the local community plays a paramount role in any successful reform strategy.

Local community participation in assessing needs by means of a dialogue with the public authorities and groups concerned in society is a first, essential stage in broadening access to education and improving its quality. Continuing the dialogue by way of the media, community discussions, parent education and on-the-job teacher training usually helps to create awareness, sharpen judgement and develop local capacities. When communities assume greater responsibility for their own development, they learn to appreciate the role of education both as a way of achieving societal objectives and as a desirable improvement of the quality of life.

In this respect, the Commission stresses the value of a cautious measure of decentralization in helping to increase educational establishments' responsibilities and their scope for innovation.

In any event, no reform can succeed without the co-operation and active participation of teachers. This is one reason why the Commission recommends that the social, cultural and material status of educators should be considered as a matter of priority.

We are asking a great deal, too much even, of teachers, when we expect them to make good the failings of other institutions which also have a responsibility for the education and training of young people. The demands made on teachers are considerable, at the very time when the outside world is increasingly encroaching upon the school, particularly through the new communication and information media. Thus, the young people with whom the teacher has to deal, though receiving less parental or religious guidance, are also better informed. Teachers have to take this new situation into account if they are to be heeded and understood by young people, give them a taste for learning, and show them that information and knowledge are two different things and that knowledge requires effort, concentration, discipline and determination.

Rightly or wrongly, teachers feel isolated, not just because teaching is an individual activity, but also because of the expectations aroused by education and the criticisms which are, often unjustly, directed at them. Above all, teachers want their dignity to be respected. Most teachers are members of unions – in some cases, powerful unions – which are, undeniably, committed to the protection of their corporate interests. Even so, there is a need for the dialogue between society and teachers, and between the public authorities and teachers' unions, to be both strengthened and seen in a new light.

Admittedly, the renewal of this kind of dialogue is no easy task, but it is one that must needs be carried out in order to put an end to the teachers' feelings of isolation and frustration, to make change acceptable and to ensure that everyone contributes to the success of the necessary reforms.

It is appropriate in this context to add some recommendations concerning the content of teacher training, access by teachers to continuing education, the improvement of the status of teachers responsible for basic education, and greater involvement of teachers

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in disadvantaged and marginalized groups, where they can help to improve the integration of children and adolescents in society.

This is also a plea for the education system to be provided not only with well-trained teachers but also with the wherewithal for delivering education of a high standard, including books, modern communication media, a suitable cultural and economic environment and so forth.

Conscious of the situation in schools today, the Commission lays great emphasis on the quantity and quality of traditional teaching materials such as books, and on new media such as information technologies, which should be used with discernment and with active pupil participation. For their part, teachers should work in teams, particularly in secondary schools, thereby helping to achieve the necessary flexibility in the courses of study on offer, thus obviating many failures, bringing out some of the pupils' natural talents, and providing better academic and career guidance with a view to learning continued throughout life.

The improvement of education, seen in this light, requires policy-makers to face up squarely to their responsibilities. They cannot leave it to market forces or to some kind of self-regulation to put things right when they go wrong.

It is on the strength of its belief in the importance of policy-makers that the Commission has stressed the permanence of values, the challenges of future demands, and the duties of teachers and society; they alone, taking all the factors into consideration, can generate the public-interests debates that education – since it concerns everyone, since it is our future that is at stake and since education can help to improve the lot of one and all – so badly needs.

This naturally leads us to focus on the role of the public authorities. They must propose clear options and, after broad consultation with all those involved, choose policies that, regardless of whether the education system is public, private or mixed, show the way, establish the system's foundations and its main thrusts, and regulate the system through the necessary adjustments.

Naturally, all public policy decisions have financial repercussions.

The Commission does not underestimate this difficulty. Without

entering into the complexities of various systems, it holds the view that education is a public good that should be available to all. Once this principle is accepted, public and private funding may be combined, according to different formulae that take into account each country's traditions, stage of development, ways of life and income distribution.

All the choices to be made should, in any event, be predicated upon the fundamental principle of equality of opportunity.

During the discussions, I made a more radical proposal. As learning throughout life gradually becomes a reality, all young persons could be allocated a study-time entitlement at the start of their education, entitling them to a certain number of years of education. Their entitlement would be credited to an account at an institution that would manage a 'capital' of time available for each individual, together with the appropriate funds. Everyone could use their capital, on the basis of their previous educational experience, as they saw fit. Some of the capital could be set aside to enable people to receive continuing education during their adult lives. Each person could increase his or her capital through deposits at the 'bank' under a kind of educational savings scheme. After thorough discussion, the Commission supported this idea, though it was aware of the potential risks, even to equality of opportunity. As things stand today, a study-time entitlement could be granted at the end of compulsory schooling, so as to enable adolescents to choose a path without signing away their future.

In general, however, if after the essential step forward taken by the Jomtien Conference on basic education one had to point to an emergency situation, it would be to secondary education that we would turn our attention, given that the fate of millions of boys and girls is decided between the time they leave primary school and the time they either start work or go on to higher education. This is where the crunch comes in our education systems, either because those systems are too élitist or because they fail to come to terms with massive enrolments because of inertia and total inability to adapt. At a time when these young people are struggling with the problems of adolescence, when they feel, in a sense, mature but are in fact still immature, when instead of being carefree they are worried about their future, the important thing is to provide

them with places where they can learn and discover, to give them the wherewithal to think about their future and prepare for it, and to offer them a choice of pathways suited to their abilities. It is also important to ensure that the avenues ahead of them are not blocked and that remedial action and in-course correction of their educational careers are at all times possible.

Broadening international co-operation in the global village

The Commission noted the growing tendency, in the political and economic spheres, to resort to international action as a way of finding satisfactory solutions to problems that have a global dimension, if only because of the growing interdependence that has so often been emphasized. It also regretted the inadequacy of results and stressed the need for reform of international institutions to make their action more effective.

The same applies, *mutatis mutandis*, to the social and educational fields. Emphasis has been deliberately placed on the importance of the World Summit for Social Development, held in Copenhagen in March 1995. Education occupies a prominent place in the guidelines adopted there and this prompted the Commission to formulate, in this respect, recommendations concerning:

- a policy of strong encouragement for the education of girls and women, following directly on from the recommendations of the Fourth World Conference on Women (Beijing, September 1995);
- the allocation of a minimum percentage of development aid (a quarter of the total) to fund education: this slanting in the direction of education should also apply to international funding institutions, first and foremost the World Bank, which already plays an important role;
- the development of 'debt-for-education swaps' to offset the adverse effects of adjustment policies and policies for reducing internal and external deficits upon public spending on education;
- the widespread introduction of the new 'information society' technologies in all countries, to prevent yet another gap opening up

between rich countries and poor countries; and

- tapping into the outstanding potential offered by non-governmental organizations, and hence by grass-roots initiatives, which could provide a valuable backup to international co-operation.

These few suggestions should be seen in the context of partnership rather than aid. After so many failures and so much waste, experience militates in favour of partnership, globalization makes it inescapable, and there are some encouraging examples, such as the successful co-operation and exchanges within regional groupings, the European Union being a case in point.

Another justification for partnership is that it can lead to a 'win-win situation': whilst industrialized countries can assist developing countries by the input of their successful experiences, their technologies and financial and material resources, they can learn from the developing countries ways of passing on their cultural heritage, approaches to the socialization of children and, more fundamentally, different cultures and ways of life.

The Commission expresses the hope that the Member States will give UNESCO the necessary resources to enable it to foster both the spirit of partnership and partnership in action, along the lines suggested by the Commission to the Twenty-eighth Session of the General Conference. UNESCO can do this by publicizing successful innovations and helping to establish networks on the basis of grass-roots initiatives by non-governmental organizations, whether aiming to develop education of a high standard (UNESCO professorships) or to stimulate research partnerships.

We also believe it has a central role to play in developing the new information technologies in such a way that they serve the interests of quality education.

More fundamentally, however, UNESCO will serve peace and mutual understanding by emphasizing the value of education as a manifestation of the spirit of concord, stemming from the will to live together, as active members of our global village, thinking and organizing for the good of future generations. It is in this way that UNESCO will contribute to a culture of peace.

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For the title of its report, the Commission turned to one of La Fontaine's fables, *The Ploughman and his Children*:

Be sure (the ploughman said), not to sell the inheritance

Our forebears left to us:

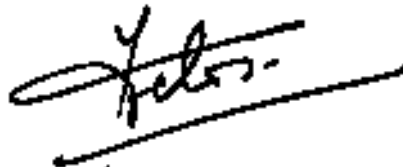
A treasure lies concealed therein.

Readapting slightly the words of the poet, who was lauding the virtues of hard work, and referring instead to education – that is, everything that humanity has learned about itself – we could have him say:

But the old man was wise

To show them before he died

That learning is the treasure.

A handwritten signature in black ink, appearing to read 'Delors', written over a horizontal line.

Jacques Delors

Chairman of the Commission

Epilogue

One of the most original features of an undertaking such as that of this Commission is the diversity of background and experience, and therefore viewpoints, that each Commissioner brings to the task. Out of this diversity, though, came a very broad agreement on the overall approach to be adopted and the main thrust of the conclusions. The text of the report was debated at length, and although certainly each Commissioner would have written certain passages, or even chapters, differently as an individual, all concurred with its overall direction and content. Yet, in aiming to focus on a few themes that can shed light on major issues, the process of selection necessarily left aside some of the particular concerns of individual Commissioners, important though they are. Thus, towards the end of its work, the Commission agreed that each of its members would be asked to contribute a personal statement as a complement to the common report; it felt that these texts would give a clearer idea of the richness of the composition and debates within the Commission, and provide a wide range of angles of vision on the issues raised in the body of the report. Eleven of the Commissioners contributed texts, and these follow here.

In'am Al Mufti

Excellence in education: investing in human talent

At the present juncture in history, major innovations in science and technology, changes in economics and politics, and transformations in demographic and social structures are taking place throughout the world. These upheavals, which are likely to accelerate in the future, will place considerable strain on the educational community, in particular, to respond to growing needs and to meet the emerging challenges of a rapidly changing world. The exigencies of our time demand the dynamic interplay of creativity, courage and determination to make effective changes and the will to rise to the challenges before us.

In response to this situation, educational reform plans on both the national and international levels need to transcend adequate planning and financial resource allocation. Educational reform policies should aim at achieving educational excellence.

Education for All

In the past two decades in particular, governments and international agencies in the developing world sought to respond to developmental challenges by focusing increasingly on expanding educational opportunities. This drive by developing countries was in fulfilment of UNESCO's mission to achieve 'Education for All'. But the expansion in education was concentrated on coping with the growing demand for schooling, while the quality of education itself was not given priority. The result was over-crowded schools, outdated teaching methods based

on learning by rote and teachers who have become unable to adapt to more modern approaches such as democratic participation in the classroom, co-operative learning and creative problem-solving. These are now obstacles to better education.

Significantly, the vast and rapid expansion of the education system, and its overburdening in many countries, have resulted in the inability to attend adequately to the question of *educational equity, which calls for providing learning experiences appropriate to the learning needs of students with varying abilities*. In the overwhelming ambition to provide education for all, the needs of students with high potential have been neglected and students with differing abilities have been treated equally. As Jefferson once said: 'There is nothing more unequal than equal treatment of unequal people.' Notwithstanding the good intentions of traditional policies, *to deprive outstanding students of appropriate educational opportunities is to deprive society of the best human resources that lead towards real and effective development*.

As we move into the twenty-first century, developing countries face a multiplicity of challenges in their quest for development. Taking up those challenges requires well-trained and prepared leaders to confront socio-economic needs. The specific educational requirements of outstanding students, the 'leaders of tomorrow', must be recognized and met.

To address the situation

To address the situation, additional educational opportunities that provide a more advanced content and methodology must be established to cater to individual differences. Classroom teachers should be trained to accommodate the different learning needs of talented students. One of the top priorities of every school should be to develop and set challenging curricula that offer advanced comprehensive learning opportunities, in order to meet the needs of outstanding students. This is of the utmost importance for the preparation of future leaders who will spearhead the march towards sustainable development. The regular school curriculum needs to be developed to offer talented students a challenge.

Excellence in education

To strive for excellence in education means to strive for a richer curriculum, based on the varying talents and needs of all students, the realization of each student's potential, and the development and nurturing of outstanding talent. It is also most important to ensure that teachers receive better training in how to teach high-level curricula. Otherwise, society's message to students would be to aim for academic adequacy, not academic excellence.

The role of the family, community and non-governmental organizations

To identify talent and to nurture it is not the responsibility of the school alone. The role of the family and the local community in developing potential provides the basis for and complements the efforts of the school. In turn, the non-governmental organizations can play a key role in assisting communities to assume their social responsibilities. They can be very effective in developing awareness and efficiency and in promoting participation of all members of the community.

And, most importantly, women

The backbone of community involvement remains the increased participation of women in the development process, an issue that has become central to human development and which will be increasingly recognized in the future. Women are currently under-represented in almost all advanced education programmes and in most top administrative positions. *The key to increasing the participation of women is education.* Educating women is probably one of the most rewarding investments a nation can make. *Expanding opportunities for women, and especially for women and girls of outstanding abilities, opens up avenues for the emergence of women leaders and allows them to make a valuable contribution to decision-making for the benefit of educational progress and sustainable development.*

A pertinent educational response in Jordan

In Jordan, approximately 1 million children, constituting 25 per cent of the population, are enrolled in schools. Compulsory education in the country and the boom in school enrolment at all levels resulted in an over-burdened education system which has not been able to cope with the issue of educational equity. To remedy the situation, Jordan has been engaged, over the past ten years, in a comprehensive educational reform programme to improve the quality of education. Legislation has paid special attention to students with outstanding abilities, and to developing the skills and training of teachers to meet the demands of these students.

After identifying the national need for excellence in education and in an effort to address the issue, the Noor Al Hussein Foundation (NHF) launched an innovative educational project. NHF, a non-governmental non-profit organization, was established in 1985 to identify and meet different development needs throughout Jordan, to introduce innovative and dynamic integrated community development models, and to set national standards of excellence in human and socio-economic development, education, culture and the arts. NHF's philosophy is characterized by a comprehensive approach to development, based on democratic

participation and intersectoral co-operation at all levels.

Working with the government to implement the directives of the national educational reform plan and to provide educational opportunities for talented students, NHF established the Jubilee School in 1993 after devoting a decade to planning, extensive research, curriculum development and teacher training.

