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TRANSFORMING COMMUNITY SCHOOLS

INTO OPEN LEARNING COMMUNITIES

A Resource Paper

by

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CONTENTS

PART III **51**

CONCEPT FOR ENTREPRENEURIAL AND EDUCATIONAL EXCELLENCE: THE NATIONAL AND INTERNATIONAL BOARDING SCHOOL BALI

OUTLINE

"The school, as an institution, educates," wrote Siegfried Bernfeld many decades ago in a famous essay entitled *Sisyphus or the Limits of Education.* "It is at least *one* of the educators of the generation, it is one of those educators who - to the mockery of all the educators big and small, to the mockery of all the conferences, decrees, sermons - makes each generation into what it is today, what it is over and over again, and precisely what it should not be according to all those promises and demands. - And this is what makes the educational situation ridiculous. There the pedagogical profession thinks, writes, experiments, and acts with fluency and diligence - never noticing how useless its activities have become because they are all taking place at the wrong spot. At the same time, however (and this is the truly negative part), it maintains the existing state of affairs by diverting (itself diverted and active elsewhere) all attention from the enemy. All its strength is thus uselessly wasted, though not unsuccessfully - for, after all, it serves to protect the existence of that which already exists."

The enemy, that is not another human being, but rather the unsolved problems in our lives, which schools do not want to face. Non vitae, sed scholae discimus.

One can imagine the sober disillusionment of UNESCO when, seven years after Jomtien, it has to admit that there is a widespread international misunderstanding about what exactly a Community School is. An institution by no means deserves the name Community School simply when a community builds a conventional school and more or less manages to finance it. Does this mean one should take another approach altogether? Forget the school, and concentrate instead on Open Learning Communities right from the start? Can schools, whose institutional self-preserving persistence resembles the lock of a strongbox, ever be cracked open? Where are the pressure points? And where are the safecrackers?

This Resource Paper hopes to support the dialog of those who want to make another start. The main question for everyone involved is whether strategic consequences can be derived from the Sisyphus attempts of former efforts - whether further activity in this direction is no more than a flash in the pan, or whether some long-term productive traces will remain. The future, Bert Brecht says, begins everywhere at the same time. Just as it is indisputable that numerous schools around the world seriously pursue good pedagogical methods and attempt to open themselves to the surrounding community, it is equally indisputable that even more schools have removed themselves from reality by creating ghettos with only a meager inner life.

This Resource Paper is set up as a dossier containing an analytic part, project sketches, and finely worked out project proposals as well as "thick descriptions" in the sense of ethnographic reports (Clifford Geertz). These thick descriptions - resembling documentaries - should illustrate and refer to the heterogeneous nature of the real-life situations described.

The Paper contains three major parts and a smaller supplement. Part I describes the concept of Community Education and, in the form of two documentary accounts, an illustration of the idea in two widely differentiating examples. The limits of Community Schools are outlined (Chapter 3) and ways of opening them to the community discussed (Chapter 4) - it is a movement from within towards the outer world. One could also start right off from the outside, however (Chapter 5), looking at the school as a peripheral facility and - when it is willing to open itself - including the school in what is actually happening *beyond* the school gates.

Part II and III contains two very differently based project proposals aimed at developing Open Learning Communities, intended as illustrations and not fiction: both projects should actually be carried out in due time. The scheme of re-integrating children soldiers in Angola is located in a topography of human devastation, the project for developing Entrepreneurship and Educational Excellence on the island of Bali is to take place in a beautiful landscape whose highly developed culture is increasingly endangered by mass tourism.

Part IV pursues the question: What can we do? The suggestion is: develop excellent and stable regional models which can send out positive impulses to network not only regional efforts, but transregional activity as well.

Thanks go to the members of the International Community Education Association (ICEA) for substantial contributions to these deliberations as well as to the Charles Stewart Mott Foundation and the Linden Foundation for their promotion of Community Education and the projects which are mentioned as examples in this Resource Paper. A special thanks go to Bradley Gardner and Chris Gentry from Camp Lifetime for their initiatives concerning the project described in Part II.

