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ICEA MISSION STATEMENT

The Mission of ICEA is to promote community education as “the process that enables communities to take control of their own development and enrichment through lifelong learning. It energises people and utilises public, private and voluntary resources to build and enhance communities through the identification and meeting of community needs. It empowers people to make community decisions and to take community action.”

“We should not accept the world the way it is; we have to be different to create something different in this world.”

Paulo Freire, 1921—1997

EDITORIAL

Dear Readers,

In this, the second edition of the Community Education International Journal, you will find reports from various international regions: from **Peru** about education activities, by Dan Kuzlik, the Assistant Regional Director of the North American Region; from **Africa** about "Gender, Culture and HIV/Aids", by Namtip Aksornkool; from **India** about "From Teaching to Using Literacy: The Transformation of the Reflect Approach to Adult Community Education in India", by David Archer and his colleague Dharitri Patnaik; from the **South Pacific** Region about "Community Based Approach to Development is the Way Forward", by Joseph Veramu; and from **Brazil** about "A Community-School Partnership in a Brazilian Elementary School", by Renata Osborne-Cavalho.

In February of this year, an International Think Tank was held in Chiang Mai, Thailand, to prepare the Xth ICEA World Conference in February 2003, in Delhi, India. In an article by Juergen Zimmer, you will find insights into the preparations for the conference. The Conference Brochure for the Xth ICEA World Conference with detailed information immediately follows the writing about the Think Tank.

The Xth ICEA World Conference in February 2003 will occur in ICEA's 25th anniversary year. To commemorate this special occasion, the next edition of the Community Education International Journal will be released in February 2003 as a combination of a **Special Conference Edition and a Commemorative Anniversary Issue – 25 years of ICEA**. We sincerely invite all of you to contribute to this special edition. You will find the Call for Papers with all the necessary information in this journal.

The vote was casted for the new ICEA constitution of the ICEA members.

ICEA was founded more than a quarter of a century ago. The former constitution, valid since 1987, relied on the expectation, among others, that ICEA's infrastructure would be financed by external sponsors. This was possible for several years – thanks especially to the contributions made by the Charles Stewart Mott Foundation. The International Office, established at that time in Coventry and Knutsford (UK), owed its existence to this financial support. But foundations do not finance organisations like ICEA forever, and they especially do not like to finance infrastructures. The time comes when organisations are required to stand on their own two feet and to finance themselves independently.

ICEA's 8th World Conference in Oxford was the occasion to voyage into independence. ICEA decentralised the functions that were previously carried out by the International Office and created an infrastructure that is carried by many shoulders. ICEA has become a membership organisation that finances itself through membership contributions. ICEA has made it possible for International Centres to contribute to ICEA's work, both through scientific research and organisationally. An Administrative Office has been established in the USA and retained Charity Status. ICEA is in the process of changing its "culture of communication" into a "culture of co-operation"; the inter-regional topical networks are one example of this.

To account for this changed situation, the International Board has created a new constitution. It contains important elements of the old constitution, but it plans for more decentralisation, or in other words, on activating as many ICEA members as possible. You can order the new constitution at the Administrative Office of ICEA, please mail to starla@ncea.com or at ICE/ INA, International Centre of ICEA, please mail to: icexicea@zedat.fu-berlin.de.

Shortly before this edition was published, we received the sad news that Prof. Ettore Gelpi has passed away. He was one of ICEA's like-minded companions for many years, and leaves a painful empty space behind. You will find a writing in memory of Ettore Gelpi the next ICEA Journal by Juergen Zimmer.

Sincerely,

Your Editorial Team

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The International Think Tank in Chiang Mai: A Step in Preparing the 10th ICEA World Conference on “Enterprising Community Education”, 19th-23rd February 2003, in Delhi, India

by Prof. Dr. Juergen Zimmer

During the last week of February 2002, members of the Indian Steering Committee and ICEA's International Board met in Joy's House in Chiang Mai, Thailand, to discuss the conceptual framework of the World Conference and to progress in the planning thereof. The intensive work in Chiang Mai has brought the World Conference preparations a great deal further.

We devoted the first half of the Think Tank to establishing the framework of the conference: “Enterprising Community Education”. The second half focused on concretely planning the conference. Among the particular difficulties we resolved in this portion was the fact that ICEA, being a membership organisation, has no access to its own funds to finance such a conference. Because of this, I am especially grateful to the National Open School and its chairman, Prof. N.K. Ambasht, for their involvement in preparing the conference: They will contribute initial funds from their own finances.

Several personalities contributed to the success of this Think Tank; they deserve our acknowledgement and thanks. Thank you to Prof. Ambasht for the very active and responsible role he has taken over in preparing the conference as Chairman of the Indian Steering Committee. A special thanks also to the Indian participants of the International Think Tank, not only for their very productive contributions, but also for the work they will accomplish in the future in preparing and carrying out the conference. Thank you to Prof. Nityanand Pandey, ICEA's Assistant Regional Director in Asia – without him, the stone wouldn't have begun rolling. Naturally, thank you to Prof. Elizabeth Protacio-Marcelino, our Regional director in Asia, for her full involvement in preparing the World Conference. Last but not least, thank you to Christiane Bornemann, who is the organisational-logistical soul of the Think Tank, and who will contribute to the World Conference preparations from her location in Berlin.

The participants felt that Khun Joy and her family contributed to the success of this Think Tank: They found an example of extraordinary hospitality in Joy's House. Joy not only provided the participants with free accommodation, she also provided fascinating glimpses into the culture and the natural beauty of Thailand. Joy's House was selected as one of the Top Seven projects world-wide in a competition on socially-responsible tourism held in conjunction with the International Tourism Fair (ITB) 2002 in Berlin. Joy's House continues to work towards combining culture-sensitive tourism and sustainable community development (website: www.joyshouse.net).

Below, the “Basic Agreements” and the “Key Topics, Key Questions” determined in Chiang Mai are documented.

1. BASIC AGREEMENTS ON CO-OPERATION BETWEEN THE ICEA INTERNATIONAL BOARD AND THE INDIAN PARTNERS

- The ICEA International Board agrees with its Indian partners to host and organize the Xth World Conference in Delhi.
- The theme and the concept, proposed by ICEA's president, the Regional and Assistant Regional Directors of Asia, and the Indian Steering Committee, has been approved by the International Board.
- The Indian Steering Committee will be responsible for the financial planning and business administration. The finances will be audited externally. Also, ICEA will control the accounts. Any surplus from the conference will be divided between the ICEA Region and ICEA International.

- Registering the World Conference participants will be done by ICEA's Administrative Office in the USA. The conference fees and the membership fees will be combined. The conference fees will be transferred to the Indian partners. The membership fees will be shared between ICEA International and the Region(s).
- Members of the Steering Committee, other involved Indian partners, and the conference participants will have the option of becoming fully paid members of ICEA.
- Planning the World Conference will occur in co-operation with the Steering Committee and representatives of ICEA – the President, the Regional and Assistant Regional Director of Asia, ICEA's Executive Committee. The program and the financial planning must be approved by ICEA's International Board.

2. KEY TOPICS, KEY QUESTIONS

During this Think Tank in Joy's House, topics were created and questions posed that are intended to stimulate ideas for presentations, and that are explained below:

1. Education for economic improvement?

Is economic development inseparably connected to an accelerating spiral of consumerism, to increasing waste and destruction of natural resources? Do alternatives exist? How can one work towards intelligent modesty?

2. Concept of happiness

What is considered happiness in the different religions and world-outlooks, and what implications do these concepts have for the development of communities? What does well being mean, for example, in Buddhist, Hindu, Islamic, Jewish, or Christian social teachings? What can be applied to Community Education?

3. Peaceful co-existence of local economy?

Do the large fish always eat the smaller fish, or can local economies be created in the communities, economies that, as intelligent and flexible small fish, take over some of the terrain from the large fish? Do large companies exist that develop new philosophies and, rather than aim for the destruction of small enterprises, work towards co-operation with them?

4. Modalities of survival of local economies

What forms of coaching do local communities and entrepreneurs need to attain better enterprising ideas, better skills, and better access to the market?

5. Asian paradigms of local economy

What successful models of small businesses exist -- the family business, the intelligent small-scale business? Has the idea of the economically successful cooperative proven historically to be an error? Do Asian paradigms of local economies exist with the goals of maximising happiness with a minimum of resources? Are there corresponding Western paradigms?