The Jubilee School, a co-educational secondary boarding school, offers a unique learning experience. Its academic programme is geared to students' intellectual needs, capabilities and experience. It offers an educational environment that motivates and challenges students to achieve their full potential through discovery, experimentation, creative problem-solving and possibly invention. Applicants to the school are carefully selected through a rigorous multiple-criteria system that includes school achievement, ratings of behavioural characteristics, general intellectual level, specific mathematical abilities and levels of creativity.

To ensure equality of opportunity for students from various socio-economic backgrounds, all students receive scholarships and much emphasis is placed on enrolling students from remote and under-privileged areas of the kingdom, where educational facilities are unable to meet the challenging needs of talented students. It is hoped that the Jubilee School's graduate students will return to their local communities, after further training or education, to assume leadership roles and to contribute to the development of the community.

Committed to a democratic learning environment, the school encourages freedom of thought and expression. Through their educational experience, students learn how to become effective users of knowledge. The school seeks not only to equip its students with a solid academic base, but also to build strength of character and to instil in them a deep sense of social responsibility.

In addition, the Jubilee School contributes to improving the quality of education for talented students in the community through its Centre for Excellence in Education, which works in co-operation with the Ministry of Education and with both the private and public sectors. The centre seeks to develop educational and instructional curricula, manuals and information that can be used by other schools throughout Jordan. It also helps to develop and make widely known innovative approaches to and advances in mathematics, science and the humanities, which can become resources for secondary-school teachers in Jordan. The centre functions as a resource library and an educational research facility. In addition, it sponsors training workshops, programmes and activities for teachers and talented students from all parts of Jordan, which focus on training teachers in the most effective teaching techniques, in curriculum development, and in providing for individual differences in their own classroom situations. Training programmes also address the issues of increasing access to early childhood education, increasing learning opportunities for disadvantaged and minority children with outstanding talents, and

broadening the definition of the gifted through the observation of students in settings that enable them to display their abilities rather than through reliance solely on test scores.

The Jubilee School and its Centre for Excellence in Education represent a successful synthesis of research and innovation to enhance human potential, of modernization in training laboratories to promote national development, and of co-operation and commitment by public and private organizations to serve Jordanian society as a whole. In its first two years of operation, Jubilee School students have achieved outstanding results in their academic and social development. The school's success is reflected most clearly in what one Jubilee student had to say about it:

I used to regard school as a prison. But the Jubilee School is the place where I could learn and feel completely free. The Jubilee is the place for friends, science and imagination. At the Jubilee, the teacher is a friend, knowledge is a friend, and books are friends.

Isao Amagi

Upgrading the quality of school education

The modern school education systems developed by nation-states have greatly contributed to shaping not only individuals but also society as a whole. For that very reason, they are apt to be subjected both to public criticism and to undue demands as society evolves.

Every country has to engage in educational reform from time to time in terms of teaching, content and management of school education. Yet, however extensively the system may be reformed, the present basic functions of school education are likely to survive in the coming century and the key words for their survival might be the 'quality' and 'relevance' of school education.

Educational policy should address the question of the quality of school education from the following three aspects:

1. *Upgrading the quality of teachers*, through the adoption of the following policies and measures:

- *The level of pre-service education of teachers*, which is carried out at secondary-school level in some countries, should be raised to higher education level, as in the case of many industrially developed countries, which have created teachers' colleges and universities. In some of those countries, graduate courses are offered in teacher education.
- *Teachers' certificates* should indicate whether they are for primary school, secondary school, technical or vocational education, teaching the handicapped etc., according to the pre-service education.

- *Recruitment and placement* of teachers should reflect an equitable balance between the various subject-areas, experienced and less-experienced teachers, urban and rural areas, etc.
- *In-service training* is strongly recommended as lifelong education of all those engaged in the teaching profession to upgrade teaching capacities both in theory and practice. Curriculum development and related matters (see (2) below) should be taken into account in the in-service training of teachers.
- *Working conditions of teachers* – such as class size, working hours/days and supporting facilities – should be considered.
- *Teachers' salaries* should be high enough to attract promising young people to the teaching profession and a reasonable balance achieved between their salaries and those of other civil servants.

The formulation of a comprehensive teacher policy, combined with above-mentioned measures, should be a matter of prime concern to the authorities concerned.

2. *The design and development of the curriculum and related matters* should be carried out by the authorities and professional groups concerned. The school curriculum reflects the contents of teacher-training courses.

Teaching methods, textbooks, teaching materials and aids should be developed at the same time as the curriculum. In particular, computers and other information media should be utilized to enhance the process both of teaching and learning.

Academic research achievements in natural and social sciences, and humanities should be taken into account in curriculum development. The important role of experimental studies, and experience of working and living with nature, should also be considered in the development of teaching and learning methods.

3. *The improvement of school management* is the third area in which school education can be upgraded. School is a fundamental educational establishment where practical educational activities are carried out systematically. Although in most cases teachers work alone in classrooms, they are members of a group which works together to develop what could be called a 'school culture'. We can hardly expect high-quality school education without good leadership on the part of the headmaster and active co-operation of teachers in school management.

Finally, *improving the quality of school education* considered from the three aspects mentioned above should be a fundamental policy issue in all countries, whatever their circumstances, in the coming century.

Revitalizing the community spirit: a glimpse of the socializing role of the school in the next century

The century now drawing to a close has opened deep wounds, but the dominant theme of the coming century will be one of hope. In this new age, with its new social demands, learning the art of *living together* will be seen as the means of healing the many wounds inflicted by the hatred and intolerance that have prevailed throughout so much of the twentieth century.

Humanity can hardly recognize itself in the distorting mirror in which the ills affecting our societies take the form of marks and scars. The new direction in which history has been moving since 1989, a direction determined by the triumph of an implacable economic logic based on the law of the strongest and subjected to the dictates of a soulless neo-liberalism, make it essential that there should be a *reawakening of consciences, a moral revival* to tackle the fundamental social issue of worsening inequality in the world. This is a complex equation, defined by a set of variables chief amongst which are:

- Disturbing symptoms of *poverty fatigue*, stemming from situations of extreme poverty.
- A new, many-faceted form of destitution, reflecting the ever-worsening impoverishment of cultural, material, spiritual and emotional life, and also civic life.
- The declining importance of social capital in a society that cultivates risk and in which egoistic drives that completely undermine trust in inter-personal relations predominate.
- The conflictual and vertical nature of social relationships, defined by a logic comprising many different strands and representing the action of a variety of

interest groups, as well as the gradual replacement of the class struggle by ethnic or religious and cultural conflicts, heralding the emergence of large-scale widespread tribalism.

- The abandonment of the civic domain, which underpins civilization, to an entrenched money-making philosophy that generates dualism and social exclusion.

The twenty-first century is thus faced with a major challenge, that of the *rebuilding of human communities*. Signs of impatience abound; human societies sense that a linear projection of the trends prevailing at the end of the present century holds out no promise of better times to come. The mass society and individualism that characterized the first generation of information and communication technologies, raising the triumphant economic model to its zenith, are now being superseded by a second technological generation in which the idea of networking and the value of (virtual) neighbourhood relations are beginning to reappear. The learning society, based on a code of knowledge-sharing and on learning experiences created by the unrestricted interpersonal relations that globalization makes possible, seems bound to encourage the emergence of post-materialistic values.

In this way, solidarity and the new community spirit can once again, quite naturally, be seen as constituting a life-ordering organic principle, and as an alternative to exclusion and the suicidal devitalization of the social fabric. In this context, fundamental and stable socializing institutions such as the family and the school have to reassume their role as the core around which a lasting basis for the society of the future can be established.

Education has always been and is still a highly social exercise. The full development of the individual's personality is the outcome of the consolidation of personal independence and, at one and the same time, of the cultivation of a concern for others, in other words, of the process of discovering other people on the basis of a moral outlook. Humanization, defined as the internal growth of the individual, finds its fullest expression at that fixed point where the paths of freedom and responsibility meet. Education systems are a source of *human capital* (Becker), *cultural capital* (Bourdieu), and *social capital* (Putnam). Instead of being 'a wolf to his fellow man' (*homo homini lupus*), man may thus become 'a friend to man' (*homo homini amicus*) through an education that has remained faithful to its community goals.

The task, though immense, cannot be postponed, since the construction of the social order of the next century depends on it. Above all, however, only *education for justice* will make it possible to reconstruct a core of moral education presupposing a civic culture characterized by non-conformism and the rejection of injustice, and preparing individuals for an active citizenship in which the responsibility to participate in the life of the community replaces mere delegated citizenship. Indeed, it is through the acquisition of a sense of abstract justice (equity, equality of opportunity, responsible freedom, respect for others,

protection of the weak, and awareness of differences) that attitudes predisposing people towards taking practical steps to promote social justice and defend democratic values are created.

Thus, on the principle that education is, or comes close to being, a public good, the school should be defined first and foremost as a social institution or, more precisely, as an institution belonging to civil society; in other words, it must cease to be a mere component of an economic juggernaut that crushes the tenuous links of human solidarity.

According to Hannah Arendt, social life comprises three spheres, the *public*, the *market* and the *private*. While the public sphere is expected to promote the values of *equity*, Arendt believes that the market and the world of work generate discrimination, whilst the private sphere is characterized by exclusion, the corollary of individual choice.

On the basis of these fundamental concepts, the *school*, whatever its specific status – private, co-operative or state – is defined as a *sphere of public action*, as an environment and *locus* of socialization, which at the same time contributes to the economic and private spheres by virtue of the accumulation of the qualifications and human capital that it produces. In societies that are becoming increasingly complex and diversified in cultural terms, the emergence of the school as a part of the public sphere accentuates the indispensable role it plays in the promotion of social cohesion and mobility, and in training for community life.

In the end, nothing that happens in the school is without significance for the process of building stable societies.

Indeed, it is through the establishment of *plural educational communities*, governed by rules of democratic participation, in which emphasis is placed on dialogue between different points of view and in which the resolution of naturally occurring conflicts by any form of coercion or authoritarianism is rejected, that education for a fully fledged citizenship can be provided. In the context of this kind of education, passive tolerance is replaced by positive discrimination in favour of minorities, given that the primary purpose of democratic education is equal, universal access to fundamental political rights.

Schools of this kind are of crucial importance to *learning throughout life*. It is these schools that will provide the skills essential for lasting socialization, that is, for the consolidation of cultures in such a way that they can resist the processes of exclusion through pro-active attitudes that can fashion novel and stimulating social roles at each stage of life. *Education and socialization go hand in hand throughout life*.

A new century, by definition, means *fresh prospects*. These prospects, specifically human-centred and humanizing, necessarily imply that priority be given to education.

▶ *Epilogue*

Fay Chung

Education in Africa today

Africa, more than any other continent in the world, needs to re-think its education systems in line with, on the one hand, the globalization of the world economy, and on the other hand, the real situation. In addition, all too often, the inherited colonial systems of education have been preserved more or less intact, generally with the rationale of 'preserving standards', although these so-called standards were more illusory than real, with a very small élite enjoying exactly the same education as in the metropolitan country and the vast majority being deprived of any form of modern education at all. That this educated élite was unable to transform their countries from feudal social structures and traditional subsistence agriculture contrasts greatly with the success of the East Asian élites who have managed to move their countries to a stage where they are more economically efficient than the Western economies that they had begun by imitating. It is pertinent to ask why the African élite has failed whereas their counterparts in East Asia have succeeded so spectacularly. It is also pertinent to ask what role education played in the success of East Asia as compared to what has happened in Africa.

East Asia has been heavily influenced by the Japanese model. Beginning with the Meiji era, primary education was made compulsory for all in Japan by 1870. After establishing primary education for all, secondary education for all became the goal, and after the Second World War, it was possible to institute tertiary education for the majority. Moreover, even in the nineteenth century, the Japanese were very conscious that it was essential for their very survival as a nation to appropriate for themselves Western mathematics, science and

technology, whilst eschewing Western culture and social values. With a certain cultural arrogance, they insisted on the primacy of their own language, literature, culture and religion, jealously preserving them. At the same time, with an equally determined humility, they sought to imitate, and later even to surpass, Western science and technology.

Africa has not made such a conscious choice. The introduction of Western education into Africa by Christian missionaries meant that the educated élite was more steeped in Christian theology, history, literature and culture than in science and technology, and this heavy bias towards the humanities has remained up to today. Probably the most visible symptom of this Western orientation was the rejection of a role in the education system for African languages. Up till today African languages are not taught in most French-speaking or Portuguese-speaking countries, and even some Anglophone countries have denigrated the use of African languages as 'divisive' and 'tribalistic'. In contrast to the Japanese, there was no conscious rejection of Western culture and values. Nor was there a conscious espousal of Western science and technology. To the African Christian convert, African culture was synonymous with superstition and backwardness, and was generally rejected as 'uncivilized'. In other words, the educated African took on the European conception of traditional African culture.

Not only has education in Africa retained its colonial systems and structures, but it has remained highly exclusive. Very few African countries have attained primary education for all, despite the fact that many have been independent for some thirty years. At secondary level, the record is even worse, with many African countries able to provide secondary education to only 4 or 5 per cent of the age-group. Most African countries can boast of less than 1 per cent of the relevant age-group attaining any form of tertiary education, compared to between 25 per cent and 75 per cent in industrialized countries. And those who do attain tertiary education are unlikely to specialize in science or technology.

It is within this context that we need to re-examine the connection between education and economic development on the one hand, and education and cultural values on the other hand. 'Development' must be defined more clearly and with greater specificity. At present Africa's development strategy appears to be based almost exclusively on *structural adjustment*, although this is clearly a far too narrow and too purely an economic conceptualization of development which does not take into consideration other extremely important factors, such as the level of human resource development or the level of economic diversification and industrialization in a country. Education also needs to be redefined so that the systems and structures of the past are not retained uncritically. Education must serve a purpose. Africa needs to decide what that purpose is. Education has a critical role to play in economic development. It has an equally important role in creating

and defining the values that will make Africa politically and culturally united, coherent, and forward-looking. Only when the purpose of education has been clearly defined can Africa decide what type of education is suitable for its development.