Carlton William's annotated Bibliography of Community Schools is to be understood as an immediately related supplementary extension of this Resource Paper.

PART I

PULLING DOWN WALLS FREES THE VIEW

1.   THE PARADIGM OF COMMUNITY EDUCATION

The roots of Community Education reach far back into the past. In 1896 John Dewey initiated his experiment "School-As-Social-Center" in Chicago and so gave impetus to a movement which extended well into the 1920's and 40's, particularly in the USA and Great Britain, gaining importance in the 60's and then spreading internationally. Exemplary for this development is the International Community Education Association (ICEA) which was founded in the 1970's, whose goal is to promote the concept of Community Education and help form a working network of worldwide initiatives. Today ICEA is represented in some 90 countries, accredited by the Council of Europe, and has operational relations with UNESCO.

Community Education stands for learning *in* the community, with the community, and for the community. It is to be understood as an integrating element of urban, community, and regional development efforts, contributing to the construction and reconstruction of economic infrastructure, cultural vitality and diversity, ecological consciousness and structural forms. Community Education serves to expand individual and communal responsibility aimed at taking action for the improvement in the quality of life. Hence Community Education means interventional learning in the Polis, and assumes that learning persons are also active social, economical, ecological, and political beings. The concept adheres to the belief that sustainable development as called for by the UNO in 1992 in Rio de Janeiro can only then take place when problem-solving is implemented on the local level and carried out by many people. In turn, impulses springing from activities at the local level can grow into contributions to solutions of global problems.

In the end what is happening is the process of empowerment and the opportunity of confronting given conditions not in the role of a single passive object, but rather as an active member anchored in surrounding social structures. The relationship between teachers and learners becomes a different one. Possibilities for an education towards entrepreneurship arise here, allowing people to take economic initiatives instead of only referring them to the non-existent aid from agents of conventional control. Orientation towards the community, opening places of learning to the social environment, understanding the learning process as a part of local development, the connection between learning and community development in general: Community Education is not "pedagogy" in the classical sense, but rather an active discourse and participation in complex realities.

The idea of Community Education has many years of broad practical experience behind it. But the knowledge gained could hitherto hardly be made available for scholarly systematization and theoretical development. Key problems such as the process of empowerment or ethnically strong communities in their struggles with the conflict between tradition and modernization have up to now been too little considered in the light of Community Education. However this does not change the fact that exactly these topics are those that have proven to be crucial in practice, as well as providing a focus in the theoretical development of innovative pedagogy and the comprehension of psychosocial processes.

Community Education has taken diverse forms worldwide, with reference to different sources in the history of thought. The practical models of progressive education in USA and the Community Schools of Educational Priority Areas in England were committed to the philosophy of

Community Education; principles of Community Education can be recognized in the public education movement in Korea at the time of the Japanese occupation, in popular education emerging from the anti-apartheid movement in South Africa; today such currents are to be found in the Economía Popular and further developed Educación Popular in Latin America as well as the Buddhist-influenced Productive Community Schools in Thailand, Islamic oriented Pesantren in Indonesia or the Youth at Risk projects or Neighborhood Schools in Europe. The opportunities offered by Community Education to relate learning processes directly to actual problems in real-life situations, and thereby combine reflection and action with each other in a meaningful way, often harbor certain dangers, considering the overall contextual constraints which Community Education has to deal with, especially in the socio-economic peripheral regions. Curtailment in practice is one danger. Others include programs dominated by conventional pedagogical measures (such as a frontal classroom for illiterates), as well as whole institutions which serve more as retreats for pedagogues escaping reality than as point of departure for engaging pedagogical activity in unprotected terrain, can also turn into aberrations on the educational landscape.