6. Various paradigms of social welfare

Which social capital is needed -- companionship, love and kindness, solidarity -- to respond appropriately to the basic needs of members of the community? How can local self-governance and self-empowerment be encouraged, and literacy and health guaranteed? What are considered essential components of a social safety net -- compulsory insurance, pension funds, others?

7. The role of community education in the process of social development

Community educators as social entrepreneurs? Can community education contribute to creating a breeding ground for innovative entrepreneurship? How can community education avoid the role of a middleman who acquires and distributes donations, and in so doing, creates a subvention mentality instead of insisting on social and economic self-reliance?

8. Methodology of training innovative entrepreneurs

How can young entrepreneurs be encouraged to concentrate on idea generation, development and refinement? What methods lead to creative entrepreneurial ideas? What do slogans like "take a social problem and turn it into an entrepreneurial opportunity", "the best capital is a good idea", "small is more efficient", or "ethic pays" mean for start-up companies? How can "other" businesses be encouraged to contribute to the improvement in the quality of life, to act with social and ecological responsibility, and to function in non-destructive areas?

9. Role of entrepreneurship education in fighting poverty and unemployment

Can entrepreneurship education contribute to finding ways out of the informal economic sector and to opening the doors to the regular market? Which programs and which settings contribute to making entrepreneurship education effective on a large scale? Which qualifications do the poor have upon which entrepreneurship education can build? Can children of the poor be considered "born" entrepreneurs and encouraged as such?

10. Training the trainers of innovative entrepreneurs

Are teachers business risk-takers, or are they more used to the long march through the educational institutions? Are teachers appropriate models for young entrepreneurs, or should experienced entrepreneurs take over the role of coaches and business angels? Or should both -- teacher and entrepreneurs -- work together? How can one find a large number of appropriate trainers and qualify them for their role?

11. Involvement of NGO's and GO's in promoting innovative entrepreneurship

If entrepreneurship is to be a basic qualification for young people, and if as many people should have the chance to receive an entrepreneurship education as possible, which tasks can NGO's and GO's take over to fulfil this goal? How can they work together?

12. Identifying areas for innovative entrepreneurship

Do success stories exist that show the areas in which innovative entrepreneurs have conquered segments of the market? What basic needs do communities have that entrepreneurs could fulfil? Can cultural heritage and economics be combined? Do development opportunities exist in the area of culture sensitive tourism, or in combining technology and ecology? Can synergies be used?

13. The need to amend the existing formal educational structure

If entrepreneurial learning follows different rules than school learning, and if the rigid patterns of the formal educational sector constantly prevent pupils from establishing mini-enterprises, how must scholastic programs be reformed, and what settings are needed to support, not hinder, entrepreneurial learning? Can the curriculum be arranged less around subjects and more around the real-life key problems of entrepreneurial activity?

14. Including innovative entrepreneurship in formal education

If entrepreneurship education is to become an important part of the curriculum, where should it be located? How will the pupils' abilities be judged? How will their learning be accredited?

REPORT

The Starfish of Chimbote

by Dan Kuzlik

While I have been involved in the field of community education for the past 20 plus years, it was at an International Community Education Association conference in Bangkok, Thailand in 1995 where I was bitten by the international community education bug. Since that time only 7 short years ago, I have been involved in community education projects in Kawagoe, Tokyo and Hiroshima, Japan; Hangzhou, China; and Krasnoyarsk, Siberia, Russia.

Now, for the past three years, I've had the great opportunity to write and manage a Rotary International Grant for the people in Chimbote, Peru. For those who are familiar with Rotary, they know that the Rotarian motto, "service before self", could well be a community education mantra.

On past trips to Peru, I've flown into Lima and then connected with the local Peruvian airline, Avianca, for the short one-hour flight to Trujillo. Then, from Trujillo, it was a relatively short two-hour bus ride to my destination, Chimbote.

This time, however, not satisfied to view the west coast of Peru from 37,000 feet, I took the locals' advice and booked a reserve seat on the "Expresso Cruz Del Sur" autobus. Unlike most buses I've ridden in Peru, the "Cruz Del Sur" is quite special. This time I rode the 450 kilometres from Lima, north to Chimbote, in style.

For the princely sum of \$10.00 USD, I enjoyed a leather upholstery "First Class Seat", complimentary wine, a hot chicken and rice lunch, contemporary rock music "covered" by local Peruvian bands, and two videos: *Tomb Raider* and *The Mexican*. La vida es magnifica!

In addition to the unexpected amenities, the great advantage to this bus vs. airplane transportation is seeing the real Peru at ground level and getting transported directly to my destination, Chimbote. And, as the small villages and bleak desert sand dunes rolled by, I had sufficient time to adjust my middle class American attitude and prepare for my immersion into the poor Chimbote barrios.

My experience working with the people of Chimbote has literally been "third world community education". In my position as a community education director in Minnetonka, we have local and state levies along with fees for services, which in turn support excellent community education programs. Like most good community education programs in Minnesota, these resources support Early Childhood and Family Education, Youth Programs and Services, Adult Basic Education, English As A Second Language, Adults With Disabilities, School Readiness, Preschool Screening, School Age Childcare, and Adult Enrichment.

But Minnesota is very much unlike certain parts of Peru. In many areas of Chimbote, community education really means providing basics to the developing world: establishing clinics to provide medical care, digging wells for clean water, and providing medicine for the sick, clothing for the naked, food for the hungry.

Most of my experiences in Peru have been metered in one and two week increments. And while my work in Chimbote has been extremely rewarding, it can also be very frustrating. Given all the needs of so many, how can we gather enough resources to meet these needs? No matter how hard and long we work, can we ever provide sufficient resources to meet all of the needs necessary to eliminate the abject poverty that exists in this part of the world?

At the height of my frustration, however, the "Starfish Story" comforts me. As the story is told, a man walks down a lonely stretch of ocean beach. In the distance he makes out the figure of a small boy. As the man approaches closer, he notes that the boy is stopping every few paces and picking up

starfish that have been washed up on the shore. To save the starfish from the certain doom of being baked in the harsh sun or eaten by hungry gulls, the boy picks up the starfish, one by one, and tosses them back into the safety of the incoming tide. As the man approaches, he questions the boy, "Son, why do you waste your time in such a fashion? There are hundreds and hundreds of starfish being washed up on shore with every wave. How can you make a difference?" With respect but with conviction the boy reaches down, picks up a starfish, and as he tosses the starfish back into the sea, replies, "Well, it makes a difference to that one."

This being my third trip to Chimbote, I figured that "the drill" would be business as usual. I would be greeted at the bus station by Pastor Jack Davis, pastor of "Nuestra Señora Perpetua De Socorro" (Our Lady of Perpetual Help) and trucked to Father Jack's parish barrio, where I would be housed with others in our group for the remainder of the week. Then, we would begin unloading the two 40 x 50 foot-shipping containers that we had sent to Peru nearly two months earlier.

Of course, nothing in Peru is business as usual. A new administration controls the country. The palms we had greased during previous trips were no longer in charge of releasing shipping containers from the Port of Callao in Lima, and thus the containers had been sitting at the Port for weeks, with new officials and their new expectations.

So we sat: no containers to unload, no medical and dental clinics to refurbish and equip, no medicine or clothing to give to the many needy.

However, it's not like there isn't plenty to do to help the Chimbote people. So time was well spent mixing with children and their families and helping to rebuild their simple homes made of woven thatch walls and roofs called "esteras". Homes made of straw; floors made of dirt. And imagine the privacy maintained when the neighbouring families live only a thin thatched wall away. We were also kept busy planning for the funding for a local student scholarship program. This program would assist the youth of Chimbote to climb out of the cycle of poverty through the gift of education. And, we even had time for some sightseeing in the Andes!

Eventually the containers arrived. And with their arrival, thousands of pounds of medical and dental supplies, clothing, tools, youth recreation equipment, sewing machines, medicine and even a handicapped equipped 12 passenger van made their way into this community and into the homes of the very needy. These goods, provided by the Rotary International Grant, donations from individuals and businesses, and the hard work of many Rotarians, will make a huge difference in the lives of the people of Chimbote. People, who live in thatched homes, have no running water, no toilets, and no electricity. People, who, when they can find work in an environment of 50% unemployment, earn about 12 soles a day; the equivalent of approximately \$4.00 USD.