In deciding on that purpose, the *global village* and the *global market* must be kept in mind. It is no longer possible for Africa to perpetuate its colonial and feudal heritages by continuing with the education systems and structures of the past whilst ignoring the transformation of the rest of the world into technologically advanced industrialized economies. On the other hand, as the latest entrant into the modernization process, it is possible for Africa to avoid the terrible environmental and human damage caused by that process. Africa, as the least polluted and least environmentally damaged continent, needs to use its advantages to good effect by entering the modern age without inheriting the adverse effects visible elsewhere. The damage to human and societal relations by so-called progress also needs to be avoided. The question is: can Africa reach a high level of industrialization that will give it the level of economic independence that it has so far failed to attain and at the same time can it develop a successful sociopolitical system that preserves the best of the past while incorporating the universal values that will characterize the twenty-first century?

Bronislaw Geremek

Cohesion, solidarity and exclusion

As the twentieth century draws to a close, we must with some bitterness acknowledge that the hopes raised in 1900 have been disappointed and that the extraordinary technological and scientific progress which has marked the century has not led to a better balance between human beings and nature, or to more harmony in human relations. On the threshold of the next century it is important to identify the challenges and the tensions of the present, in order to point the way for education and propose educational strategies. It is from this angle that social cohesion should be seen as one of the goals of education.

The very concept of social cohesion is somewhat ambiguous from the axiological standpoint. Modernization processes differ considerably from one place, or one time, to another. In the Euro-Atlantic zone, modernization went on between the sixteenth and the nineteenth centuries; in the rest of the world it has been, and still is, proceeding in the twentieth century. On all sides, however, a feature of the process is the increasing intervention of state power in social relations. Military service and compulsory schooling, law and order, or public health justify any efforts made by the modern state to establish – or impose – the social cohesion which should underpin it. And yet the twentieth century also brought the totalitarian experience with all its ideological and political constraints – a form of social training, which encompassed the education system, designed to impose social cohesion and cultural uniformity. This applies not only to Fascism/Nazism and Communism, but also to certain authoritarian regimes. The totalitarian temptation seems to be omnipresent in the twentieth century, barring the way to the universalization

of democratic principles.

It was after the acknowledged failure of the totalitarian and authoritarian systems that the preponderance of the rights of the individual, over the rights of the state in particular, was re-established in the last quarter of the twentieth century. The philosophy of human rights has become a universally accepted standard; the direct interference of the state in the economy or in social affairs has come to be regarded as suspect and superfluous; individual freedom has been recognized as a value and as an overriding political directive. The year 1989, which was marked by the bicentenary of the French Revolution and by the non-violent revolution of the countries of Eastern Europe, was the culminating point of this individualistic trend. Overriding the climate of the end of this century, however, a strong plea for solidarity made itself heard: as early as 1980, a Polish trade union under the name of 'Solidarity' opposed the Communist system, while the French Government established a 'Ministry of Solidarity', thus bridging the contradiction between individualism and social integration. Ensuring the cohesion of our societies today means, in the first place, respecting the dignity of human beings and forming social bonds in the name of solidarity. No particular philosophy or cultural tradition can claim such an approach as its own: it emerges as one of the universal aspirations which are shaping the course for education at the turn of the century. State action in various fields is directed towards social cohesion. True, the state is the emanation of a collective identity in which it finds its justification, and all its action is aimed at supporting that identity – national or civil – by basing it on the memory of a common past or the defence of common interests. The state may also consider solidarity as both the basis and the objective of its various policies: social policy designed to help the weak or reduce material inequalities; educational policy ensuring free access to knowledge and creating opportunities for communication among people; and cultural policy supporting creative activity and participation in cultural life. The future of social integration depends also, however, on the action taken by the societies themselves, on the efforts of the non-governmental organizations, of the institutions of civil society, on the relations between capital and labour, and on human attitudes and sensibilities. This calls for lifelong education, involving not only the school, but also the home, the workplace, the trade unions or the army, which can also educate and train. On the threshold of the twenty-first century, 'Learning to Be' reminds us of the paramount importance of respect for the individual in social and political relations, in the relationship between human beings and nature, in the confrontation of civilizations and economies. When trying to understand reality – that of humanity and that of the world – we must recognize the interdependencies which create the need for different forms of solidarity. These forms of solidarity do not come from good intentions; they result from the constraints of our time. They are to be found at different levels and in

communities differing in size. The phenomenon of globalization, which is clearly apparent today in all fields of human activity, allows us to see North–South relations, international co-operation problems and peace strategies from this angle.

In the educational philosophy of the late twentieth century, social cohesion and solidarity appear as indissolubly linked aspirations and purposes, in harmony with the dignity of the individual. Respect for human rights goes hand in hand with a sense of responsibility and inclines men and women to learn to live together. Yet among the principal problems which the present-day world must face is the increasing burden of exclusion.

Exclusion is not an invention of the end of the twentieth century. It runs through the history of humankind, which bears the mark of Cain. It is described in the mythologies and in the holy scriptures of the great religions; and exclusion, in the past and in the present, is analysed by cultural anthropology and social history. Over the last third of the twentieth century, however, since the events of the 1960s in Europe and the United States of America, it has become a current concept in the human sciences and in political language. This may be seen as a sign that it has become a social problem, or that the phenomenon has taken on unprecedented dimensions, or again that the need for social cohesion has made exclusion a more serious matter. At all events, exclusion has become one of the great challenges of the end of this century and it is for the education of the next century to address it.

Historians of poverty have shown that modernization processes have at different times in history led societies to regard the poor as outcasts. The phenomenon is apparent at the end of this century, first of all in the alarming character of the increasing poverty in the countries south of the Sahara, then in the unemployment that has become an enduring feature of the capitalist economies, and – last but not least – in the migration to the affluent countries of populations fleeing the poverty and lack of prospects in their countries of origin. The experience of the last decades of the century goes to show that there is no remedy for these evils except economic growth and the fundamental role of education in this connection is well known. However, it is mainly social attitudes to poverty which are a matter for concern: instead of compassion and solidarity, we observe only indifference, fear or hatred.

It is important to try to change these attitudes. Education dealing with universal history, societies and cultures all over the world, combined with a genuine education in civics, may be effective and lead to a better understanding of social otherness. To cope with the problem of unemployment we would have to rethink our present conception of education, take schooling out of its cramping context, go beyond the limits of compulsory education and, with lifelong education in view, provide for several periods of learning. Besides, the concept of an educational society should lead us to narrow the gap between skilled labour and unskilled labour,

which is one of the basic causes of inequality in the world today. The transition from technologies requiring a large workforce to technologies which are labour-saving leads inevitably to emphasis on the quality of labour, and therefore to emphasis on education, but it also offers everyone an opportunity of devoting more time to learning. The problem of unemployment is not thereby solved, but it no longer has the same character of a stark segregation from a society based on work.

Immigration cannot be analysed solely in labour market terms, and the hostility shown towards immigrants cannot be reduced to the fear of competition. In most cases immigrants occupy jobs in the host country for which there are no local applicants because they are jobs requiring few skills or jobs that are looked down upon. Cultural difference is another aspect of otherness. Traditional societies had at their disposal channels of acculturation which made it possible to urbanize rural populations – apprenticeship in guilds, communal life in confraternities, and domestic service. Present-day societies should develop means of acculturation which would enable immigrants to be integrated into the existing social fabric. Realization that there is a problem here should influence present-day education systems and fit them to train adults, too, by giving them qualifications, teaching them how to learn and providing them with cultural facilities.

If education is to play a determining role in the struggle against exclusion of all those who for socio-economic or cultural reasons find themselves marginalized in present-day societies, its role seems still more pre-eminent in the integration of minorities in society. Legal norms concerning the status of minorities have already been established and await application, but the problem is more a matter of social psychology than of legislation. To change collective attitudes to otherness, we should have to envisage a joint educational effort involving the state and civil society, the media and the religious communities, parents and associations, but also – and above all – the schools. The teaching of history and of the social sciences in the broadest sense of the term – indeed, every form of civic education – should inculcate in the young a spirit of tolerance and dialogue, so that the legitimate aspiration to preserve traditions and retain a collective identity is never seen as incompatible with a spirit of fellowship and solidarity, and so that the maintenance of social cohesion never implies a closed, inward-looking attitude or fundamentalism.

Lifelong education is, of course, a safeguard against the most painful form of exclusion – exclusion due to ignorance. The changes occurring in the information and communication technologies – sometimes referred to as the computer revolution – increase the risk of this form of exclusion, with the result that education has a crucial role to play in the run-up to the twenty-first century. All educational reforms should therefore be undertaken in full awareness of the risks of exclusion and with an eye to the need to preserve social cohesion.

Aleksandra Kornhauser

Creating opportunities

For every member of the International Commission on Education for the Twenty-first Century, it was a pleasure to be associated with the efforts resulting in this report. However, what really counts now is not the satisfaction of the work accomplished, but the reflection about the implementation of ideas and recommendations.

The mirror of experience shows a world in a dramatic situation. The report's call for optimism is more than justified: because if those in leading positions show pessimism and cynical approaches, what hope has the majority? Enthusiasm for efforts to overcome the critical situations should lead our endeavours if we wish to reach the noble goals presented in the report.

Taking opportunities as they come is not sufficient. We have to create them. This contribution tries – using three examples from countries in transition – to convey some ideas and efforts for the implementation of the recommendations.

Understanding the concept of sustainable human development

This concept is, in educational practice, all too often vague. It is mostly explained as an urgent need to protect the environment by limiting the world's consumption, particularly of non-renewable resources. The developed world, in reality, is not very enthusiastic about these requirements. The developing countries oppose it in practice with the well-justified statement that they have lived at the limits of consumption since long ago and have the right to take a greater share in future.

Similar is the situation in the countries in transition where the collapse of the economy has caused a most severe social crisis and the problems of future development are overshadowed with the struggle for daily survival. The model of limits does not create enthusiasm.

Another approach to sustainable human development is needed. 'Development' must be the optimistic promise for a better life for all people. 'Human' should mean another value system giving more weight to non-material richness and solidarity, and introducing more responsibility of mankind towards the environment. 'Sustainable' should mean primarily 'better' which will allow a higher living level to be reached with lower consumption. Sustainable human development should therefore be understood as progress through increasing quality in every human activity.

For achieving higher quality, we need better knowledge. We need achievements of science and technology, of social sciences and humanities. This knowledge needs to be integrated into national and local expertise. To recognize quality in human terms, we also need an improved value system. Knowledge interwoven with values creates wisdom.

The report pays major attention to the values needed for the twenty-first century. They are rooted in local, national and global cultures. We have to learn to talk to each other again: people in science and people in culture. The present gap is neither natural nor historical. This alienation is mainly the characteristic of the twentieth century caused to a large extent through educational neglect for human integrity.

How can we make these ideas of sustainable human development, as a movement towards quality, operational? An example comes from involvement in UNESCO and UNDP activities aimed at catalysing the design and implementation of national sustainable human development programmes.

In several countries in transition in Central and Eastern Europe, the following strategy has been proposed and already partially implemented. A National Board at the level of Presidency or Parliament has been formed (or proposed) consisting of leading personalities from politics, the economy, science and culture. The Board is responsible for the general policy, launching of initiatives and development of strategies for their implementation. It motivates for action and evaluates trends. The Board's implementation body is the Executive Co-ordination Committee. Its members are representatives of all major sectors: governmental institutions, production, commerce, science, education, culture, non-governmental organizations and mass media. The Executive Co-ordination Committee is responsible for taking initiatives and making strategies operational, mobilizing sectors for their contribution, integrating efforts, evaluating specific results and promoting best practice. Each sector creates its own working groups attached to selected projects.

Where is education in this initiative? Everywhere! The universities and the academies of science (both educational institutions integrating knowledge and values) play a major role in the National Board and in the Executive Co-ordination Committee. The governmental institutions cannot master new tasks without new knowledge; consequently a programme for courses bringing ideas and examples of good practice needs to be developed and offered to this sector. Production needs to introduce new, clean(er) processes and products. Bearing in mind the limits in capital investment, knowledge-intensive processes are of high priority. The development and transfer of knowledge occurs by research going hand-in-hand with education. Commerce needs knowledge of the world market and entrepreneurial skills; both are lacking in the countries of transition.

It is again education (understood in a wide scope) which can provide such skills and integrate sociocultural values. Last but not least, education of journalists, readers and television-viewers is needed for the motivation of the general public. Environmental awareness is more often oriented towards protesting than towards active involvement for the prevention of degradation and improvement of the environment in work and everyday life.

Education is the cement for building sustainable human development. Comprehensive environmental education strategies and programmes need to be developed to cover both formal and informal education, with a lifelong perspective, and implemented by governmental institutions, the production sector, commerce and local communities.

Some might consider this approach too complex, yet it appears to be working in several countries in transition. The tradition of centrally planned economies often favours initial top-down approaches. The need for creating numerous opportunities soon brings in bottom-up initiatives.

As soon as we start to implement the concept of sustainable human development, the new concept of education – presented in the report of the Commission – is essential. Experience shows that the integration of knowledge and values for a more humanistic society, development of high responsibility towards the local, national and global environment, and strengthening the readiness to share an enthusiasm for living together, need special consideration and support. Co-operation of leading personalities from the world of politics, production, science and culture in the relevant mass-media programmes proved to be highly catalytic.

To tolerate – or respect?

Another much discussed concept, particularly in the countries in transition, is tolerance. In the years to come this might not be sufficient and we will have to change tolerant coexistence into living together in active co-operation. The

latter implies joint efforts for the protection of diversity. We will have to replace 'I am tolerant . . . ' with 'I respect . . . '.

Numerous examples of intolerance followed the collapse of political systems based on pressure. This collapse raised the hopes of many nations to reach freedom, including the freedom of choice on their future integration into larger alliances. In several countries, this crossroad situation has been misused for introducing intolerance and hate, bringing the danger of war, or its reality. What is so sad is that people who lived for half a century or more peacefully together, either in the same country or as neighbours, now deeply hate each other. Why have they accepted the 'explanation' that the other nation, the other religion, or the other culture, has through centuries limited, or even threatened, their lives?

Education has to be blamed. If it were not manipulated for political goals of questionable values, if it were more objective in the evaluation of the past, and if it integrated individual and local values with global ones, then people would not be such easy victims of propaganda.

For a better mutual understanding, the idea of writing history textbooks by joint teams of historians from neighbouring countries has been proposed, but even many historians laughed. And yet, we must go ahead with this. We need such 'crazy' ideas in the situation where the established approaches obviously do not work. What hope is there for the future if we are not given a more accurate account of the past? If the presentation of the events were more accurate and their explanation less nationalistic or hegemonic, and more in the light of individual and global human values, it would be more difficult to mislead public opinion.