There is neither a universal definition nor a well-developed theory of Community Education. On the contrary, the analysis of the diverse developmental directions of this approach, its theoretical references and practical implementations, demonstrate that there is a kind of agreement on a number of central principles which form the basis for a pedagogical, educational, and socio-political orientation of Community Education and for the design of life and learning processes. Such principles include for instance a holistic approach, life-long learning, empowerment, participation, help towards self-help, community development, decentralization, the networking of different areas of life and learning as well as of institutions and resources, and a cross-generational, multi-topical, interdisciplinary cooperation and partnership.

The demand for Community Education is growing worldwide. This quantitative development has brought with it a large store of on-site experience. Characteristic of the hitherto weak infrastructure of the movement, however, is the lack of comparative culturally sensitive documentation and archiving of such experiences. Related to this fact is the concomitant lack of theoretical development on the phenomenon.

The theory deficit on the one hand and the diverse, often undesired limitation of Community Education on the other hand make it clear that Community Education is a concept that needs to be elucidated, as Cyril Poster already pointed out in 1982. Particularly problematical and needful of clarification is the term "community". The discussion and introduction of a decentralization of social and cultural services and facilities is often connected with concepts of community, neighborhood and *locality*. A danger lurks here of romantically transfiguring the image of community - often a conservative one with regard to identity, homogeneity, security and a common location - which does not necessarily reflect the effects of mega-political realities on daily experienced conditions. This image usually refers to structures found in small towns and villages.

By nature, Community Education crosses borders. For educators and pedagogical scientists, this invaluable access to reality provides a largely yet unprocessed challenge. Community Education deals with de-schooled learning, which can certainly be promoted when institutions of the formal educational system become more open to the outside world. Nevertheless, contradictions between educational processes more strongly subjected to didactic reduction, and learning and experiencing procedures in the sense of Community Education, are in fact part of the educational landscape of many countries. Community education is not easy to introduce, since it challenges

existing professional and administrative hierarchies and cuts right across the different domains. In its developmental stage it is not a panacea for all ills but may even add to the complexity of social development processes and procedures. Yet, once beyond this developmental stage, when it has demonstrated its principles and shown its implementation possibilities, its rationale becomes clear and leads to the realization of its aims and objectives.

If one attempts to summarize the foregoing comments into a programmatical catalog of points, the following distinguishing features of Community Education emerge as important:

*   Community education is a holistic approach which supports the learning in, with and for the community. It counts on self-reliance, mobilizes the power of communities and focuses them on sustainable development, on the solution of social, cultural, technological, economic and ecological problems. All the social and all the age groups of the population can be involved. That is why community education overcomes the separatism of "hyphen-pedagogies", when the project allows it; it is more than just adult education or vocational training. It works in an integrating way.

*   The key problems and situations of the people in the community are the starting point of the learning process. As generative themes in the sense expressed by Paulo Freire, many of these problems and situations have more than just a local meaning, they also contain supra-regionally relevant parts. The search for local alternative forms of energy can become a contribution to prevent global climatic changes. Many local problems (with their global aspects) cannot be solved without the supporting approach or community education. This is true for family planning just as much as for dealing with our natural resources in a responsible way.

*   Community education is never just education, but always organization and action as well. Thus the application of acquired knowledge and abilities in complex real-life situations becomes an integral part of the learning process. Not only is the subject the point of concentration, but also the situation that should be dealt with and improved. That is why community education never just aims at the qualification of people, but also at a constructive dealing with the reality in which these people are living.

*   Community education is especially sensitive and responsible with regard to the living conditions of marginalized ethnic groups. It supports social movements that aim at overcoming this marginalization. It makes an effort for full equal rights of women. It promotes the realization of human rights, the integration and acceptance of ethnic, cultural or religious minorities, it has an intercultural and antiracist orientation. It becomes active against the isolation of handicapped people.

*   Community Education and popular economics work together in many cases. From the beginning ICEA has seen and emphasized the importance of economics from below as a way out of marginalization. Here ICEA above all emphasizes the promotion of entrepreneurship. For where there is a lack of jobs, people have to be able to create jobs themselves. ICEA supports those, often from the informal sector, who want to get access to the regular market.