This is international community education, Chimbote style. And while the black hole of poverty can never be filled no matter how many shipping containers we send south of the equator, to each of *these* "starfish", we have made a difference.

Author bio:

Dan Kuzlik is the Executive Director of Community Education and Services for the Minnetonka (MN/ USA) school district. He has served as president of the National Community Education Association and in the senior co-chair position of the National Council of State Community Education Associations. Dan has also served as president of the Oregon, Wisconsin and Minnesota Community Education Associations and is currently the Assistant Director of the North American Council of ICEA.

ABOUT ICEA PROJECTS

Gender, Culture and HIV/AIDS in Post-literacy Materials

by Namtip Aksornkool

In 2001, UNESCO organized two workshops in Mbabane, Swaziland, and Oshakati, Namibia, to sensitise education, health care and communication professionals from Malawi, Namibia, Swaziland and Zimbabwe in the preparation of post-literacy materials. These materials aim at helping people, changing their behaviour towards practicing safe sex and ultimately saving their lives from HIV/AIDS.

The HIV infection rate of Southern Africa is among the highest in the world. Yet, despite the availability of information on the AIDS epidemic, people are still not changing their behaviour.

At the workshops, some 50 women and men met with the intention of developing sensitivity towards HIV/AIDS as well as compassion for those living with it, and those at risk. The materials subsequently produced are targeted at reaching the people who are most at risk: poor rural people, particularly women and girls. They are also designed to reach men, who have been singled out as the most important actors in bringing about successful HIV/AIDS prevention.

The materials¹ produced cover a range of pertinent subjects including wife inheritance, "sugar daddies", the monstrous 'Hyena practice', the importance of knowing one's HIV status, living positively with HIV/AIDS, home-based care for people with HIV/AIDS, traditional healers, youth and vulnerability to HIV/AIDS, macho behaviour, alcoholism and HIV, and safety measures for funeral rites of AIDS victims.

"Saturdays are devoted to funerals", says Dorothy Littler of the Swaziland National Commission for UNESCO. Because HIV/AIDS is directly connected with sex, it represents a big stigma. People avoid talking about it. Living in denial to keep the family from social condemnation is a norm not an exception. It is common to hear relatives of the deceased identify the cause of the death as witchcraft or poison at the funeral.

Denial is one driving factor behind the alarming death rate of the young generation. Often, mothers continue breast-feeding their babies knowing that they are HIV-positive. The fear of being "found out" far surpasses the risk of exposing the infant to HIV/AIDS.

Euphemisms for AIDS also worsen the denial problem. "We call it "slim" in Kenya, as people living with it lose a lot of weight," said Therese Lesikel of WHO. But talking around HIV/AIDS does nothing to alleviate the situation. The message, as UNAIDS' Bernadette Olowo-Freers puts it, "is to face one's HIV status and learn to live with it positively. Infected people can live for 10 years or even more." Because it is such a hush-hush, taboo subject, several serious misconceptions about

¹ For copies of these materials contact n.aksornkool@unesco.org or s.fernandez-lauro@unesco.org

HIV/AIDS have spread among the people in many African countries. A common and wrong belief is that clean and well-dressed people are not and cannot be infected. Worse still, the prevalent myth that sleeping with virgins offers a sure cure to HIV/AIDS presents urgent and serious cause for alarm. Even very young girls are not safe. "The worst nightmare for any parent is to imagine that their daughter could be the target of HIV positive men on the hunt for a cure," says Matron Elizabeth Mndzebele, a UNFPA trained expert who has conducted numerous sessions on HIV/AIDS awareness. A Namibian participant tells of her experience as a police woman dealing with child abuse cases like young girls of nine being raped by her own cousins entrusted to "look after" her in her parents' absence.

Not only does a young girl's physical makeup make her more vulnerable to HIV infection, but girls are "second rate" children in traditional societies everywhere. This leaves the way clear for needy schoolgirls to become easy prey for older "sugar daddies" believing that sex with virgins is safe. Many girls willingly trade sexual favours for small material goods well beyond their reach, like the ever-popular cellular phone, make up, or a trip to Johannesburg

With the apparent availability of materials on HIV/AIDS in urban areas, particularly regarding the use of condoms, it is unbelievable and of critical concern that the death rate of these young people remains so high. The major problem, in spite of the message in these materials, remains: men still don't feel they need them. The "it won't happen to me" syndrome adopted by most men with high-risk behaviour means they regularly refuse either to wear condoms or be tested for HIV. To add to an already very complicated situation, practicing safe sex through condom use seems a remote possibility: we know that there are still entire villages that have never seen a condom, let alone been instructed on how to use one correctly. And that's only taking condoms for men's use into account.

In terms of "negotiating safe sex", women generally feel that it's a waste of time to even try. In these countries, women legally become minors under their husband's care upon marriage. This is even more poignant where men pay lobola, or "bride price". Lobola lowers a woman's status to that of her husband's possession. Negotiation about everything is extremely difficult, much less about a highly taboo subject like sex.

For the same reasons, using fidelity, as a prevention method is illusory as this concept is not likely to be taken seriously in places where casual sex is the norm.

Consequently, the success of HIV/AIDS eradication becomes inextricably linked to the success of getting around local cultural practices.

Tackling traditions is a delicate matter. Traditions such as wife inheritance, which originated out of necessity, and polygamy, are often practiced by people who are role models in society. Through wife inheritance, widows and their children were supposed to be protected and provided for. No doubt this custom may have served well to promote social cohesion. As times change, however, and more and more women can provide for themselves, the need for protection and provision will diminish. Unfortunately, cultural practices rarely evolve quickly enough to catch up with real life's rapid rate of change. Yet cultural practices that engender negative consequences for any group of people should at least be reconsidered, if not categorically challenged. This is especially critical with the looming danger of HIV/AIDS.

Traditions, values and beliefs are people's security blankets. In order for people to change their attitudes, they need to come into conflict with these very beliefs. Changing them has to be done with sensitivity. Until now information campaigns have not reaped the desired results, as they have failed to reach people either from their own perspective, or within their social, cultural and financial reality.

And what about the detrimental effect HIV/AIDS has on the family and its finances? People lose their life savings going back and forth in confusion and despair between modern doctors and traditional healers. Those a bit wealthier go to South Africa hoping that the facilities there will provide the answer. It is easy to overlook the enormous burden the relatives of those living with AIDS face every day, especially as this responsibility often rests with the women and children, and in particular with girls, whose dilemma becomes doubled without the power to negotiate. What sadness and bewilderment these young people must feel about issues related to AIDS. What happens to childhood when HIV/AIDS hits the family?

Listening to and discussing the life stories of people living with HIV/AIDS was a major benefit of the workshops. The human-interest angle must be experienced by the participants for them to, in turn, prepare relevant materials that will have an impact on their own people. Seeing with your own eyes that the person next to you is not only HIV positive, but is also willing to discuss it with you in great detail, is nearly overwhelming. It brings home the fact that we are all vulnerable and that none of us are 100% safe from this disease. Personal experience like this also confirms that HIV/AIDS is not necessarily connected to promiscuity. Nor do people living with HIV/AIDS have to be considered victims all the time.

The direct contact with HIV positive people was one of the most valuable sessions of the workshop. It gave the participants an opportunity to open their minds to compassion, and this makes a 100% difference in the quality of the materials produced.

The educational materials produced at the workshop are testimony to its success. However there is no time to lose on navel-gazing. While other types of actions might wait, due to its very nature, actions targeted at eradicating HIV/AIDS cannot. AIDS is ravaging people's lives as it mows down one in every three or four. But hope is in the air: now it's time to reinforce the foundations before they crumble underneath us all.

UNESCO will continue to support training of this type in more countries in Africa, and in Asia, where HIV/AIDS is now seen as a time bomb lying underneath heavily populated countries such as China and India.

FROM THE ICEA REGIONS

From Teaching to Using Literacy: The Transformation of Reflect in India

by Dharitri Patnaik and David Archer

Recent reports from Balangir District in Orissa, India, show that people are using the Reflect Approach to Adult Community Education, with the support of ActionAid and local partners, to provide the space and methods for an effective cycle of action and reflection. Reflect is now used by over 350 organisations in 60 countries.

The Indian Constitution gives significant powers to the Gram Sabha, or village assembly, but these powers are rarely used effectively, or even fully understood, by the poor and marginalised. Reflect has now been integrated into a broader process of planning and action, to ensure that such mechanisms are exploited by those who most need them, and embedding the learning of skills such as literacy or facilitation into a broader social purpose.