At least two additional efforts are needed in education to avoid manipulation of people's beliefs: strengthening the use of the scientific method which is based on objective observation and draws conclusions from data difficult to manipulate; and stressing global cultural values which go beyond tolerance and foster love for cultural diversity. We have rich programmes for the protection of biodiversity. Entering the twenty-first century, protection of cultural diversity must become an essential part of all educational programmes for lifelong education.

Linking education with the world of work

This is another urgent task. However, bringing work situations into education is often regarded as a slippery slope in the efforts for improving the quality of education, particularly at universities in the countries of transition. The fact that employment patterns rapidly change is used to avoid any direct connections with future employers and to declare basic knowledge as sufficient in the preparation for a changing world.

The achievements of many internationally highly recognized universities deny such an approach. Co-operation with industry and agriculture has also proven to increase the quality of tertiary education in the countries in transition and in developing countries, particularly if supported by national authorities.

Several university–industry projects show that direct involvement of university students and teachers brings a wealth of advantages, for instance learning to work in a group; facing real problems which reach from the idea to the market; recognizing that the newest information is hardly good enough for economic competition at the global level, and that international information systems have to be used; learning to acquire and organize information from different sources; looking for patterns of knowledge which could support the formation of hypotheses; designing interactions between information processing and experimental work; co-operating in pilot production; looking for market opportunities and learning about market development; recognizing opportunities for the transfer of knowledge and technologies, and listing technologies which should not be transferred; including environmental standards in technological and economic considerations; developing entrepreneurial skills; and recognizing self-employment opportunities, that is, replacing ‘waiting for jobs’ by ‘creating jobs’, etc.

Values are an integral part of any university–industry or university–agriculture project, particularly if technological and socio-economic parameters for sustainable human development are taken into account. Development of clean(er) processes and products, pollution prevention and waste management are the fields where numerous opportunities can be created.

Solving real problems by research-educational methods in tertiary education, and inquiry approaches at pre-university levels, benefits particularly the countries in transition and developing countries where urgent actions are needed for the improvement of the transfer of knowledge and technology, both nationally and internationally.

Follow-up

The report is based on experiences and hopes worldwide. What will its future be? Will it be a cornerstone in the development of education? Will it be a basis for a new beginning, bringing greater awareness of the need for learning to know, to do, to be, to live together? Or will it be just another event, sparkling maybe, but not changing much? The answer depends primarily on the actions of national authorities.

In their activities, international support will be crucial. The main danger is that new ideas will be extinguished by the pressures of existing practices, before they are strong enough to survive in often harsh conditions. An international programme for the recognition and dissemination of good practices, independent from the present educational routine, might be a nursery for the survival and further development of the main features stressed by the report.

▶ *Epilogue*

Michael Manley

Education, empowerment and social healing

I am availing myself of the opportunity provided to each member of the Commission to add a brief personal comment. I do so not to add anything new – the Report is comprehensive – but by way of emphasis.

I raise five points:

First, the educational process in the future, to the extent that we can anticipate coming events by studying present experience, will have to shoulder a contradictory burden.

On the one hand an education system is the guardian of standards: standards of academic excellence, scientific truth and technological relevance. As such the system tends to be exclusionary, concentrating energy on those students who demonstrate abilities and aptitudes that are consistent with norms of excellence. The rest will tend to be relegated to a lesser process of training for life as part of a process of exclusion from the best that society can offer.

On the other hand we live in a world which is being increasingly torn apart by intractable divisions. There is the United States in danger of entrenching a permanent dichotomy between a largely black underclass and the rest of the society, largely white.

European social fabric is beginning to fray under the strains which are surfacing between native majorities and migrant worker minorities. Ethnic tensions have torn apart Bosnia and Sri Lanka, while their tribal equivalents create similar instabilities in Nigeria, Angola or Rwanda. In short, the world is crying out for inclusionary, healing, uniting influences. These cannot begin with political

endeavour with much prospect of success. Often politics is driven by these very tensions. The same is true of parents who are, of necessity, often the seat of the problem. It is the education system and, in particular, the school that provides the best, perhaps the only hope of starting the healing, inclusionary social process.

The school of today and tomorrow must plant the seeds of caring so that underclasses do not become the victims of an ideology of exclusion; must nurture the concept of an over-arching humanity in which the brilliant, the average and even the disturbed, the Muslim and the Christian, the Hausa and the Ibo, the Irish Catholic and the Protestant, all occupy an equal place in a process of permanent social inclusion.

In this sense the school, which must be the guardian of standards, must be the catalyst for human values which are as universal as the scientific truths which must be protected. Indeed, if we do not achieve a widely effective breakthrough in multicultural education, we may find that increased success in the imparting of skills can have an ultimately negative impact. It is not fanciful to anticipate a situation in which highly educated people are trained to fight each other with increasingly deadly effect. For example, more cost-effectively achieved ethnic cleansing could be the price of failure to address both sides of the educational challenge.

Secondly, the role which education must play in the process of empowerment can be seen in both an obvious and a more profound way. Clearly, a young person will be empowered to the extent that education imparts marketable skills. At the same time, empowerment involves social skills beginning with an understanding of how societies work; what are the systems of power and the levers to which they respond; how to influence decision-making and the extent to which this is affected by social dynamics. The examples can be multiplied almost indefinitely. If all of this is not facilitated by the educational process, the underclass in prosperous societies will remain permanently frozen in powerlessness; developing countries will never develop the means to advancing because they will be unable to take profitable advantage of the opportunities in the global market-place. Furthermore, all societies, at whatever stage of development, will be increasingly subject to wrenching social tensions as the gaps between rich and poor become ever more deeply entrenched, ever more intractable.

A tragic and potentially disastrous situation now exists in the world. The corrective programmes imposed by the International Monetary Fund and the structural adjustment programmes by the International Development Bank have massively invaded and compressed the capacity of developing countries to finance the delivery of education in terms of quantitative and qualitative improvement. Recent moves to ameliorate this process are coming far too little and too late. Thus, far from being the moving force behind individual and collective empowerment, education is in retreat in many parts of the world.

It is the ultimate irony that UNESCO calls for the development of new

paradigms for the twenty-first century while the multilateral financial institutions, themselves the creatures of Bretton Woods and the United Nations system, conspire to ensure that the pervasive paradigm in recent years can be summed up as 'compression and retreat'. We must press for a dramatic reversal as the pre-condition of a credible set of recommendations.

The paradoxes which are implicit in the first two points lead us to the third question of emphasis. To be effective, an education system must operate within the context of a social compact, understood and supported by all. Governments have a huge responsibility to act as the brokers of this compact, a process which should begin within the political system itself. Unity among political leaders is the indispensable prerequisite for unity in society are large about the education system. Only by these means can we ensure that it serves the need for standards and the imperative of a broad national consensus directed towards social justice.

Fourthly, the first three points have an implication for the work which should follow the publication of the report. How will we capture the attention of governments and societies so that these years of work have an impact globally and within each society?

The report is being presented at a time when the state itself is in substantial retreat in many countries. In addition to pressures exerted by the multilateral financial institutions, governments have become the targets of minimalist ideology or the victims of shrinking resources. For these reasons alone it is possible to predict a diminishing role for the state in education systems in much of the world. Something will have to take up the slack if individual societies are to hope to improve or maintain their position in the global market-place and solve the problems posed by increasingly bitter social division. The provision of adequate resources is not the least of the issues which must be addressed by each society.

Accordingly, UNESCO needs to organize teams of persons who take the report, its analyses, its conclusions and its recommendations to every corner of the globe. The report should become the basis for governmental discussion; parliamentary debate; examination by research departments of political parties; within the ranks of educators and the wider body of academe; among religious leaders and last, but by no means least, in schools themselves, perhaps in simplified form.

My final comment is about the members of the teaching profession and the role which they must continue to play as individuals. Economic reality requires and improving technology facilitates the delivery of more and more of the substance of education by impersonal means such as video and audio tapes or even more indirectly, as in the case of distance learning. These technical advances are entirely desirable if education is to be provided in the most cost-effective way to the greatest number of people around the globe. However, there is an inherent danger against which we must guard.

► *Epilogue*

Throughout history teachers have played a role more profound and subtle than that of instruction. Bringing to their vocation a passion for ideas and values together with a love of children and an understanding of the process by which you plant the seeds of motivation, the profession has inspired millions of people to become everything from community activists to loving parents; from distinguished professionals to valued leaders in every aspect of a society's life. It is imperative that we never lose sight of the teacher in this personal, interfacing sense as the critical instrument in the educational process.

Karan Singh

Education for the global society

As we move through the last decade of this extraordinary century, which has witnessed unparalleled destruction and unimagined progress, the cruellest mass killings in human history and the most amazing breakthroughs in human welfare, the advent of weapons of unprecedented lethality and creative probings into outer space, we find ourselves at a crucial point in the long and tortuous history of the human race on Planet Earth. It is now quite clear that humanity is in the throes of a transition to a global society. We live in a shrinking world in which the malign heritage of conflict and competition will have to make way for a new culture of convergence and co-operation, and the alarming gap between the developed and the developing world will have to be bridged if the rich promise of the next millennium is not to evaporate in the conflict and chaos that is already overtaking many parts of the world. This is the basic challenge to education in the twenty-first century.

It is not that we lack the intellectual or economic resources to tackle the problems. Scientific breakthroughs and technological ingenuity have given us the capacity to overcome all those challenges, but what is missing is the wisdom and compassion to apply them creatively. Knowledge is expanding but wisdom languishes. The yawning chasm will need to be bridged before the end of the century if we are ever to reverse the present trend towards disaster and it is here that education in the broadest sense of the term assumes such vital importance. National education systems are almost invariably postulated on beliefs that flow from pre-nuclear and pre-global perceptions, and are therefore unable to provide the new paradigm of thought that human welfare and survival now

requires. Outmoded orthodoxies and obsolescent orientations continue to deprive the younger generations of an adequate awareness of the essential unity of the world into which they have been born. Indeed, by fostering negative attitudes towards other groups or nations, they hinder the growth of globalism.

The astounding communications technology which today encircles the globe seldom uses its tremendous potential to spread global values and foster a more caring, compassionate consciousness. On the contrary, the media are full of violence and horror, cruelty and carnage, unbridled consumerism and unabashed promiscuity, a situation which not only distorts the awareness of the young but dulls our sensitivity to the problems of human suffering and pain. What is urgently needed, therefore, is a creative revolution in our education and communications policies. We need to develop carefully structured programmes on a global scale based unequivocally on the premise that human survival involves the growth of a creative and compassionate global consciousness. The spiritual dimension will have to be given central importance in our new educational thinking.

We must have the courage to think globally, to break away from traditional paradigms and plunge boldly into the unknown. We must so mobilize our inner and outer resources that we begin consciously to build a new world based on mutually assured welfare rather than mutually assured destruction. As global citizens committed to human survival and welfare, we must use the latest array of innovative and interactive pedagogic methodologies to structure a worldwide programme of education – for children and adults alike – that would open their eyes to the reality of the dawning global age and their hearts to the cry of the oppressed and the suffering. And there is no time to be lost for, along with the emergence of the global society, the sinister forces of fundamentalism and fanaticism, of exploitation and intimidation are also active.

Let us, then, with utmost speed, pioneer and propagate a holistic educational philosophy for the twenty-first century based upon the following premises:

- that the planet we inhabit and of which we are all citizens – Planet Earth – is a single, living, pulsating entity; that the human race in the final analysis is an interlocking, extended family – *Vasudhaiva Kuktumbakam* as the Veda has it; and that differences of race and religion, nationality and ideology, sex and sexual preference, economic and social status – though significant in themselves – must be viewed in the broader context of global unity;
- that the ecology of Planet Earth has to be preserved from mindless destruction and ruthless exploitation, and enriched for the welfare of generations yet unborn; and that there should be a more equitable consumption pattern based on limits to growth, not unbridled consumerism;
- that hatred and bigotry, fundamentalism and fanaticism, and greed and jealousy, whether among individuals, groups or nations, are corrosive emotions

which must be overcome as we move into the next century; and that love and compassion, caring and charity, and friendship and co-operation are the elements that have to be encouraged as we transit into our new global awareness;

- that the world's great religions must no longer war against each other for supremacy but co-operate for the welfare of the human race, and that through a continuing and creative interfaith dialogue, the golden thread of spiritual aspiration that binds them together must be strengthened instead of the dogma and exclusivism that divides them;
- that a massive and concerted drive is needed to eradicate the scourge of illiteracy worldwide by the year 2010, with special emphasis on promoting female literacy, particularly in the developing countries;
- that holistic education must acknowledge the multiple dimensions of the human personality – physical, intellectual, aesthetic, emotional and spiritual – thus moving towards the perennial dream of an integrated individual living on a harmonious planet.

Rodolfo Stavenhagen

Education for a multicultural world

The challenges to education are great in a world which is increasingly multicultural. As the process of globalization becomes a more immediate reality for the planet's population, so also comes the realization that 'my neighbour may no longer be like me'. For many people, this may come as a shock because it challenges traditional stable visions of neighbourhood, community and nation; it questions long-established ways of relating to one's fellow human beings and it turns ethnic diversity into the stuff of everyday life.

On the one hand, economic globalization brings the producers and the consumers of different continents and regions into functional relationship with each other. Today's global corporations are organized in such a fashion that a single product may contain parts made in dozens of factories in as many different countries. The managers and employees of these giant firms often spend more time shuttling between countries than they do at home with family and friends, rather like the soldiers of fortune of olden times. It would be disingenuous to believe that the current restructuring of the world's economic relations has no effect on the personal attitudes and values of everybody involved – from the unskilled worker in an assembly line in a poor nation to the consumer of a product which says on a tag that it was 'Made in . . . a faraway country.

On the other hand, the rapid expansion of communications networks, especially the audiovisual media, has brought what used to be considered unrelated events in faraway places into the intimate space of millions of homes from metropolitan neighbourhoods to urban slums to remote villages. The

exotic is no longer distant and the distant becomes ever more familiar. To the extent that the cultural industries promote the lifestyles of the Western, urban-industrial, middle-class sectors by way of satellite dishes and video stores, the multicultural world draws closer together, and the cultural values of those lifestyles become, as it were, international standards against which local populations (particularly the young) measure their achievements and aspirations.