*   Community education is an answer to specific weaknesses of institutions and curricula in the formal educational sector. Learning as participation in sustained development does not need any artificial motivation. It is easier to put new insights into reality. Academic

knowledge is used for concrete problems and not taught in an alienated form. Knowledge and abilities can be acquired in a process of investigating learning with a close connection of theory and practice. Community schools are referring to local needs with their curriculum, they reconstruct the relationship to the neighborhood and lead children and adolescents at an early point and more intensively than traditional schools to social fields of action.

This also outlines the paradigm of community education in contrast to conventional educational approaches:

* Learning processes are not cut up into meaningless units and placed beyond reality. Community education lays emphasis on holistic learning in meaningful connections. Technical qualifications with instruments are learnt in an enlightened social context. Learning does not take place in parameters of phony security where tasks, the method of solving the problem and the solution are all known beforehand. Instead, learning takes place in the uncertainty of complex reality. People learn in a close theory-practice correlation. Community education favors the inquiring and discovering type of learning - learning through productive action.

* Community education emphasizes development of the curriculum from the bottom up instead of the top down. Subjects do not structure it but key situations and key problems. Their analysis makes the classification of desirable qualifications possible which allow autonomous, competent action and solidarity. The connection with key situations initiates learning processes close to reality and a focus of scientific knowledge on real problems.

* Community education contributes to an opening of educational institutions to social action fields without being fixed to educational institutions. Here it is accepted that important social learning processes take place - especially under conditions of marginalization - beyond the walls of educational institutions.

* Community educators are not shaped by white-collar convictions, they do not migrate from the land and they do not rely on teacher-proof curricula. They interpret learning as an active participation in local and regional development. They combine brain-work with manual work.

Projects aimed at developing an Open Learning Community would mistake their role if they did not become critical and simultaneously constructive adversary of only pragmatic variants of Community Education; the development of standards of excellence is necessary right there, where due to their existential situation, people cannot afford to grind through an examination-ridden curriculum alienated from reality.

2.   TWO DOCUMENTARY REPORTS

Both documentary reports describe events which took place in the 1980's and illustrate what forms schools can take that are paradigms of Community Education, and what range of possibilities they can represent. The first report deals with English Community Schools, the second with Productive Community Schools in Latin America and Asia. The focus of the second documentary consists of schools which acknowledge the maxim that street children are also entrepreneurs and want to become better ones.

Both documentaries have Sisyphus-like aspects: The English Community Schools have been exposed to a sharp opposing wind in the last few years; central governmental intervention via standardized curricula and examinations are increasingly taking away the free air they need to breathe. And the school in Manila, which for awhile became the successful top restaurant run by street children , no longer exists; it was sacrificed to excessive rents and is now waiting for reincarnation. For all these attempts the principle of Hope from the philosopher Ernst Bloch is required: "One needs the strongest telescope - that of polished utopian consciousness - in order to just barely penetrate the immediate vicinity."

2.1   A morning in central English Bradford

Bradford: Around 8:30 a.m.: Two small school buses crowded with noisy old people in front of the school. Two dozen active members of the Over Sixties Club, who are meeting in the assembly of the school. We ask them what they will be doing today. There was a birthday, said a lady in her 70's, and they were going to prepare a tombola, bring in pies, and dance.
"We started to invited infirm people from the neighborhood," explains a tutor, "since our school is heated and we have a free room. Then we started the club, and on the first evening some fifty old people arrived through the fog - it was like a Hitchcock movie."

Today the school - it's named Fairfax Community School - is the club center for 250 old people. The building is an old brick edifice, with nooks and crannies and an old-fashioned interior. It is situated in the border area between East Bowling and Parkside, two poor urban neighborhoods with Asian minorities.

Every week the Fairfax-Community School experiences a run-in from 200-300 adults. In the Asian Women Swimming Club, Pakistani and Indian women practice swimming in their traditional garb in the school's pool. They drive to the seaside with the Club, visit libraries and markets, and set up sub-clubs, in which for instance they introduce English woman to the art of mirror stitching.