The Context

Balangir is one of the poorest districts in India, with 90% of the population living below the official poverty line. ActionAid India started work there in response to a severe drought in 1996, and now supports work across 400 villages, through 19 community-based organisations. In 1999, participatory micro planning was undertaken in over 100 communities, using PRA tools and techniques such as mapping and ranking, and with the involvement of all stakeholders. In over half of these communities, the plans were adopted as the official local development plans.

Reflect circles, locally known as Yojana Kendra, or planning circles, were then formed only with those people identified as the poorest - particularly those classified in government terminology as 'scheduled' castes or tribes. These circles met twice a week, taking the existing plan as a starting point and going into greater depth on each issue identified, translating the plans into action from their own point of view and improving or correcting the plans if necessary. This is an apparent inversion of the usual Reflect process, in which groups develop a systematic analysis of their local environment and build towards the creation of their own plans.

Having been developed by everyone in the community, the initial Micro Level Plans (MLPs) had a significant social status - especially where recognised as the official local development plans. In many cases, the poorest sections of each community had a limited voice in the initial planning process, but by forming Reflect circles with these groups, the credibility and wider social acceptance of the plans could be used to powerful effect. In many respects, the process in the circles started with action rather than reflection - though the actions initiated were not necessarily those initially envisioned in the plans. A permanent process of reflection on each action kept the process extremely dynamic, with a wide range of different actions being pursued at the same time, each one carefully documented and used for learning.

Using Not Teaching Literacy

The Reflect Circles in Balangir are also unlike many other Reflect circles as there is no explicit teaching of literacy - although they are profoundly using literacy in the active pursuit of achieving change. The number of uses of literacy in this process is staggering, and the effect has been to enable people to completely overcome their fear of, and alienation from, situations where the written word is used.

The challenge to secure the power of literacy for people is not about teaching them to decode each word, but about enabling them to deal confidently with the situations in which literacy appears, refusing to be intimidated. It is not difficult to get help with reading or writing. What is difficult is to overcome fear and intimidation ... and in doing that many people have informally learnt many technical literacy skills, though that has not been the focus of the process.

In the past, many of the poorest people in Balangir have existed outside of any meaningful legal protection or governance process, and this lack of legal status has been strongly linked to illiteracy. Control over literacy by those in power has been an essential ingredient for much corruption – from handing out favours and covering up abuse, to falsifying documents or denying people access to their entitlements.

With the micro planning and Reflect Processes people are turning that relationship around, moving from a condition of invisibility to become more active in demanding their rights. By systematic reflection, analysis, organisation and mobilisation, people in Balangir have been able to address the power dynamics, which underlie the real uses of literacy. They are demystifying the structures of government and developing the capacity to engage with the powers of bureaucracies and external agencies, not only with the diverse government agencies but also with contractors, NGOs and others. Now, rather than being the victims of literacy, people have developed the confidence to use it in their continuing process of asserting their rights and accessing their entitlements.

Beyond Manuals

There is no local Reflect Manual - instead each community has its own unique micro-plan as a starting point. This means each circle has a unique process, taking up different issues at different times, but sharing and learning between facilitators still proves to be an essential part of the process. Facilitators' refresher training focuses on local issues rather than on facilitation skills, although these are inevitably strengthened through the process. All 19 CBOs involved meet on a monthly basis to review progress across the whole district, identifying information and training needed, or emerging issues which may require larger-scale mobilisation, for example to lobby the district government.

A wide range of support materials have been produced or collected for facilitators in Balangir, helping them to access information that can help their circles take forward actions in different areas, such as:

- ✓ a picture book about the rights of migrant workers;
- ✓ a booklet about bonded labour in question and answer format;

- ✓ a pamphlet on drought - drawing out social and political issues;
- ✓ a booklet explaining the local governance structure, especially the roles and powers of the Gram Sabha;
- ✓ a newsletter about "village self-rule" with stories, poems, news and examples;
- ✓ a booklet on all the different government schemes people can access;
- ✓ a locally produced quarterly newsletter with news and stories of Reflect Circles and MLPs;
- ✓ posters on issues such as seed storage; savings; collective action -produced by a local artist.

Learning for ActionAid

ActionAid India in Orissa has long been aware of gaps between rhetoric and reality in the way it has operated with communities. Issues affecting work at both micro and macro level have been: the dangers of unequal power relationships between poor people, implementing and support organisations; the side-lining of real gender equity; and lack of linkages between village, state, national and international level issues. The emphasis on people's planning has reflected an understanding that the first step towards good governance is ensuring that poor and marginalised people have control over the processes that affect the course of development. Micro work no longer needs to be 'islands of excellence' but part of the network for people's movements.

"It was a pleasant surprise in many cases to know that what people needed was knowledge, information and our support to build linkages with the existing power structures ... now the challenge is to put our principles into practice and develop horizontal, non-hierarchical and non-bureaucratic procedures within the organisation."
Dharitri Patnaik, ActionAid India

One of the main challenges in implementing this new relationship with communities was to accept the need to do away with project planning at organisational level and adopt communities' own plans, meaning a shift in power and a move towards more transparency, particularly in relation to expenditure. Another issue has been time, as the process is intense, requiring skilled facilitation. If facilitation is not done properly, analysis can be superficial and the plans risk ending up as a 'laundry list' addressing only the outcomes, and not the real causes of poverty. The process requires readiness and competency of organisations to address conflicts in the villages, as it clearly focuses on the poor and marginalised. This has been dealt with through ongoing discussions, sharing of good practice, continuous capacity building of facilitators and interface with government and media.

For more information on Reflect in Balangir contact: David Archer (DavidA@actionaid.org.uk) for a copy of his report on his recent visit or Dharitri Patnaik's report "Radhamani's Story" or contact: Alok Rath alokr@actionaidindia.org

Reflect in Action: Bubel Village, Puintala Block, Balangir

In Bubel village, the poor are mostly from the 'scheduled caste' community, though some others are also poor and it was observed that "poverty becomes like a caste in itself". The Reflect Circle started in early 2000 and meets in the open air on a large carpet, with light provided by a single bulb strung up on a pole.

Obtaining Government Ration Cards

There are 284 households in the village, 102 of whom officially access "Below the Poverty Line" (BPL) ration cards. In an early meeting to review the MLP, the Reflect Circle rapidly identified that those holding the cards were not the poorest. The cards are distributed according to a list drawn up by the local panchayat leader, often without consultation, and in practice becomes an opportunity for giving out favours rather than addressing poverty. The group planned to raise this in the next meeting of the hamlet-level assembly, or 'palli sabha'.

'Palli Sabha' meetings are routinely held at the wealthier end of the village, and poorer residents are not usually informed about them, but participants in the Reflect Circle heard one day that a meeting was underway and went as a whole group to register their complaint that they had received no information about it. With the help of graphics from the Micro Level Plan they were easily able to expose that the present BPL list, drawn up in 1997, was inaccurate. They presented their revised list (written by the facilitator on their instructions) and succeeded in getting the meeting to accept the legitimacy of their claim. Within a short time, the poorest amongst them received their BPL cards.

Securing Housing and Land Rights

This quick triumph helped the group to develop significant confidence and they began to believe that change was possible.

In reviewing the household map developed as part of the MLP, they came to discuss the vulnerability of their housing and the need to access a government housing-scheme to improve their fragile shelters.

Their first step was to get the official support of the village assembly, which they managed with relative ease. Two representatives took the record from this meeting to the government housing-scheme, which promised help. An official was then sent by the Block Development Officer to inspect the site and issue work orders in individual names, which would enable them to build proper housing. He provided an official layout plan and so the participants began to dig foundations. However, before final approval the BDO insisted on visiting the site in person. He refused to support them as the land occupied was supposed to be used for common grazing of cattle. People protested, waving the work order, which gave them authority to dig the foundations on the site. He demanded to look at it and then tore it to pieces in front of them and left.

Personal Testimony of Jangyabata Suna

Jangyabata Suna, a dalit woman, offered the following personal statement:

"The women's group here has come together through the Reflect Process and I have become a leader. I used to be as reluctant as anyone to come out and talk to people, especially strangers or officials, but as we started the dialogue and the actions and I went to different government offices, my fear and shyness were removed and I started to raise my voice. Now I cannot stop. Recently I went to a neighbouring village and challenged the panchayat secretary. I really laid into him, accusing him of corruption ... taking bribes to give out old age pensions.