The counterpoint to globalization is reflected in the massive movements of populations across international borders. Whereas in earlier times colonial settlers spread out from Europe into the so-called undeveloped areas, in recent decades millions upon millions of migrant workers and their families have flocked into the industrial heartlands of Europe and North America from all over the former colonies and the economic periphery, in search of better livelihoods and, frequently, to escape oppressive political and social conditions as well. Even as the former industrial economies are in fact 'de-industrializing' and exporting many of their manufacturing operations abroad, massive migrations of culturally diverse peoples from Third World countries impose increasing strains on traditional labour markets and the social fabric of the host countries.

Most modern nation-states are organized on the assumption that they are, or should be, culturally homogeneous. That is the essence of modern 'nationhood', upon which contemporary statehood and citizenship are founded. No matter that in most cases the facts differ from the model; nowadays, mono-ethnic states are the exception rather than the rule. But the idea of the mono-ethnic, culturally homogeneous nation has been used more often than not to disguise the fact that such states are more adequately described as ethnocratic, that is, where a single majority or dominant ethnic group manages to impose its own vision of 'nationhood' upon the rest of society. In such circumstances, ethnic groups that do not conform to the dominant model are treated as 'minorities', not only numerically, but mainly in sociological and political terms. This contradiction leads not infrequently to social tensions and conflicts that have escalated in recent years in a number of countries. Indeed, many of the current ethnic conflicts in the world can be traced to the problems inherent in the way the modern nation-state manages ethnic diversity within its borders.

Those problems are directly reflected in the social, cultural and educational policies adopted by states with regard to the various peoples, nations and ethnic groups that live within their borders. One of the most important roles assigned to formal schooling in many countries has been to fashion good, law-abiding citizens who will share a single national identity and who will be loyal to the nation-state. Whilst this no doubt served a noble purpose, and may even have been necessary in certain historical circumstances, it also led in many instances to the marginalization and even the destruction of numerous ethnically distinct peoples whose cultures, religions, languages, beliefs or ways of life did not

conform to the so-called national ideal.

Religious, linguistic and national minorities, as well as indigenous and tribal peoples were often subordinated, sometimes forcefully and against their will, to the interests of the state and the dominant society. While many people thus acquired a new identity and national consciousness (particularly emigrants to new shores), others had to discard their own cultures, languages, religions and traditions, and adapt to the alien norms and customs that were consolidated and reproduced through national institutions, including the education and legal systems.

In many countries there are tensions between the purposes and requirements of a 'national' system of education, and the values, interests and aspirations of culturally distinct peoples. At the same time, in an increasingly interdependent world, conflicting tendencies pull in different directions: on the one hand, the trend toward national homogenization and world uniformization; on the other, the search for roots, community and distinctiveness, which for some can only be found by strengthening local and regional identities, and keeping a healthy distance from the 'others', who are sometimes perceived as threatening.

Such a complex situation represents a challenge to the education system and to state-sponsored cultural policies, as well as to the functioning of market mechanisms in (among others) the fields of communications and entertainment, those vast networks in which global cultural industries call the shots. In recent years, traditional educational policies based on the premise of a single national culture have come under increasing critical scrutiny. More and more states not only tolerate expressions of cultural diversity but now recognize that instead of being an obstacle to be overcome, multicultural and pluri-ethnic populations are the true mainstays of democratic social integration. Education in the twenty-first century must come to grips with that challenge, and education systems (in the widest possible sense) must be flexible and imaginative enough to be able to strike a creative balance between the two structural tendencies mentioned above.

A truly multicultural education will be one that can address simultaneously the requirements of global and national integration, and the specific needs of particular culturally distinct communities, both in rural and urban settings. It will lead to an awareness of diversity and to respect for others, whether those others are my next-door neighbours, workers in the field, or my fellow human beings in a faraway country. To achieve such a truly pluralistic education it will be necessary to rethink the objectives of what it means to educate and be educated; to remodel the contents and the curricula of formal schooling institutions; to develop new teaching skills and educational methods; and to stimulate the emergence of new generations of teachers/learners. A truly pluralistic education is based on a philosophy of humanistic pluralism. This is an ethos that prizes the social realities of cultural pluralism. The values of humanistic and cultural pluralism that are

necessary to inspire such educational transformation are sometimes lacking; they must be generated in the educational process itself and will in turn be strengthened by it.

Many observers, however, have serious doubts about cultural pluralism and its expression in multicultural education. While paying lip service to cultural diversity (which can hardly be denied in today's world), they nevertheless question the wisdom of furthering diversity through education. They fear that this may lead to the crystallization of separate identities, the strengthening of ethnocentrism, the proliferation of ethnic animosities and, finally, to the disintegration of existing nation-states. There are certainly many current examples of exaggerated ethnic nationalisms leading to political separatism and societal breakdown, not to mention genocidal massacres and hate-filled ethnic cleansings. Yet ethnic diversity cannot be wished away and it is unrealistic to blame multiculturalist policies for the numerous conflicts that in many instances arise precisely because ethnic diversity goes unrecognized or is suppressed.

The criticism of multiculturalism (and the term means different things in different contexts) may come from ethnic nationalists who feel that the 'essence' of their nation is being undermined by foreign elements (immigrants, culturally differentiated minorities). But it may also come from concerned liberals who want to build the 'civic' nation in which every single individual has the same worth as any other, regardless of race, language, nationality, religion or culture. They feel that by emphasizing cultural or ethnic distinctions, borders and walls are erected between otherwise equal – if not always identical – human beings. It is only through education tending toward a truly civic culture to be shared by all that differences will cease to beget inequalities and distinctiveness will no longer generate enmity. In such a world view, ethnic identities will belong to the purely private domain (like religion in the modern secular state), and should be of no concern to public policies.

While that is surely a worthy vision, we see all around us that ethnic groups do mobilize around cultural symbols and beliefs, and that education systems are in fact at stake in today's 'cultural wars'. Whether such struggles are deeply embedded in the collective psyche (as some would hold) or are simply manipulated by opportunistic 'ethnic entrepreneurs' (as others might argue), it is not by relegating them to the backroom that democratic, humanistic values can be fostered. Surely the world in the twenty-first century is mature enough to know how to foster a democratic civic culture, based on individual human rights, and to encourage at the same time mutual respect for the culture of others, based on the recognition of the collective human rights of all peoples around the world, great or small, each as deserving as every other.

This is the challenge that must be met by education in the twenty-first century.

Myong Won Suhr

Opening our minds for a better life for all

Everyone is born egocentric. But from early childhood, each human being gradually realizes that he or she has to live together with others in order to survive. The constraints arising from the egocentric nature of human beings give rise to many difficulties, conflicts, frustrations and even hatred against others, including family members, but the fact remains: everyone has to learn to live with others. Everyday observation of the animal world gives ample illustration of that truth.

The following are some thoughts on why it is so important for education systems all over the world to open our minds and so help us to live in harmony with our fellow human beings and also with nature.

Living together in harmony must be the ultimate goal of education in the twenty-first century

Unfortunately, that reality does not inform our daily life, whether at home or in school, whether at community or national level. At international level, the situation is even more difficult. Education systems tend to be nationalistic; the danger arises when they are aggressively so, to the detriment of peaceful worldwide coexistence. One of the greatest barriers to world peace is the ethnocentrism that exists everywhere in the world.

Because of the rapid advances made in science and technology, we have become a worldwide community, one 'global village'. However, most people do

not realize this fact, while those who do often prefer to devote themselves to the details of their day-to-day life and notably to the attainment or preservation of personal prestige.

In the Republic of Korea, the university entrance examination constitutes the most harmful barrier to 'wholesome education'. The examination has adverse effects on all levels of education, as well as on the cause of world peace. The Ministry of Education has tried every kind of remedial measure to minimize the negative effects of the examination, so far in vain. Any new system has immediately provoked fresh counter-tactics.

Education reform for change

In terms of the number of students engaged in higher education per 100,000 inhabitants, the Republic of Korea comes third, immediately after Canada and the United States of America. Qualitatively, however, there are many weaknesses and failures in producing world citizens who will live peacefully alongside others in the twenty-first century. Specifically, the ethical or moral dimension of education today in the Republic of Korea is much poorer than in ancient Korean education. While students now have more factual knowledge, their moral conduct is unacceptable to their elders. However, while the public is sharply critical of students' behaviour, it is at the same time strongly in favour of preparing young people for the entrance examination. In other words, the public does not see the contradictions inherent in today's higher education system.

Aware of the problem, the country's universities have recently been changing their curricula drastically in order to reconstruct the contents of education. Emphasis is now less on education oriented toward economic growth (that is to say, science and technology) and more on education oriented toward human or social development, drawing on age-old human values. Nowadays, we Koreans are beginning to realize that economic-growth-oriented policies in all fields have resulted in our paying a heavy moral price for having neglected the traditional values.

The open society and attendant fears

We foresee an open society in the near future. But many people in the Republic of Korea are not yet fully ready to accept the idea of an open society and some are apprehensive about an uncertain society. For many centuries, Koreans were at the mercy of the powerful nations surrounding them and the old law of the survival of the fittest might still apply. Thus, the General Agreement on Tariffs and Trade (GATT) was not popular, especially among farmers. Enlightened people have some reservations about the globalization of the intellectual and cultural sphere, fearing that education and cultural affairs will be prey to 'neo-cultural

imperialism' on the part of the world's major economic powers. Likewise, the general public is rather reluctant to accept the World Trade Organization, the successor to the GATT, because of the probable pre-eminence in it of the United States, the European Union and Japan.

On the threshold of the twenty-first century, we see that there is an urgent need everywhere in the world for the public to receive constructive information and education to dispel apprehension about the coming century, the result to a large extent of the past closed policies of each nation, including its education. The Republic of Korea is no exception. It may even be stronger because of past sufferings at the hands of foreign powers.

A common destiny in the global village

For some years, we have been stressing the importance of East–West understanding for world peace. But frankly speaking, people in the Western world know less about those in the Eastern world than the reverse. At the same time, people in the Eastern world know almost nothing about their close neighbours, preferring, in nearly all cases, to learn from the technologically advanced West in order to emerge from the underdeveloped state.

From now on, however, East–West understanding may well become an important factor for worldwide cultural, as well as economic well-being. Through East–West understanding and co-operative organizations, the Eastern nations can contribute both to world peace and to common prosperity among near neighbours.

We have entered an age in which there are, so to speak, no longer any national boundaries. The world's peoples have to live together, whether they wish to do so or not. We all have to appreciate that fact and educate our future world citizens accordingly. It is therefore incumbent upon governmental and non-governmental bodies to stress the importance of open policies and open education.

Eastern misapprehension of Western culture

Among Eastern nations, there has been until quite recently a widely held view that Western culture is materialistic whereas Eastern culture is ethical or spiritual, and is in general superior to the Western model, and that the Eastern nations should therefore confine themselves to learning Western science and technology, and shun the other aspects of occidental culture. That opinion was not peculiar to the Republic of Korea: it can easily be found also in Chinese and Japanese books.

However, that general assumption is wrong. Unless we comprehend Western logic, critical thinking, curiosity about the unknown, experimental practices for truth-finding and objective approaches to issues, we cannot appreciate Western

culture. In spite of a certain prejudice in the East against Western culture, it is not difficult to find abundant examples of Westerners' love for truth (including scientific truth), ethics and logic, without material reward for their endeavours.

Hostility towards Western attitudes

In science and technology, which have changed the world so much and been so rapidly developed in the West, Western scientists have tended to treat nature as something to be conquered by human intelligence and skills. And that approach did indeed lead to great discoveries and inventions, and hence to advanced civilizations. However, all those positive contributions to human well-being have also brought in their train major problems. The damage to nature through pollution of the air, water and soil is already serious and will become more so. The protection and preservation of our environment has also become a vast problem for us, our children and our grandchildren.

In the East our ancestors chose not – or dared not – to control nature, considering it essential to live in peace and harmony with it. Since they regarded human beings as part of nature, there was nothing to fight, control or conquer. Those attitudes prevailed for many centuries and to some extent retarded our material progress because of the very slow rate of change in nature, whereas in the West, people did not hesitate to control nature and so achieved more rapid changes. In the twenty-first century, the protection and preservation of the environment will be fundamental to all human and animal welfare. Thus, all peoples of the world will be called upon to take an active part in that vital endeavour.

Finally, despite the egocentricity I mentioned earlier that characterizes all human beings at the very beginning of their lives, I have unshakable confidence in the future of humanity. Our common treasure of wisdom and experience can and undoubtedly will enable us to find ways to increase our spiritual and material well-being and to live together in harmony.

Interactions of education and culture for economic and human development: an Asian perspective

Both education and culture can be defined in various ways. In relation to culture, education might be referred to as a process of instilling in young people the traditionally inherited and contemporarily renewed values and beliefs which lie at the heart of cultures. Education is an agent of cultural transmission while culture provides a context of educational institutions and constitutes an essential part of education contents. Education has been placed 'at the core of the value order, and values as the sustaining force in education'.¹ In serving the development needs of the people, both education and culture become a means to and an end of development.

The exploration into the interrelationship of education and culture will be meaningful only when it relates to development, which is a multidimensional, world-scale, evolutionary and mobilizing process, and of which the human being is the origin, agent and ultimate purpose.² From an Asian perspective, this text is intended to interpret the interrelations of education with culture in developmental contexts. It illustrates both positive and negative effects of cultural traditions on education and economic development, pointing to the need for both preservation and renewal of cultural traditions. In the light of the increasing globalization in all spheres, it briefly discusses a desirable core of shared universal values to be cultivated by education and mutual learning of Eastern and Western cultures. Finally it emphasizes people-centred development as the ultimate goal of both education and culture in the twenty-first century. In view of the great diversity within Asian cultures, reference is confined mainly to the Confucian tradition, which reflects only part of Asian cultures despite its pervasive impacts in the region. Without running the risk of

1. World Commission on Culture and Development, *Our Creative Diversity: Report of the World Commission on Culture and Development*, p.7, Paris, UNESCO, 1995.

2. *The Cultural Dimension of Development: Towards a Practical Approach*, pp.122-3, Paris, UNESCO, 1995.

over-simplification, no attempt is made to generalize any of the arguments.

Traits of Asian cultures benefiting educational and economic development

Many studies have been done to explore relations between education, culture and development. Among the most recent are those mentioned in notes 1, 5 and 6 of this article. Citing Asian examples, the following illustrates traits of cultural values which have been conducive to educational and economic development.

- *Deep-rooted appreciation of the value of education.* The Asian stress on learning was classic. To Confucius, man is perfectible and can be led in the right path through education, especially through his own effort at self-cultivation, within himself, but also through the emulation of models outside himself.³ He emphasized the power of education to improve society and to teach citizenship. The Confucian political ideal was 'to rule the state by moral virtues', which had to be developed by education. He even equated the roles of education to those of sufficient food provision and a powerful army for national defence. Responding to the question 'What is to be done next after population growth?', he said, 'To make the populace wealthy', and to the consequent question, 'What next?', he simply answered, 'To educate them!'⁴ For centuries education has formed a foundation for the entire political, social, economic and cultural life of Asian peoples. Working Asian mothers, bending low in the rice fields, had always enshrined hope in their hearts to preserve their children, by education, from the poverty that had afflicted them. The well-known Japanese image of the 'education mother', who regarded education of the children as her prime duty; the Chinese mother who travelled a long way to take evening classes for years on behalf of her disabled son and then taught the boy with her notes taken in the class; the Korean mothers who would sell their cows to pay for their children to complete schooling; the great wisdom in the sayings of India's great poet Tagore and its great politician Gandhi about the value of education – all these illustrate the value attached to education in Asia.

- *The consequently high expectation of the young.* An ancient Chinese story tells why and how the mother of Mencius, the great Confucian scholar, moved her home three times in order that her son had good teachers, good neighbours, and good peers for a good education. Findings of many studies indicate that high expectation of parents and teachers has a positive correlation to high curriculum standards, more student hours on learning tasks, strict training drills in intellectual skills, more parent-children interaction at home, close teacher-pupil relations at school and consequently to higher learning achievement especially in such intellectually demanding courses as mathematics. Since there is no substantial

3. John King Fairbank, *The US and China*, 3rd edition, Harvard University Press, 1971.

4. Confucius, *The Four Books*, Changsa, Hunan Press, 1992.

difference in the intelligence quotient of most children and no children are ineducable, this cultural factor does to some extent account for the relatively high scholastic achievements of many Asian students.

- *Emphasis on the group rather than the individual.* By tradition, collectivism has long overwhelmed individualism in Asian cultures. Confucianism emphasized the development of the individual as a social being, as an element of the family and of the society at large. Learning the rules of social relationships was considered an essential way to become a mature and responsible member of society. Over the centuries, Chinese intellectuals upheld the moral ideals of 'bearing the worries of the world *before* anyone else and enjoying the pleasures of life *after* all others'. The group-oriented attitude, as displayed in the classic 'team spirit' of the Japanese, has been most conducive to both economic productivity and social cohesion. This explains partly why many Asians tend to dislike the concept of competition among individuals yet display a strong collective force of competitiveness.

- *Stress on the spiritual rather than the material dimension of development.* 'Spiritual' is meant here in a cultural, moral and ethical sense. Traditional Chinese culture, based on Confucianism and Taoism, was essentially ethics-based, stressing moral cultivation of the personality. Whether the Confucian ethical principles, or the Tao's self-cultivation or the Idealist School's 'keep rationality and eliminate worldly desires', all were largely philosophies of moral humanism, by which man was examined from the point of view of ethical political relations, and the realization of an individual's value depended on his interaction with the collective (the family and the state). It is widely recognized in the region that education cannot be value-free and the perception of a future is implicitly a view of the moral order of the future.⁵ Up to the very present, in efforts to modernize, the building of both 'spiritual' and 'material' civilizations is made the twin goal of national development in many Asian countries, and education is expected as an active agent to contribute to both processes. The renewed stress on moral-values education is most recently displayed in the Kuala Lumpur Declaration by the fourth Asian-Pacific Conference of Ministers of Education and Those Responsible for Economic Planning in 1993.

- *Meritocracy based on performance in state examinations rather than on inherited power and wealth.* Asia had the world's longest tradition of civil examination, by which state officers and civil servants were screened and selected. In theory the ultimate goal of Confucian education was the cultivation of the person in the ethical sense; in practice, it was concerned more with the preparation and selection of the ruling élite than with true education aimed at the full development of individual personality. This examination-performance-based meritocracy used to be a motivating force for learning and career achievement irrespective of class; however the over-emphasis on Confucian classics-focused examination had suppressed the creativity of many brilliant young minds and

5. Raja Roy Singh, *Education for the Twenty-first Century: Asia-Pacific Perspectives*, p.80, Bangkok, UNESCO/PROAP, 1991.

turned out to be a 'tail wagging the dog' of the education system in substantial ways.

- *Legitimization of authority.* To Confucius, education was a forceful instrument of the ruling élite to govern the state. Through education the ruler should 'learn to care for the people' while the ruled 'learn to be obedient'. The care from the top and the obedience from the subordinate below were supposed to lead to a stable social order. The authority of the parent at home and that of the teacher at school accounted in one way for the high discipline of most Asian students. Extended to the political and economic sphere, the high authority of the state was beneficial to facilitating a co-operative, harmonious business–government relationship and to effecting government policy implementation. Especially when the government authority develops policy environments favourable for free enterprise and fair competition, the respect of the authority will be most conducive to healthy economic growth. An authoritative modern government has been said to be one of the factors accounting for the economic miracles of East Asian economies.

Negative elements in Asian cultural traditions impeding educational-economic development: the need for cultural renewal

Interwoven in the 'modernizing' process, elements of cultural traditions have had both positive and negative effects on economic and social life. It is only too natural to challenge the Asian cultural tradition by asking why economies with (cultural) traditions that are so conducive to development have only recently embarked on rapid growth? Some scholars even saw Confucianism as a 'conservative, anti-modernizing force'.⁶ While this might be exaggerated and one-sided, it is safe to say that, apart from the more fundamental economic-political factors impeding development, elements in traditional cultures explained in part the lag or lack of development of an industrial economy in many Asian countries.

- *'Politicization' of educational-cultural values and lack of governmental commitment to economic modernization.* Educational institutions were made merely an instrument in political strife and an appendage to the government apparatus.
- *Neglect of individuality.* While the collective/societal interests were over-emphasized to the extreme, the individual was reduced to merely an instrument. At the same time, the rights of the individual were not made compatible with the duties.
- *Focus on interpersonal relationships rather than on man over nature,* which for a long time resulted in underdevelopment of positive science, engineering and applied technologies.

6. Peter A. Petri, *The Lessons of East Asia: Common Foundations of East Asian Success*, Washington, D.C., The World Bank, 1993.

- *Over-emphasis on classics-oriented examination* in screening talents and potential bureaucrats.
- *Disdain for pragmatism, utilitarianism and business.* Confucian idealism gave enormous weight to classic texts and their memorization in schooling, neglecting sciences and technical applications. It separated brain from hand and scholarship from craftsmanship. The educated élite were entitled to rule simply by virtue of their 'moral superiority', without having to acquire practical knowledge of skills. Matters of utilitarian values were despised and business was listed as an occupation of low social status. Partly due to this cultural factor, vocational and technical education remain under-developed to this day in many developing Asian countries.
- *Gender bias.* Confucius once said that 'only the mean and women are difficult to raise'. For centuries women were reduced to an appendage at home and negligible in society. From this traditional bias in many Asian cultures a vicious cycle emerged, in which girls were not expected to play social roles in economic growth or in their families and therefore had much less schooling than boys. It also accounts much for the persistently high ratio of girls among the millions of school drop-outs in the Asian region (two-thirds during 1985–92). As elsewhere, the lower educational level of Asian women resulted in higher infant mortality, high population growth in the rural areas, worse conditions for child nutrition and health, and a stagnant economy.

'Crisis in human values', a worldwide phenomena, could also be observed in the Asian region. While education transmits cultural heritage to next generations, it has a mission to innovate traditional cultures. The negative elements in traditional cultures point to the need for their renewal in the light of the changing socio-economic contexts and education has an important role to play in effecting positive cultural value changes.

Universal cultural values to be cultivated by education for global ethics

While striving for preservation of cultural identity and traditions, Asian nations have been increasingly aware of interregional interdependence. In response to increasing globalization, there have been advocacy efforts made by education systems in Asian region to facilitate a desirable core of universal values, which have included the following:

- *Awareness of human rights combined with a sense of social responsibilities.* Caution is taken that rights are not separated from duties, that the concept of human rights is not imposed from a Western ethnocentric perspective but related to cultural traditions and national/regional contexts, and that the rights of individuals are linked to those of the collectives.
- *Value of social equity and democratic participation in decision-making and*

government, which will be the 'central objective in all parts of life'.⁷

- *Understanding and tolerance of cultural differences and pluralism*, which is a precondition of social cohesion, peaceful co-existence and conflict-resolution by negotiation instead of force, and ultimately of world peace.
- *A spirit of caring*, a 'keynote value for future education', and an intrinsic quality of human compassion, which should be extended not only to the family members and colleagues, but to all the disadvantaged, the sick, the poor and the disabled, for the well-being of humankind and our planet.
- *Co-operative spirit*. While competition can be observed in all spheres of daily life, co-operation is all the more necessary. As Jacques Delors observes: 'The world is our village: if one house catches fire, the roofs over all our heads are immediately at risk. If any one of us tries to start rebuilding, his efforts will be purely symbolic. Solidarity has to be the order of the day: each of us must bear his own share of the general responsibility'.⁸
- *Enterprising spirit*, a quality which is needed not only for economic productivity and competitiveness but for all life situations.
- *Creativity*, which will always be needed for technological advances, social progress, economic dynamics and all other human endeavours.
- *Sensitivity to gender equality*, which has been recognized as 'the key to development and poverty alleviation',⁹ and 'both a gateway to development and a measure of that development'.¹⁰
- *Open-mindedness to change*, which will be the only thing which will not change, and the attitude not only to accept change but to act as an agent of positive change.
- *Sense of obligation to environment protection and sustainable development*, so as not to create economic, social and ecological debts for future generations.

It is worth noting that most of these universal values needed for the twenty-first century have long been embedded in the age-old cultural traditions of human civilizations. They encompass the moral visions and ideals of truth, kindness, beauty, justice and liberty which were elaborated long ago by our predecessors and magnificently preserved in the treasuries of thought. For example, the spirit of 'caring' was embedded in the Confucian 'benevolence', the Mohist 'concurrent loving' and the Buddhist 'mercy'. The sensitivity to environmental protection was expressed in ancient China by the concern of the Taoists about the destructive consequences of technical advances to natural resources and their advocacy of 'return to Nature'. Altruism, originating in the love of one human being for another, has been respected as the highest human value in Asia for hundreds of years. Humanity in the next century might find elements of wisdom of Confucianism as relevant as it was long ago. Therefore, one way to foster universal values for future centuries is to educate the young with great books of the past and inherit the fine traditions of humanity.

7. *Human Development Report 1993*, New York, Oxford University Press, 1993.

8. Jacques Delors (speech at the United Nations Conference on Environment and Development, Rio de Janeiro, Brazil, June 1992).

9. Colin Power (speech in Beijing on International Literacy Day, 8 September 1995).

10. Federico Mayor (speech in Beijing on International Literacy Day, 8 September 1995).

Another approach to the cultivation of these universal values for global ethics is to promote, by means of education, cross-cultural learning between Eastern and Western cultures. Culturally the East and West are compatible and complementary rather than contradictory and mutually opposing. The Confucian aristocracy ('scholar-official') of merit, rather than hereditary privilege, was closest to the ancient Greek idea of 'government by the best'. Asia's cultural learning from the West has evolved from the material dimension (modern technologies) to the institutional (political infrastructure) and the socio-psychological (values and beliefs) dimensions. It is education that has provided bridges between Eastern and Western cultures. If and when the East and West could learn and benefit from each other, integrating each other's cultural strengths – for example, the individual initiative with the collective team spirit, competitiveness with co-operativeness, the technological capacities with the moral qualities – then desirable universal values will gradually develop and a global ethic will be formed, which will be a fundamental renewal of cultures and a great contribution of education to humanity.

People-centred development: the ultimate goal of education and culture

Development, which aims at 'the full flowering of human potential all over the world', is the ultimate goal of both education and culture. In the Asian region, education is being emphasized as 'a vital force of development' and culture as both an important means and an integral component of development. As in other regions, development has increasingly been seen in Asia as a complex dynamic process, embracing economic, political, social, human and environmental as well as cultural dimensions.

As the material base upon which human beings could pursue all kinds of superstructural activities for survival and growth, economic development is of primary significance to education and culture. The importance of the effect of modernization of national economies on education and culture cannot be over-emphasized, especially for developing countries. With as many as 830 million people living in absolute poverty in the Asia-Pacific region alone, economic growth becomes an essential element of any effort in eradicating poverty and a precondition for both cultural and educational development. Without strong national industry and agriculture, educational programmes will lack the necessary resources and even political independence will be hindered. Without material civilization in terms of technological and infrastructure development, spiritual civilization will have weak support and indigenous cultural identity will be eroded by new forms of cultural colonialism transmitted by powerful information technology. That is why most Asian countries have, legitimately and rightfully, regarded economic modernization as a highest priority and made persistent efforts in striving for

modernization.

However, economic and technological advances will lose their true meaning if the humanistic and cultural dimensions are not made the central component and goal of development efforts. In the twenty-first century, when industries will be more technology-intensive and human society increasingly knowledge-intensive, human capital developed through education and training will assume increasingly crucial roles.

In the East, from Confucius to contemporary Asian thinkers, the ideal of 'a harmonious one-world' and 'a coherent human society of universal peace' has been cherished and pursued for ages. In the West, from Plato, French enlightenment, English humanism and European Renaissance to the American Declaration of Independence, the ideal of equity, justice, liberty and human dignity has been sought and fought for for centuries. Humankind has never ceased its efforts to integrate economic with educational and cultural dimensions of development. UNDP's conception of 'development *of* the people *for* the people *by* the people' corresponds to our interpretation of the dialectic interrelations of education to culture in the light of Asian traditions and contemporary contexts of globalization.

Appendices

1. The work of the Commission

In November 1991 the General Conference invited the Director-General 'to convene an international commission to reflect on education and learning for the twenty-first century'. Federico Mayor requested Jacques Delors to chair the Commission, with a group of fourteen other eminent figures from all over the world and from a variety of cultural and professional backgrounds.

The International Commission on Education for the Twenty-first Century was formally established at the beginning of 1993. Financed by UNESCO and working with the assistance of a secretariat provided by the Organization, the Commission was able to draw on the Organization's valuable resources and international experience, and on an impressive mass of information, but was completely independent in carrying out its work and in preparing its recommendations.