Everyone else here has also grown in confidence, in the capacity to negotiate and organise. Before we did not know what a sarpanch or a panchayat was ... or we just thought of them as our boss ...now we know we have rights and that they should be our servants. Now that we are questioning people everything has improved. We have the information about who is supposed to do what, when, where and how. Because we have had success we keep acting and we keep meeting and we keep going."

This could easily have led to despair but after systematic reflection on the events they decided to persevere. At the next village assembly they asked for a resolution of support for their settlement on the land and representatives then took this to the Local Land Office. They waited for some weeks for a response and then decided to go all together to the office and demand action, asserting their rights to this land following the assembly resolution. They were even able to quote relevant pieces of law that the facilitator had been able to access from pamphlets provided in her exchange meetings with other facilitators. The Land Office promised to act and eventually the revenue Inspector's officer came and formally allocated the plots to each person. This time, the Reflect participants were careful to ensure that two other government officials were invited to witness the process.

So, after months of struggle, negotiating with several government offices (with which they were previously scared to engage) and using several significant pieces of paper, the participants now have a legal right to the land and can access the government scheme to build proper houses for themselves.

Exposing Corruption In The Public Distribution System

As people living below the poverty line, most of the Reflect participants qualify for food from the Public Distribution System. However, after the drought in 2000 when their need was greatest there was nothing available for them at the local distribution point. They protested that others had received grain but were ignored, so they discussed it in the Reflect Circle and decided to go to the Panchayat Office. They were desperate and encircled the sarpanch, manhandling him and demanding help. The sarpanch declared he was helpless since there was no grain available. Once again they persisted, taking a petition explaining their grievance to the Block Development Office. They succeeded in getting cards entitling them to 16 kg each, but on going to the

grain store were only given 10 kg. Recognising this they protested once again to the Block Development Officer who immediately suspended the local supply officer. Since that time, the grains have been distributed directly to the village level and there has been no problem.

Sunarijore Village, Ram Chandrapur

In Sunarijore, Reflect is known as "Alochana Chakra" meaning "dialogue cycle". The group meets in a small community centre decorated with hand painted pictures, folklore masks and intricate patterns. The materials they have produced over two years of discussion and analysis are stored carefully in the corner and reveal a remarkable story of transformation. The local VDAC president commented: "In earlier government development plans we were always left out. Why was that? Because we were not organised and we were not in the planning process. Now we have changed this and have addressed so many issues, including housing for the poorest, drinking water provision, irrigation, accessing government schemes, electrification and much more. The key has been sustained dialogue."

Women Against Alcohol - A Long Struggle

This struggle for land rights and housing ran parallel with several other struggles in other spheres. One, which particularly mobilised local women, concerned a stall in the main street that was selling alcohol. On market day drunken men crowd around the stall, threatening and intimidating women who pass by. This led to sustained discussions in the Reflect circle with women participants persuading the men in the circle to stop drinking. This was a triumph in itself but the women wanted to do more, stopping the stall altogether.

A delegation of women lobbied the stallholder and various local government structures to no avail, but they refused to give up. After each stage they would return to the circle, review what had happened and plan their next step. Eventually, after discovering that the stall was on illegally encroached land, the women went to the District Collector - the highest local official. This is something that previously would have been unthinkable. The District Collector, a woman, agreed to take this issue up. A new resolution has been passed by the village assembly with all the details of the case and the District Collector has now said that the license of the stallholder will terminate on 29th October.

Whenever literacy has been required they have had the confidence to deal with the situation without being intimidated, demanding that documents are read out to them or help is given in writing.

This action then has taken eight months so far and is not quite complete, but the highest authority is now actively on their side and a date for resolution is fixed. At each stage the women have taken maps of their village with them to illustrate their case. Whenever literacy has been required they have had the confidence to deal with the situation without being intimidated, demanding that documents are read out to them or help is given in writing. The women anticipate some further obstacles but are confident of victory. What's more, the confidence they have built in the process has led to the formation of an active women's group.

Local Solidarity

A few months ago there was a devastating fire in a nearby hamlet and people lost almost everything they possessed. When this was discussed in the Reflect circle, the women decided to each contribute some small amount of grain or money and take it to the women who had suffered. This small act of solidarity is remarkable coming from women who themselves have so little.

A Community-School Partnership in a Brazilian Elementary School

by Dr. Renata Osborne Carvalho

This article is about the public school as an instrument against inequality; a specific partnership between a Brazilian public school and its community; the influence of the Friends of the School Project; and the roles of educators, citizens, and the state in the school system. Those subjects were discussed in the doctorate dissertation advised by Dr. Larry Decker of the Department of Educational Leadership at Florida Atlantic University (Carvalho, 2002). The research had the cooperation of an elementary school and of Dr. Hedy Vasconcellos, coordinator of a research group on Education and Health of the Catholic University of Rio de Janeiro.

The School and the Community

The history of the school and the community showed a divided community. The low-income group, which used the public school, was at a disadvantage in regards to money, opportunities, and space compared to the higher income group, which surrounded the school. There were conflicts between the school and the community as well as successful partnership initiatives.

The main conflict between the school and the community was that in the past the community made an abusive use of the school's space. They did excessive activities and parties in the school, they brought drugs to the school, and a woman was wounded by a gunshot one day at a party. As stated by experts, if the schools embrace the community school concept, the community must be made aware that the public schools belong to them (Kerensky, 1989). "Schools belong to the public and represent a large public investment" (Decker & Boo, 2001). People own the school but this does not mean that they can do whatever they want or bring violence into the schools. The community needs to conserve the school space and respect the school's professionals and children. There were also successful stories, especially after the school was able to stop the abuse and created new partnerships with responsible community members and an organization. The positive partners of the school developed many activities such as art, ballet, physical education, origami, and psychological workshops for teenagers. The partnership experienced in the school enriched the lives of the children, parents, school personnel, and partners. The children had access to more opportunities, they engaged in the activities, and they enjoyed the attention of volunteers and participative parents. The parents were proud to contribute to their children's school; and they got closer to their children as they were able to participate and observe their children in the significant school environment. School professionals became more creative because the participation of parents and volunteers brought support and new ideas to their work environment. The partners were able to participate as citizens in the school environment, which was a growing experience not only for the children but also for themselves. As stated by the United Nations General Assembly (2001), "the traditional view of volunteering as purely altruistic service is evolving into one characterized by benefits to everyone involved, in other words, reciprocity" (p. 2).

By bringing resources to the school and by giving access to things that would be out of the children's reach, educators and community members sought to bridge the gap of inequalities. According to Teixeira (1971), the universal and free public school along with free labour unions are instruments that make capitalism viable because they defend people from the excessive inequality that capitalism would produce without those

institutions. In Teixeira's opinion, because democracies have the principle of unified people with equality in rights, they cannot dispense with a solid primary public school destined to prepare the citizenry and to establish an equal base of opportunities.

The school centred the school-community partnership on meeting the needs of the school community. It did not seek to meet the needs of the community. However, the school could be inspired by the concept of community schools and establish a two-way relationship in which the community needs would be considered as well as the school needs. For example, the school did not allow the community to use the school space beyond the sports activities on a regular basis at night. This limitation was necessary because of the history of abuse by the community, but it could be changed in the future. If a better relationship with the community is created, the community could use the school's facilities at night for educational activities for adults. An example of what could be done in the school would be a literacy class for adults, which would include some of the parents of the school's children, who are illiterate. This idea is in tune with the National Plan for Education (2000), which recommends that the school assist the children's families, and with the lifelong learning concept of community education that learning opportunities should be available for all ages (Decker, in press).

The Community, the School, and the State Role

The school was participating in the Friends of the School, a nationwide project organized by the television channel *Rede Globo* (Globe Net), launched in August 1999. The Globe Net is a private communications organization that owns the most watched TV channel in Brazil. The Friends of the School Project aims to: Encourage schools to open themselves to their local communities, invite the Brazilian society to participate in volunteer actions, and expand partnerships to bring family and community closer to the school life (<http://www.amigosdaescola.com.br/projeto/conteudo.htm>).