UNESCO has on several previous occasions produced international studies reviewing issues and priorities in education worldwide. In 1968, *The World Educational Crisis: A Systems Analysis*, by Philip H. Coombs, then Director of UNESCO's International Institute for Educational Planning (IIEP), drew on the work of the Institute to examine the problems facing education, and to recommend far-reaching innovations.

In 1971, in the wake of student upheavals in much of the world during the previous three years, René Maheu (then Director-General of UNESCO), asked a former French Prime Minister and Minister of Education, Edgar Faure, to chair a seven-person panel entrusted with defining 'the new aims to be assigned to education as a result of the rapid changes in knowledge and in societies, the demands of development, the aspirations of the individual, and the overriding need for international understanding and peace' and putting forward 'suggestions regarding the intellectual, human and financial means needed to attain the objectives set'. Published in 1972 under the title *Learning to Be*, the report of the Faure Commission had the great merit of firmly establishing the concept of lifelong education at a time when traditional education systems were being challenged.

The first and perhaps the chief difficulty confronting the Commission chaired by Jacques Delors concerned the extreme diversity of educational situations, conceptions and structures. Related to this difficulty was the sheer quantity of information available and the obvious impossibility, for the Commission, of digesting more than a small proportion of it in the course of its work. It was thus obliged to be selective and to single out what was essential for the future, bearing in mind both geopolitical, economic, social and cultural trends on the one hand and, on the other, the part educational policies could play.

Six lines of inquiry were chosen, enabling the Commission to approach its task from the angle of the aims (both individual and societal) of the learning process: education and culture; education and citizenship; education and social cohesion; education, work and employment; education and development; and education, research and science. These six lines were complemented by three transverse themes relating more directly to the functioning of education systems: communications technologies; teachers and teaching; and financing and management.

The method adopted by the Commission was to engage in as wide-ranging a process of consultation as was possible in the time available. It held eight plenary sessions, and the same number of working-group sessions, to examine both the major topics chosen, and concerns and issues particular to one region or group of countries. Participants in the working-group sessions were representative of a wide range of professions and organizations directly and indirectly related to education, formal and non-formal: teachers, researchers, students, government officials, and people active in governmental and non-governmental organizations at national and international levels. A series of presentations by distinguished individuals enabled the Commission to hold in-depth exchanges on a wide range of topics related in various degrees to education. Individual consultations were carried out, face-to-face or in writing. A questionnaire was sent to all the National Commissions for UNESCO, inviting them to submit documentation or unpublished material: the response was very positive and the replies were studied carefully. Non-governmental organizations were similarly consulted and in some cases invited to participate in meetings. In the past two-and-a-half years, members of the Commission, including its Chairman, also attended a series of governmental and non-governmental meetings in which its work was discussed and ideas exchanged. Many written submissions, commissioned or unsolicited, were sent to the Commission. The Commission's secretariat analysed a considerable volume of documentation and provided the Commission's members with summaries on a variety of topics. The Commission proposes that, in addition to its report, UNESCO should also publish the working documents produced for it.

2. Members of the Commission

Jacques Delors (France)

Chairman of the Commission; former President of the European Commission (1985–95); former French Minister of Economy and Finance

In'am Al Mufti (Jordan)

Specialist on the status of women; Adviser to Queen Noor of Jordan on Planning and Development – Noor Al Hussein Foundation; former Minister of Social Development

Isao Amagi (Japan)

Educator; Special Adviser to the Minister of Education, Science and Culture, Japan; Chairman of the Japan Educational Exchange–BABA Foundation

Roberto Carneiro (Portugal)

President, TVI (Televisão Independente); former Minister of Education; Minister of State, Portugal

Fay Chung (Zimbabwe)

Former Minister of State for National Affairs, Employment Creation and Co-operatives; Member of Parliament; former Minister of Education, Zimbabwe; now at UNICEF, New York

Bronislaw Geremek (Poland)

Historian; Member of Parliament; former Professor at the Collège de France

William Gorham (United States)

Specialist in public policy; President of the Urban Institute in Washington, D.C., since 1968

Aleksandra Kornhauser (Slovenia)

Director, International Centre for Chemical Studies, Ljubljana; specialist on the interface between industrial development and environmental protection

Michael Manley (Jamaica)

Trade unionist, university lecturer and author; Prime Minister, 1972–80 and 1989–92

Marisela Padrón Quero (Venezuela)

Sociologist; former research director, Fundación Romulo Betancourt; former Minister of the Family, Venezuela; Chief, Latin America and the Caribbean Division, UNFPA, New York

Marie-Angélique Savané (Senegal)

Sociologist; member of the Commission on Global Governance; Director, Africa Division, UNFPA, New York

Karan Singh (India)

Diplomat and several times minister, *inter alia* for education and health; author of several books on the environment, philosophy and political science; Chairman of the Temple of Understanding, a major international interfaith organization

Rodolfo Stavenhagen (Mexico)

Researcher in political and social science; Professor at the Centre of Sociological Studies, El Colegio de Mexico

Myong Won Suhr (Republic of Korea)

Former Minister of Education; Chairman of the Presidential Commission for Educational Reform in Korea (1985–87)

Zhou Nanzhao (China)

Educator; Vice-President and Professor, China National Institute for Educational Research

The Commission wishes to express its thanks to Danièle Blondel, formerly Director of Higher Education in France and Professor at the University of Paris–Dauphine who, until September 1995, was Special Adviser to the Chairman. From the beginning, Danièle Blondel contributed a significant momentum to the work of the Commission. She made a substantial contribution in the form of studies and papers to its reflection and to the drafting of several chapters of the report.

3. Mandate of the Commission

At its first meeting (2–4 March 1993), the Commission examined and accepted the following mandate proposed to it by the Director-General of UNESCO:

The aim of the International Commission on Education for the Twenty-first Century is to study and reflect on the challenges facing education in the coming years and to formulate suggestions and recommendations in the form of a report which can serve as an agenda for renewal and action for policy-makers and officials at the highest levels. The report will suggest approaches to both policy and practice which are both innovative and feasible, while taking into account the wide diversity of situations, needs, means and aspirations existing in countries and in regions. The report will be addressed primarily to governments, but as one of its purposes will be to address issues related to the role of international co-operation and assistance in general and to the role of UNESCO in particular, it will also attempt to formulate recommendations which are pertinent for international bodies.

The Commission will focus its reflection on one central and all-encompassing question: what kind of education is needed for what kind of society of tomorrow? It will consider the new roles of education and the new demands made on education systems in a world of accelerating economic, environmental and social change and tension. It will study the implications for education of the major trends in the evolution of contemporary society; it will examine the state of knowledge and experience of the best educational practices in various cultural, economic and political settings in order to identify the strengths and weaknesses of contemporary policy. In doing so, it will attempt to keep at the heart of its work those most intimately involved in education: learners of all ages, first of all, and those involved in fostering learning, whether they be teachers, parents, members of the community, or other participants in education.

Initially, the Commission will need to identify a series of key questions which it will examine during its work, the answers to which will be the major recommendations it will put forward. These questions will include perennial issues facing governments, societies and educators, and which will continue to be important during the coming years. There will also be questions raised by new configurations of society and new developments in the physical and social world. The latter will imply new priorities, new study, new action. Some may be universal, based on inevitable and indispensable responses to a changing world; others will be region- or nation-specific and will focus on the widely differing economic, cultural and social situations prevailing in different countries.

Questions concerning education and education systems fall, broadly, into two main

categories. The first category includes those questions relating to the purposes, goals and functions of education, including the aims of individuals and each person's need and desire for self-fulfilment. The second covers the specifically educational issues concerning providers of education, including the models, structures, contents and functioning of education systems.

The Commission will carry out a broadly based analysis both of what is known about the current situation, and of forecasts and trends in national policies and reforms in education in the different regions of the world over the last twenty years. On this basis, the Commission will reflect in depth on the major turning-points in human development on the eve of the twenty-first century, and the new demands these turning-points will make on education. It will highlight the ways in which education can play a more dynamic and constructive role in preparing individuals and societies for the twenty-first century.

Principles

In its deliberations and work, the Commission will attempt to keep in mind some underlying principles which are universal and common to the aims of educators, citizens, policy-makers, and other partners and participants in the process of education.

First, education is a basic human right and a universal human value: learning and education are ends in themselves, to be aimed at by both individuals and societies and to be promoted and made available over the entire lifetime of each individual.

Second, education, formal and non-formal, must serve society as an instrument for fostering the creation, advancement and dissemination of knowledge and science, and by making knowledge and teaching universally available.

Third, the triple goals of equity, relevance and excellence must prevail in any policy of education, and the search for a harmonious combination of these goals is a crucial task for all those involved in educational planning and practice.

Fourth, renewal and any corresponding reform of education must be the result of profound and thoughtful examination and understanding of what is known about successful practice and policy, as well as understanding of the specific conditions and requirements relevant to each particular situation; they must be decided upon by mutual agreement through appropriate pacts among the parties concerned, as a medium-term process.

Fifth, while existence of a wide variety of economic, social and cultural situations clearly calls for differing approaches to educational development, all approaches must take into account basic and agreed-upon values and concerns of the international community and of the United Nations system: human rights, tolerance and understanding, democracy, responsibility, universality, cultural identity, the search for peace, the preservation of the environment, the sharing of knowledge, alleviation of poverty, population control, health.

Sixth, education is the responsibility of the whole of society: all persons involved and all partnerships – in addition to those incumbent on institutions – must be taken fully into account.

Scope, work and report

The scope of the topic as viewed by the Commission will embrace the concept of education in its broadest meaning, from pre-school through school and higher education, including both formal and non-formal education, and covering the widest possible spectrum of agencies and providers. On the other hand, the conclusions and recommendations will be action-oriented and directed mainly to governmental and private agencies, policy-makers and decision-makers, and in general all those responsible for making and carrying out educational plans and actions. It is to be hoped that they will, in addition, stimulate a far-reaching public debate on educational reform in Member States of UNESCO.

The Commission will meet over a period of two years, on a schedule determined by it, and will submit a report in early 1995. This report will be designed to serve as an agenda for educational renewal and as guidelines for UNESCO's action in the field of education in the coming years. It will be communicated to the governing bodies of UNESCO, to its Member States and National Commissions and to the governmental and non-governmental organizations with which UNESCO co-operates.

The Commission is supported in its work by a secretariat furnished by UNESCO, and will call upon the intellectual and material resources of UNESCO as required for successful completion of its tasks.

4. Distinguished advisers

The Commission was served by a panel of eminent persons and organizations with a distinguished record of contributions to thought and achievement in a variety of fields relating to education. The members of the panel, listed below, were called upon to participate in a variety of ways, including written submissions and participation in meetings.

Individuals

Jorge Allende

Chilean biochemist and molecular biologist; Professor at the University of Chile; Fellow of the Third World Academy of Sciences; Member of the Chilean Academy of Sciences

Emeka Anyaoku

Nigerian diplomat; Secretary-General of the Commonwealth Secretariat

Margarita Marino de Botero

Executive Director, 'Colegio Verde', Villa de Leyva; former Director-General of the National Institute of Natural Resources and the Environment, Colombia

Gro Harlem Brundtland

Prime Minister of Norway; chaired the World Commission on Environment and Development

Elizabeth Dowdeswell

Executive Director, United Nations Environmental Programme (UNEP), Nairobi

Daniel Goeudevert

French business executive; Premier Vice-President, Green Cross International; former Chairman of the Volkswagen Management Body; Member of the Board of Directors, International Partnership Initiative (IPI)

Makaminan Makagiansar

Former UNESCO Assistant Director-General for Culture; Adviser to the Minister of Science and Technology of Indonesia

Yehudi Menuhin

British violinist; President and Associate Conductor, Royal Philharmonic Orchestra; Nehru Award for Peace and International Understanding (1970); member of the Académie Universelle de la Culture

Thomas Odhiambo

Kenyan scientist; Chairman of the African Academy of Sciences; member of the International Council of Scientific Unions

René Rémond

French historian; Président of the National Foundation of Political Science; Co-director of the *Revue historique*

Bertrand Schwartz

French engineer, university professor and educator; member of the Conseil Économique et Social

Anatoly Sobchak

Mayor of St Petersburg, Russian Federation; Head of the Faculty of Law at the University of St Petersburg; former Minister of Education

David Suzuki

Canadian scientist, educator, international speaker and moderator of television programmes and films on science; recipient of numerous awards in areas related to science and broadcasting

Ahmed Zaki Yamani

Lawyer; former Minister of Petroleum and Mineral Resources of Saudi Arabia; former Secretary-General and former Chairman of the Organization of Arab Petroleum Exporting Countries

Institutions

International Association of Universities (IAU)

International Council for Adult Education (ICAE)

Education International (EI)

United Nations University (UNU)

5. Secretariat

A number of UNESCO staff members, both in Paris and in field offices, contributed by commenting in writing or orally on papers submitted to the Commission or on drafts of chapters. The organization of meetings away from Paris was greatly helped in most instances by the intellectual and organizational assistance provided by staff in country offices. They are too numerous to list here, but the work of the Commission could not have been carried out successfully without them.

Colin Power, UNESCO's Assistant Director-General for Education, gave his unfailing support to the work of the Commission and its secretariat. He also chaired a steering committee that monitored UNESCO's input to the work of the Commission.