Credit for the school-community partnership was given to the principal's leadership and the volunteers, more than to the Friends of the School Project. Participants criticized the Globe Net for doing self-promotion through the Project and were disappointed with its lack of follow-up and support. However, the contributions of the Friends of the School were also acknowledged: It helped make the partnerships official and brought more citizens to participate in the school as a result of its media power.

Problems in the school system such as failure to provide sufficient professionals became evident when the partners participated as teachers in the school. An important issue raised was the different roles played by the community members, the school professionals, and the state in the school system. The roles were important and should not be threatened. One threat was the volunteer doing the job of a teacher, which in most of the cases the volunteer was not prepared to do. Not only the teachers in this study prompted a critical look at what is happening in the schools as a result of the volunteer work, but also Martinez (2001) showed her concern about the volunteer action and the implications for teachers. The author pointed out that the teacher profession has been devalued in the last years. Martinez asks why education, a responsibility of the state, has to have volunteer work. She questions the messages that are sent in mass media, especially the ideas that anyone can work in a school, or that the teachers alone cannot do the whole job and any help is important. In her opinion, the school does not need to be filled with many "friends" (volunteers), but needs to be filled with competent professionals, well paid, and with their knowledge recognized. For Martinez, educators

need to create ways to revalue their profession and need to be supported by serious public educational policies.

A second threat was that the community involvement in the school instead of helping the school obtain from the state what the law requires, would in fact provide what the state is failing to give and would not pressure the state to do what it should be doing. Teachers exemplified this problem with the art and physical education teachers. The state was providing some physical education teachers, who were nonetheless not sufficient to cover all the grades; and the state was not providing any art teachers. Through partnerships with an organization and volunteers, the school was able to have physical education for all grades and art for some of the grades. However art and physical education should be covered by the state according to the *Lei de Diretrizes e Bases da Educação Nacional* (Guidelines and Basis Law of the National Education) article 26 of the Law nº 9.394 of 1996:

2. The teaching of art will constitute obligatory curricular component, in the diverse levels of basic education, in a way to promote the cultural development of the students.

3. Physical education, integrated with the pedagogical proposal of the school, is curricular component of the Basic Education, being adjusted to the age levels and to the conditions of the school population (<http://www.ufop.br/graduação/ldb.rtf>).

Art educators and physical educators should be concerned with the fact that although it is in the above-cited law that these subjects are curricular components, it is not fully implemented. If this continues, it will represent a devaluation of those professions.

The non-execution of the law is an important issue in Brazil. Plank (1996) criticizes the Brazilian education system saying that there is a “gap between aspiration and accomplishment, between rhetoric and reality, is especially wide with respect to basic education” (p. 4). The author explains that there is a “systematic disjunction between the educational objectives that are publicly affirmed in Constitutions... and those that are actually pursued in the educational system” (p. 12). Plank reports that Brazil lags behind many of its neighbours in South America in the coverage and the quality of its educational system. “One thing that sets Brazil apart from other countries in the region...is a weakly-developed tradition of asserting or defending the rights of the citizen against the state” (p.14). The challenge becomes on how to organize the volunteer action in order to transform the misconception of the volunteer as a threat into the volunteer as an ally of the teacher. Together, they should be able to demand from the state the necessary support for quality in the public education.

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Telegraphic News from the South Pacific Region

by Joseph Veramu, ICEA Pacific Regional Director

Greetings from the South Pacific Region.

TUVALU

In February I was in Tuvalu. They had contacted me in January asking if I could develop a community education training package for their seafarers who sail all over the world. Tuvalu consists of 5 atolls and four very small islands with a land area of 25.9 square kilometres. Tuvalu's population is 12,500. About 2000 Tuvalu men work as seafarers in ships that carry cargo to Hamburg, South America, USA and Europe. The Tuvalu Overseas Seamen's Union (TOSU) that organized the training programme was concerned with the issues of sexually transmitted infections and HIV-AIDS amongst seafarers. The course that I developed for TOSU consisted of leadership/communication skills, critical thinking skills, sex education and drug awareness. Two community educators were selected and given a crash course so they would run the training themselves. They are Roger Moresi and Fomalie Sakalua. The training was funded by the International Transport Federation based in the UK. The success of the programme was due to the hard work of TOSU Secretary Tommy Alefaio and the TOSU executives.

Living for 2 weeks on a small atoll can be a very frightening experience when we think of global warming and the rise in sea level. The advantage is that people are very friendly. There is virtually no crime in Tuvalu. I usually wake up early in the morning to do some exercises.

I am usually surprised to see people sleeping peaceful on the airport tarmac. The siren blows whenever a plane is about to land. A pickup usually goes around the runway to pick up rubbish.

SOLOMON ISLANDS

With the political crisis and problems in the Solomon Islands, many people have come to Fiji either to work or study at the University of the South Pacific. I was pleasantly surprised to see Caroline Mariu (a former Assistant Director of ICEA Pacific) in Suva city. We have kept in contact. Because Caroline was settling down in Suva I took root crops and other food to her. She seems to be in good health and I am hoping to use her talents in any future ICEA activity planned for the Pacific.

FIJI

The Department of Education and Psychology has a new Head of School, She is Dr Akanisi Kedrayate. She has been very active in community, adult and non-formal education in Fiji and the Pacific. She runs a highly popular Certificate programme in Non Formal Education. She conducts summer schools all over the Pacific. ICEA Pacific has been working very closely with her and the Dept of Ed & Psch to run school based training programmes for head teachers and principals.

SAMOA and VANUATU

From May 6th to the 10th I will attend a workshop run by an Australian NGO called IDSSPCP. They are funded by the Australian government and are looking at child protection training programmes for communities. I will talk to participants about ICEA and encourage them to be members.

That's all for now.

Community Based Approach to Development is the Way Forward

by Joseph Veramu (ICEA Pacific Regional Director)

Speaking at the Symposium on Human Resources Development, the Prime Minister of Fiji, Laisenia Qarase related the story of a 20-year-old school drop-out, a failure from the formal school system, who later received non-formal education (NFE) training at the Tutu Training Centre in Taveuni. The youth received basic agricultural and light engineering training fortified by a strong spiritual foundation. Prime Minister Qarase is quoted as saying that the kind of training provided at Tutu is needed to create opportunities for young people who get pushed out of the formal education system.

The individuals and target groups who seek the services of community non-formal education sector usually have "no voice." If they do speak out, they are not taken seriously as they are mainly from low socio-economic backgrounds. Mr Qarase had called upon the Japanese Government to actively support practical and community based approaches to human resource development in its programmes of co-operation. This is an important call because while NFE providers have been asked to follow self-funding models through the charging of tuition fees, the reality is that many of those who come for training are unemployed and/or lack the resources to pay for their education. Connected to this point, Father McVerry with more than 35 years of non-formal education experience in Fiji had said in 1999 that "Non-formal education projects are romanticized by politicians when they visit them but when budget cuts are made in Cabinet rooms, it is normally the first area to disappear from the budget paper. Our audience normally has no voice." NFE service providers will continue to require resources even if they charge minimal tuition fees.

Cost Effectiveness

The appeal of the community non-formal education sector in providing training for the growing number of the unemployed is its cost effectiveness. School facilities, for example, can be used freely or at a nominal fee in the evenings or weekends for NFE classes. Even technical and vocational teachers from the formal education system can be used as volunteers after school to impart occupational skills to the unemployed public. Community halls/facilities can also be used, together with highly regarded individuals having empirical wisdom or cultural, spiritual or vocational knowledge and skills to impart.

Community non-formal education has an extremely vital role to play in the sustainable development of Fiji. For example every year, 16,500 young people leave school of whom 14,500 actively seek work. About 8,000 find jobs in the formal sector. This leaves 6,500 who will have to look to the informal economic sector for job opportunities. NFE can provide them with opportunities for a range of skills training to better equip them for the market economy. NFE is also necessary for the 8000 who find jobs annually in the formal sector and the 188,500 people in the informal economic sector in terms of their upskilling and keeping abreast of technological advances in their areas of work. So if someone has been trained as a successful farmer he will need to be continually updated in new hybrid crops, innovative farming techniques, etc.

Current NFE Providers

A large number of Government and non-governmental organizations provide non-formal education programmes. 16 Government Departments were identified recently as NFE providers. The list for NGOs is very large with Church-based, Community-based,

Institution-based groups, UN, international and regional agencies providing NFE services. The range of services provided include the simple leisure classes like flower arrangements or cake making that can be utilised for income-generation. Others provide training in micro-finance, entrepreneurship, agricultural extension, technical/vocational training, community support for schools, cultural and spiritual education and leisure hobby classes to name a few.

The kinds of non formal training alluded to by Prime Minister Qarase include Navuso Agricultural School, Montfort Boys Town, CATD Nadave, Chevalier Training Farm, Marist Tutu Centre, and the National Youth Camp including the Japanese OISCA programme in Sigatoka. In the case of Montfort, the students (from all racial groups in Fiji) are mainly from poor socio-economic backgrounds. In addition to their technical education they receive training in attitudes and values. The Nadave Centre recruits its students from the 14 provinces. Some of their students come from other Pacific countries. Students here tend to be conservative and well behaved. Montfort receives assistance from the Ministry of Education while the Nadave Centre receives funds from the Ministry of Fijian Affairs.

Both Montfort and CATD Nadave are highly regarded in the region. Chevalier Training Farm accepts youths from disadvantaged backgrounds. The school receives very little aid and certainly no government grants. Chevalier tries to be self-sufficient by growing all its root crops, vegetables and raising fish, poultry and pigs. Surplus items are sold.

The curriculum and teaching-learning strategies here are very flexible and innovative. Navuso Agricultural College has vast potential for sustainability. In spite of the low staff salaries, the Spartan quarters, the long hours of work, the staff have impressed with their Christian dedication and hard work. They do their work humbly and impart agricultural knowledge, Christian spirituality and culture in an exemplary way.

The National Youth Camp in Sigatoka has been very successful in training young people in technical skills, culture and spiritual development and integrating these youths into their rural settings.

The Japanese OISCA Farming and Technical Skills programme has probably been the most successful in Fiji with virtually all trainees finding employment both in the public and private formal sectors including the informal economic sector.

National Policy

A *National Policy on Non Formal Education* had been developed by the Ministry of Youth, Employment Opportunities and Sports with funding from the United Nations Development Programme. The Policy advocates NFE for gainful employment, poverty alleviation and the empowerment of specific disadvantaged groups.

The priority target groups in the policy include young people below the age of 29 who make up 62.7% of the population, young women and disadvantaged groups such as the disabled, individuals in low socio-economic areas, ex-prisoners, women and rural dwellers.

The ratification of this Policy by Parliament will streamline the effective delivery of NFE programmes and projects. It will facilitate a constructive partnership between Government and civil society/NGOs in uplifting the standards of life of the people of Fiji.

FOCUS ON

Elizabeth Protacio-Marcelino, Ph.D., ICEA Regional Director, Asia

Dr. Protacio-Marcelino is Associate Professor at the Department of Psychology, College of Social Science and Philosophy (UPD-CSSP), and is Program Convenor of the Psychosocial Trauma and Human Rights Program of the Centre for Integrative and Development Studies (UPCIDS-PST), both at the University of the Philippines, Diliman, Quezon City.

Currently, she is the president of the Philippine Psychology Research and Training House and past president of the Pambansang Samahan sa Sikolohiyang Pilipino (National Association of Filipino Psychologists).

Since 1996, she has been the Regional Director (Asia) of the International Community Education Association.

She was the founder and former Executive Director of the Children's Rehabilitation Centre, the first non-government organization that provided psychosocial care for children, who suffered violence in the Philippines.

Dr. Marcelino is actively engaged in teaching, training and conducting research in the areas of 1.) Psychosocial Trauma in Children, 2.) Indigenous Psychologies, 3.) Cross Cultural Psychology, and 4.) Community Psychology. Furthermore, she is the principal investigator and team leader of numerous research programs in these areas, as well as in related areas of community education.

She has been an organiser, trainer, resource person and speaker in several symposia and public fora both here and abroad, and has occupied the position of project consultant to various international governmental and non-governmental organizations as well as international organizations like UNICEF, ADB, ECPAT International and PLAN International.

Dr. Protacio-Marcelino has a wide range of international experience in research and training with children in difficult circumstances, particularly in Asian countries like Indonesia, India, Nepal, Sri Lanka, Thailand and East Timor.

Dr. Protacio-Marcelino has received several national and international awards, the most notable of which are: "The Outstanding Women in the Nations Service Award (TOWNS)", in the Philippines, in 1992 and "The Leo and Liesl Eitinger Human Rights Award" in Oslo, Norway, also in 1992.

Joseph Veramu, ICEA Regional Director, Pacific

Joseph Veramu is Lecturer in Education and Head of the Curriculum Resources Unit in the Department of Education at the University of the South Pacific. Currently Mr Veramu is on 3 years PHD study leave. At the University, Mr Veramu's areas of academic interest are environmental education, adult/community education and sustainable development.

Mr Veramu was a high school teacher for 10 years teaching in various parts of Fiji. After leaving the teaching profession in 1990 he worked for the Commonwealth Youth Programme. Later he worked as a part time Editor of a nutrition project. In 1993 he joined the University of the South Pacific's Department of Education and Psychology.

Mr Veramu holds a Masters degree in Education from the University of the South Pacific and a Master of Science degree from the London South Bank University. He has written 4 books on education and development, 2 children's books and 1 novel, which has been translated into German. (Durch die Strassen von Suva. Published by Verlagshaus No 8 GmbH & Co KG) He has also edited 5 publications dealing with youth and leadership, Peer Education and Environmental Education.

Mr Veramu's publications include:

- (1) Adult Education and Community Development in the South Pacific
- (2) Adult Education for Sustainability in the Third World
- (3) Working Effectively With Young People
- (4) Let's Do It Our Way: Participatory Education in a Rural Fijian School and Community.

He has written over 200 articles on education and development for publications in Fiji, the Pacific, Asia, Australia, London and Germany. He has also written for Radio Australia and local and regional newspapers and magazines.

Mr Veramu has done work for the UNDP in developing a Non Formal Education Policy for Fiji. He has also worked with the United Nations Fund for Women (Pacific Office) in producing a study of the gender impact of the civilian coup in Fiji.

Mr Veramu is better known for his work with disadvantaged young people and in community non-formal education. This is partly because He was raised in a large housing settlement as a youth. His work in this regard has been concerned with community development, poverty alleviation and youth employment in the informal economic sector.

Mr Veramu is also President of the Fiji Community Education Association. The association works closely with UNICEF on the Pacific Star Lifeskills programme.

In his capacity as ICEA Pacific Regional Director Mr Veramu has worked closely with the Tuvalu Overseas Seamen's Union. He has helped to develop a community education, leadership and sustainable seafarer practice training programme.

Mr Veramu is also working on an Australian Government (AusAid) funded project dealing with community education to strengthen child protection in the Pacific. The NGO facilitating it is the Australian based IDSS.

He is married and has 2 children.



Conference announcements:

It is our pleasure to announce the 10th ICEA World Conference on "Enterprising Community Education", 19th-23rd February 2003, in Delhi, India.

For further information: www.nos.org

Book reviews, referring to enterprising community education:

- "*Economic Ethics, Environment and Buddhist Economics. 1st*", International Congress on Ideal Graduates. Thai Ideal Graduates Association Bangkok Thailand, November 2000, 10
- "*Reviewing the Asian Economic Crisis: Lesson for Future Sustainable Development*". Globalisation and the Asian Economic Crisis. Centre for South East Asian Research Institute of British Columbia Vancouver Canada, 2000, 14
- "*Banker to the Poor: Micro-Lending and the Battle Against World Poverty*", by Muhammad Yunus and Alan Jolis, PublicAffairs, 1999
- "*Banker to the Poor: The Autobiography of Muhammad Yunus, Founder of Grameen Bank*", by Muhammad, Yunus and Alan Jolis, Oxford Univ. Press, 2001

World Day for Prevention of Child Abuse

19 November 2002

NGO Coalition building to mark the World Day

Web site: www.woman.ch Children's section

About the organiser: WWSF (Women's World Summit Foundation), an international, non-profit, non-confessional NGO based in Geneva, Switzerland, who works for the implementation of women's and children's rights.

United Nations: Johannesburg Summit:

2. – 11. September, 2002

www.johannesburgsummit.org

The Summit is organised in order to review and assess progress made in the implementation of Agenda 21 since 1992, to take up new and emerging critical issues for the future, and to decide upon a future programme of work.