The following UNESCO staff members or consultants participated in the work of the Commission and in the preparation of its final report:

Alexandra Draxler, Secretary of the Commission

Jean-Pierre Boyer, Programme Specialist

Boubacar Camara, Assistant Programme Specialist

Eva Carlson-Wahlberg, Associate Expert

Woo Tak Chung, Associate Expert

Jean Gaudin, Consultant

Maureen Long, Editorial Consultant (final draft)

Claude Navarro, Editorial Consultant (final draft)

Brian Verity, Editorial Consultant (final draft)

Administrative staff

Rose-Marie Baffert

Michel Bermond

Catherine Domain

Karima Pires

6. Commission meetings

First session	2–4 March 1993, Paris (working methods and issues)
Second session	20–24 September 1993, Dakar (education and development, financing and organization of education)
Third session	12–15 January 1994, Paris (education and science)
Fourth session	13–15 April 1994, Vancouver (Canada) (teachers and the teaching process, lifelong education, multiculturalism)
Fifth session	26–30 September 1994, Santiago de Chile (education, citizenship and democracy)
Sixth session	6–10 February 1995, Paris (international co-operation)
Seventh session	22–25 September 1995, Tunis (education and culture)
Eighth session	15–17 January 1996, New Delhi (adoption of the final report)

Each session of the Commission except the first included as part of its programme a working group, with invited experts, to examine issues specific to the region in which the meeting was held, and the topic that was the particular focus of that session. Members of the Commission, and its secretariat, organized or participated in a range of meetings and conferences that provided valuable inputs for the formulation of its final report. The Commission organized a working group on international co-operation in education (World Bank, Washington, D.C., December 1993) and a meeting between the Chairman of the Commission and the Executive of Education International (Brussels, May 1994). It provided support to a seminar on education and social cohesion in Alicante, Spain, held with the generous help of the Spanish Government (November 1994), to a national seminar on 'Education: Challenges of the Twenty-first Century' (New Delhi, January 1995) and to a seminar on 'Education, Work and Society: The Current Crisis and Paths Towards the Future', organized at the University of Paris IX–Dauphine (March 1995) by the Special Adviser to the Chairman of the Commission. Round tables to discuss the work of the Commission were organized as part of the Fifth Meeting of Ministers of Education of Arab States (Cairo, June 1994), the Twelfth Conference of Commonwealth Education Ministers (Islamabad, November 1994), the 44th session of the International Conference on Education (IBE, Geneva, October 1994) and the Conference of the American Comparative and International Education Society (Boston, March 1995).

7. Individuals and institutions consulted

Numerous persons contributed directly or indirectly to the work of the Commission. The list below comprises those who submitted papers or other material to the Commission, and participants in meetings or hearings, with the titles they had when they were consulted. Many individuals not mentioned here were also consulted, or came spontaneously to meet with the Commission secretariat or members of the Commission. Although they are not listed here, the Commission is grateful for the knowledge and advice they provided. A large number of National Commissions for UNESCO submitted material and responded to an open-ended questionnaire. Most of the agencies of the United Nations system contributed directly or indirectly (through papers or other consultations) and a substantial number of non-governmental organizations sent material spontaneously. Again, all cannot be listed here, but these contributions formed the foundations for the final report and the Commission wishes to express its appreciation to all those who expressed an interest in its work.

Ibrahim Abu-Lughod, Professor of Political Science; Vice-President, Birzeit University
(West Bank)

Inés Aguerrondo, Under-Secretary for Educational Planning and Management, Ministry
of Culture and Education, Buenos Aires

Khaldoun H. Al Naqeeb, Associate Professor, University of Kuwait, Shuwaik

Virginia Albert, Co-ordinator for the Caribbean, Education International

Neville E. Alexander, Director, Project for the Study of Alternative Education in South
Africa, University of Cape Town (South Africa)

Haider Ibrahim Ali, Professor, Sudanese Studies Center, Cairo

K. Y. Amoako, Director, Education and Social Policy Department, World Bank

Fame Hane Ba, UNFPA Office, Ouagadougou

Hadja Aïcha Diallo Bah, Minister of Pre-University Education and Vocational Training
(Guinea)

Samuel T. Bajah, Chief Programme Officer (Science, Technology and Mathematics
Education), Education Department, Commonwealth Secretariat

Tom Bediako, Secretary-General, All African Teachers Organization

Monique Bégin, Co-Chair of the Royal Commission on Education, Ontario (Canada)

Paul Bélanger, Director, UNESCO Institute for Education (UIE), Hamburg (Germany)

Olivier Bertrand, former researcher, Centre for Studies and Research on Qualifications
(CEREQ) (France)

Robert Bisailon, Chairman of the Conseil Supérieur de l'Éducation, Quebec (Canada)

- Alphonse Blagué*, Rector of the University of Bangui; Co-ordinator of the Comité pour l'Élaboration du Programme d'Ajustement du Secteur Éducation (CEPASE)
- Wolfgang Böttcher*, Gewerkschaft Erziehung und Wissenschaft (Germany)
- Ali Bousnina*, President of the Université des Sciences, des Techniques et de Médecine, Tunis
- Mark Bray*, Comparative Education Research Centre, University of Hong Kong
- Nicholas Burnett*, Principal Economist, Education and Social Policy Department, World Bank
- Inés Bustillo*, Economic Commission for Latin America and the Caribbean (ECLAC)
- Carlos Cardoso*, Director-General, Institut National d'Études et Recherche (Guinée-Bissau)
- Raúl Cariboni*, Co-ordinator for Latin America, Education International
- Ana Maria Cetto*, Professor, Department of Mathematics, University College, London
- Abdesselam Cheddadi*, Professor, Faculty of Education Sciences, Université Mohammad V, Rabat
- Chua Soo Pong*, Director, Chinese Opera Institute (Singapore)
- Helen M. Connell*, Consultant, Paris
- José Luis Coraggio*, International Council for Adult Education (ICAE) (Canada)
- Didier Dacunha-Castelle*, Professor, Department of Mathematics, Université de Paris-Sud, Orsay (France)
- Krishna Datt*, Council of Pacific Teachers Organizations
- Goéry Delacôte*, Executive Director, Exploratorium, San Francisco (United States)
- Michel Demazure*, Director, Palais de la Découverte, Paris
- Souleymane Bachir Diagne*, Technical Adviser on Education to the Presidency of the Republic; Professor, Department of Philosophy, University Cheikh Anta Diop, Dakar
- Ahmed Djebbar*, Minister of National Education (Algeria)
- Albert Kangui Ekué*, Director, Division of Education, Science and Culture, Organization of African Unity (OAU)
- Linda English*, Economist, Africa Region, Canadian International Development Agency (CIDA)
- Jan Erdsieck*, Education International
- Ingemar Fägerlind*, Director, Institute of International Education, Stockholm University
- Aminata Sow Fall*, Official of the Centre Africain d'Animation et d'Échanges Culturels, Dakar
- Yoro Fall*, Professor, Université de Dakar; member of UNESCO's World Commission on Culture and Development
- Glen Farrell*, President, Open Learning Agency, British Columbia (Canada)
- Emanuel Fatoma*, Co-ordinator for English-speaking Africa, Education International
- Mary Hatwood Futrell*, President, Education International
- Ken Gannicott*, Professor of Education, University of Wollongong, New South Wales

(Australia)

- Wolfgang Gmelin*, German Foundation for International Development (DSE), Bonn
- Danièle Gosnave*, Specialist in family education curricula, Family Education Project,
Ministry of National Education, Dakar
- François Gros*, Permanent Secretary, Académie des Sciences (France)
- Ingmar Gustafsson*, Senior Human Resources Adviser to the President, Swedish
International Development Co-operation Agency (Sweden)
- Aklilu Habte*, United Nations Children's Fund (UNICEF)
- Jacques Hallak*, Director, UNESCO-IIEP
- Janet Halliwell*, Chair of the Higher Education Council, Nova Scotia (Canada)
- Alan Hancock*, Director of Programme for Central and East European Development
(PROCEED), UNESCO
- Mohammed Hassan*, Executive Director, Third World Academy of Sciences, Trieste (Italy)
- Mary A. Hepburn*, Professor and Head, Citizen Education Division, Carl Vinson Institute
of Government, University of Georgia (United States)
- Abdelbaki Hermassi*, former Ambassador; Permanent Delegate of Tunisia to UNESCO
- Steven Heyneman*, Chief, Human Resources and Social Development, Technical
Department (Europe, Central Asia, Middle East and North Africa Regions), World
Bank
- Herbert Hinzen*, International Council for Adult Education, ICAE (Canada)
- Phillip Hughes*, Professor, University of Tasmania (Australia)
- Alan King*, Professor (Philosophy of Education), Queen's University, Ontario (Canada)
- Verna J. Kirkness*, Former Director, First Nations House of Learning, Longhouse
University of British Columbia (Canada)
- Fadia Kiwan*, Professor, Jesuit University, Beirut
- Alberto Rodolfo Kornblihtt*, Senior Researcher, Instituto de Investigaciones en
Ingeniería, Genética y Biología Molecular, Buenos Aires
- Wolfgang Kueper*, Head of Division, Education and Sciences, Deutsche Gesellschaft für
Technische Zusammenarbeit, Eschborn (Germany)
- Gabeyehu Kumsa*, Deputy Permanent Delegate of Ethiopia to UNESCO; former Director
of Educational Planning and External Services, Ministry of Education (Ethiopia)
- Diane Laberge*, Director-General, Institut Canadien d'Éducation des Adultes, Montreal,
Quebec (Canada)
- Augustin A. Larrauri*, UNESCO Representative in Canada, Quebec City
- Pablo Latapi*, Consultant, Centro de Estudios Educativos (Mexico)
- Viviane F. Launay*, Secretary-General, Canadian Commission for UNESCO
- Pierre Léna*, Member of the Academy of Sciences; Professor, Université Paris VII,
Observatoire de Meudon (France)
- Elena Lenskaya*, Counsellor to the Minister of Education (Russian Federation)
- Henry Levin*, David Jacobs Professor of Education and Economics, Stanford University,

California (United States)

Marlaine Lockheed, World Bank

Noel McGinn, Institute Fellow, Harvard Institute for International Development (United States); Professor, Harvard School of Education (United States)

William Francis Mackey, Professor/Researcher, Centre International de Recherche en Aménagement Linguistique, Université Laval, Quebec (Canada)

James A. Maraj, President, Commonwealth of Learning

Frank Method, Senior Education Adviser, United States Agency for International Development (USAID), Washington, D.C.

Erroll Miller, Professor, University of the West Indies

Peter Moock, Education and Social Policy Department, World Bank

Chitra Naik, Member (Education), Planning Commission, New Delhi

J. V. Narlikar, Professor, Inter-University Centre for Astronomy and Astrophysics, Pune (India)

Bougouma Ngom, Secretary-General, Conférence des Ministres de l'Éducation des Pays Ayant en Commun l'Usage du Français (CONFMEM)

Pai Obanya, Director, UNESCO Dakar

Victor M. Ordoñez, Director, Basic Education Division, UNESCO

François Orivel, Director of Research, CNRS, IREDU, Université de Bourgogne, Dijon (France)

Claude Pair, Professor, Institut Polytechnique de Lorraine, Nancy (France)

Paul Pallan, Assistant Deputy Minister, Student Services Department, Ministry of Education, British Columbia (Canada)

George Papadopoulos, Former Deputy Director in Charge of Education, OECD

Serge Péano, Chief of Programme, 'Cost and Financing of Education', International Institute for Educational Planning (IIEP), UNESCO

Jacques Proulx, Vice-Chairman, Sub-Commission on Education, Canadian Commission for UNESCO; Délégué à la Coopération Internationale, University of Sherbrooke, Quebec (Canada)

George Psacharopoulos, World Bank

Ana Maria Quiroz, former Secretary-General, International Council for Adult Education (ICAE) (Canada)

Germán Rama, Consultant, Montevideo

Luis Ratinoff, Inter-American Development Bank (IDB), Office of External Relations

Fernando Reimers, Institute Associate, Education Specialist, Harvard Institute for International Development (United States)

René Rémond, President of the Fondation Nationale des Sciences Politiques (France)

Norman Rifkin, Director, Center for Human Capacity Development, USAID (United States)

José Rivero, Directeur a.i., UNESCO Santiago

Gert Rosenthal, Executive Secretary, Economic Commission for Latin America and the Caribbean (ECLAC)

Antonio Ruberti, Professor, Dipartimento di Informatica e Sistemistica, Facoltà di Roma 'La Sapienza' (Italy)

Nadji Safir, former Head of Social, Educational and Cultural Affairs, Institut National des Études de Stratégie Globale (Algeria)

Mouna L. Samman, Programme Specialist, Environment and Population Education and Information for Human Development (ED/EPD), UNESCO

Alexander Sannikov, Programme Specialist, Education Sector, UNESCO

Ernesto Schiefelbein, Director, UNESCO Santiago; former Minister of National Education (Chile)

Leticia Shahani, Senate President *Pro Tempore*, Chair of the Education Committee, Manila

Adnan Shihab-Eldin, Director, UNESCO Cairo

John Smyth, Chief Editor, *World Education Report* (UNESCO)

Esi Sutherland-Addy, Research Fellow, Institute of African Studies, University of Ghana Legon, Accra

Robert Tabachnick, Associate Dean, Professor of Curriculum and Instruction, School of Education, University of Wisconsin-Madison (USA)

Shigekazu Takemura, Vice-Dean, Faculty of Education, Hiroshima University (Japan)

Sibry Tapsoba, Regional Administrator of Programmes (Social Policies), Centre pour la Recherche en Développement International, Dakar

Juan Carlos Tedesco, Director, UNESCO International Bureau of Education (IBE), Geneva

Malang Thiam, Chief of the Education and Health Division, African Development Bank

Sakhir Thiam, Professor, Université Cheikh Anta Diop, Dakar

Mark Thompson, Professor, University of British Columbia, Vancouver (Canada)

David Throsby, Professor of Economics, Macquarie University, Sydney (Australia)

Alice Tiendrébéoga, Minister with responsibility for Basic Education and Mass Literacy, Ouagadougou

Judith Tobin, Director, Strategic Issues, TV Ontario (Canada)

Rosa María Torres, International Council for Adult Education (ICAE) (Canada)

Carlos Tunnerman, Special Adviser to the Director-General of UNESCO

Kapila Vatsyayan, Academic Director, Indira Gandhi National Centre for the Arts, New Delhi

Marit Vedeld, Norwegian Agency for Development Co-operation, Oslo

Vichai Tunsiri, Adviser to the Minister of Education, Bangkok

A. E. (Ted) Wall, President, Canadian Association of Deans of Education; Dean, Faculty of Education, McGill University, Montreal (Canada)

Shem O. Wandiga, Pro Vice-Chancellor, University of Nairobi

Bertrand Weil, Professor, Faculté de Médecine, Paris

Tom Whiston, Professor, Science Policy Research Unit, University of Sussex (United Kingdom)

Graeme Withers, Australian Council for Educational Research, Melbourne, Australia

Davina B. Woods, Federal Aboriginal Education Officer, Australian Education Union, South Melbourne (Australia)

Joanna Zumstein, Senior Adviser for Education, Canadian International Development Agency (Canada)

8. Follow-up

A secretariat will ensure the follow-up to the Commission's work, by publishing the background material and studies looking more closely into aspects of the Commission's deliberations or recommendations, by helping to organize, at the request of governmental or non-governmental authorities, meetings to discuss the findings of the Commission and by taking part in activities that will attempt to put into practice some of the Commission's recommendations. The address will continue to be:

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