OUTLOOK

A Strategy for Preparing the 5th UN World Conference on Women in 2005

Circles of Compassion - 'The Millionth Circle 2005'

The Women's World Summit Foundation (WWSF) would like to share with the NGO community, UN agencies, and civil society at large the idea of 'The Millionth Circle 2005', a dialogue process leading up to the 5th UN World Conference on Women in 2005. A circle dialogue is a special kind of conversation with the purpose of learning about and reflecting on important subjects and experiences in a non-confrontational manner, and finding solutions.

Background

During the 5-year Review Conference on Social Development (June Geneva 2000 Forum) WWSF and NGO leaders discussed how to engage in a dynamic preparatory process towards the 5th UN World Conference on Women in 2005 and how to promote dialogue circles with women and men around the world for the purpose of achieving the Beijing development goals.

Birth of the Concept 'The Millionth Circle 2005'

As a follow-up to the inspiration, a first circle meeting was convened in California in March 2001 (25 women attended from the USA and Europe) to discuss the creation of 'The Millionth Circle 2005' concept and re-introduce the ancient circle methodology in community dialogues and meetings. The idea was born out of many synchronicities, and WWSF grasped its potential. A core group was formed to see how the various aspects of circle work could be made more available not only locally, but also globally. The group focused on a large and heart-filled vision of how to bring this into the world and produced a common Statement of Intention.

STATEMENT OF INTENT

"Circles encourage connection and cooperation among their members and inspire creative and compassionate solutions to individual, community and world problems. We believe that circles support each member in finding her or his own voice and live more courageously. Therefore, we intend to seed and cultivate circles throughout the world, in order to create equality, sustainable livelihoods, preservation of the earth and peace for all. **OUR AIM IS TO CATALYZE A MILLION WOMEN'S CIRCLES BY THE YEAR 2005.** To this end, we will promote circles as our contribution to the NGO process leading up to the 5th UN World Conference on Women in 2005."

WWSF is committed to encouraging the formation of Circles of Compassion as a way to bless and help bring much-needed changes to the world, so that everyone has a voice and all share equally and responsibly for the world's resources. Circle meetings are excellent places for people to learn positive lessons about power. Circles rotate leadership so that each member gets a chance to experience the role of the leader. There is no hierarchy, only interactive, distributed leadership and accountability.

Countdown to 2005

NGOs participating in the 45th Session of the UN Commission on the Status of Women in New York (March 2001) actively discussed the need for a 5th UN World Conference on Women in 2005. They called on governments to reconfirm their commitment to the Beijing Platform of Action (PFA), and to develop further strategies to meet the new and emerging issues that are of great concern for women around the world. The central aim of the 5th UN World Conference on Women should be an appraisal of the progress made in implementing the Beijing PFA and the Outcome Document of the UNGASS on Beijing + 5. The declaration can be obtained from:

cb@nyc.rr.com

In **1975** a UN World Conference on Women took place in Mexico City, in **1980** in Copenhagen, in **1985** in Nairobi, and in **1995** in Beijing. The Conference in China was a watershed event in the history of women's rights. Over a 10-day period, more than 40,000 participants from 189 countries took part in one of the largest global conferences ever held. The conference galvanized the global women's movement and forged partnerships with governments and international organizations in their struggle for global gender equality, development and peace, and emphasized the crucial link between the advancement of women and progress for society as a whole.

**12 critical areas of concern identified in the Platform for Action (PFA)
-also known as the Beijing goals for the 2005 review-**

1. The persistent and increasing burden of poverty on women
2. Unequal access to and inadequate educational opportunities
3. Inequalities in health status, and unequal access to and inadequate health-care services
4. Violence against women
5. Effects of armed or other kinds of conflict on women
6. Inequality in women's access to and participation in the definition of economic structures and policies and the production process itself
7. Inequality between men and women in the sharing of power and decision-making at all levels
8. Insufficient mechanisms at all levels to promote the advancement of women
9. Lack of awareness of and commitment to internationally and nationally recognized women's human rights
10. Insufficient mobilization of mass media to promote women's positive contribution to society
11. Lack of adequate recognition and support for women's contribution to managing natural resources and safeguarding the environment
12. The girl-child.

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email: wwsf@vtxnet.ch
- for the Americas and Asia, contact GEA, 475 Riverside Drive, Suite 1848, New York, NY 10115, email: millionthcircle@earthlink.net
- general information: www.millionthcircle.com

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How to join ICEA Networks

Networking within ICEA in the universe of generative topics as a means not only to counteract the fragmentation of initiatives but also to enrich the processing of projects mutually. If there is any initiative you want to support by sustainable networking, please let us know! If you want to commit yourself more in your ICEA region, please address to your Regional Director!

If you are interested in further information feel free to contact the Regional Directors or the International Network co-coordinator. If you want to report your special experience or Network News in the ICEA Journal you are very welcome!

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"Early Childhood Education" Network

The network is concerned with all aspects of a child's development in its specific life situation/ life conditions.

If you are interested in joining, please contact:

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“Development of Quality Standards for Community Schools”

The establishment of community schools represents one of the most interesting educational reforms of the 20th century it is also outstanding for the 21st century. The newly founded network will set up quality standards, develop procedures of evaluation, define criteria for accreditation of new community schools and combine regional with international education.

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“Open Learning Communities“

The OLC initiative by UNESCO grounds on its Learning Without Frontiers programme started in November 1995. The programme “ aims at lowering the barriers for education and learning.

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“International Network of Productive Schools”(INEPS)

INEPS was founded by the Institute for Productive Learning (IPLE) in order to spread, strengthen, and develop the idea of “learning through productive activity”. The goal of the educational concept – Productive Learning- is to offer conditions for all kinds of young people in many different parts of Europe to become active and creative in their environment

on the basis of their activity experiences, to take responsibility of their own educational process.

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website: <http://www.iple.de/>

“Youth at Risk“ – “Take your coffee- build your future“-Cafes

“Youth at risk is a global concern and has been on the agenda of the United Nations, the organisation for Economic Co-operation and Development (OECD) and the European Commission. (...) In 1994 ICEA Europe committed itself to a multi-year programme on “Youth at Risk”. (...) The programme has focussed on the situation on youth at risk in various parts of Europe , upon national and regional policies and strategies and on examples of local community-education-led practise aiming at the prevention of disadvantage and exclusion.

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“Adults with Learning Disabilities”

A guiding principle of the "Adults with learning disabilities" network set up at the 8th ICEA World Conference in Oxford.

The main objective is to facilitate the empowerment of people with learning disabilities through learning in real situations. The network has developed from a number of diverse activities, some of them located in Dortmund, Germany, and some international exchange and co-operation.

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“Earth Charter Education Network”

The Earth Charter (<http://www.earthcharter.org>) is envisioned as a statement of fundamental ethical principals and practical guidelines of enduring significance that are widely shared by all people. In like manner to the UN Declaration on Human Rights, it will serve as a universal code of conduct to guide people and nations towards sustainable development.

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IMPRESSUM

The *ICEA Community Education International Journal* is the official journal of the International Community Education Association – a world wide grouping of Individuals, institutions, NGOs, national community associations and government agencies involved in the promotion of community development and education as a mean of improving the quality of life of millions of people throughout the world.

The Community International Education Journal is published three times a year in a hardcover and as a pdf file version.

Please note that the views expressed in any of the articles are not necessarily supported by the editorial team but that we undertake to produce an unbiased and fair publication.

Thank you.

Publisher: Prof. Dr. Juergen Zimmer, President of ICEA

Editing: Christiane Bornemann

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Membership Application

Please check appropriate box

- Individual **ICEA** Membership – US \$66 (1 year) or US \$163 (3 years)
- Institutional Membership- US \$163 (1 year) or US \$407 (3 years)
- Subscriptions-US \$41 (1 year) or US \$102 (3 years)

Indicate form of payment:

- My check, payable to **ICEA**, is enclosed
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- Money Order
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E-mail _____

Web-site _____

Area(s) of activity/interest

Would you be willing to co-operate with

ICEA networks? ? yes ? no

What form would your cooperation take:

- Contributing to publications
- Correspondent in my country
- Resource Centre in my country
- Joining network panels
- Reviewing publications
- Implementing projects
- Evaluating projects
- Other (please specify)

Institutional and Association Members

Mission Statement/Purpose of the Organization:

Type of Organization:

Geographical Scope: ? Local ? National ?
Regional ? Worldwide

Are you currently planning/implementing any projects? If so, what kind?

Please forward your application to the Administrative Office:

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