While a group from East Bowling documents traces of the past in photo reports and sells calendars and pamphlets, another group from Parkside practices communal politics: along with a teacher, its members have been annoying the municipal administration for years. They managed to have public transportation connections improved, housing assignments made according to fair criteria, garbage collection services improved, and a city center with nursery room and senior citizen meeting room set up - more or less a satellite of the school, and part of the widespread net between school and the entire district.

Community Schools promote cross-generational learning in many project forms. Looking around in the classrooms in the morning, one can find housewives, unemployed people, and workers in their free shift, all who join the young people there studying for their O or A-levels in Geography or Physics. In the evenings and on weekends one finds young people and adults alike, attending classes together in computer technology, law, or auto repair, or pursuing common hobbies such as body building and yoga.

In Groby, a sleepy little nest near Leicester, the Community College is situated on a hill just outside the town. First impression upon entering in the early evening: This is a mixture of pub, youth hostel, extension education college, and school. In the entranceway, students and adults sit

on chairs or on the floor, reading newspapers, discussing, knitting, studying the notice board, and arranging meetings with each other. The Principal, Cyril Poster, a bit the professor from "Dance of the Vampire", draws off tap beer behind the counter for the grown-ups, and offers non-alcoholic drinks for the children. "Good Community Schools have pubs", Poster says, himself a specialist of home wine making.

A pub at school makes sense, since it doesn't take a minute before a man with a beer in his hand gets into conversation with his neighbor, with the electrician from the village, who is offering a course in electronics here, and with the mother and her son, who want to join the Archeology Club and help set the clues out in a field. On this evening an Indian woman will be revealing secrets of Tandoor cooking to a mixed-age audience. Motorcycle owners from the area are repairing their machines in the basement workshop. Young and old are sweating away in the French course.

In the morning, classes are taught in Groby as in any other school. But here the special accent also lies in project work. The teacher John Ancott, for instance, is involved with going door-to-door with his pupils, collecting old tools. A few days earlier they stuck handbills in the mailboxes, explaining their intention: their project is called "Tools for Tanzania". They are planning to collect old, still usable tools and mend, de-rust, sharpen, and oil them as well as provide them with new handles if necessary. The pupils then send the finished tools to Southampton, where an initiative group of development workers takes care of the transport to the Ujamaa villages of Tanzania. John Ancott quotes Thomas Carlyle: "Without tools humans are nothing; with tools humans are everything."

"It works better to ask for old tools than for money", one girl says. In reply to a request for money, people would say that one would do better to collect for the unemployed English. John Ancott teaches World Studies, political geography, and he is convinced that by this practical method, pupils and neighbors can better grasp something of Julius Nyerere's concept of an "education for self-reliance", than if he were to dictate some text into their notebooks. The pupils in the Ujamaa village also attend what should be Community Schools, in which learning and community development go hand in hand, but unfortunately the reality lags behind the ideal.

An unemployed bricklayer is busy with a group of unemployed former students of the College, renovating an abandoned primary school in the town in order to provide additional space for the many clubs. Other pupils are out in the woods gathering kindling, which they tie into bundles and bring to the homes of old people.

In the vicinity of Groby, no more than an hour's drive away, one can see similar projects in other Community Schools. As the Evergreens Club in Groby, in Quorn the Veterans Association sits in the school pub during the morning hours; here, however, in contrast to Bradford, a birthday is not being celebrated. Instead, the members are playing cards and discussing the Boxer Rebellion. In Quorn, as in Groby, there is a job exchange market: "crane driver wanted, training possible". In this school, during their Social Studies course, young people go to the homes of the chronically ill to care for them.

In the Sinfin Community School near Derby, pupils run a meals-on-wheels service for handicapped people unable to walk, 35 Pence a meal. The pedagogical lesson is practical, since students of the secondary school from the nearby Rosehill Infants School work along in the open classroom, and take care of children from other Commonwealth countries. Just now some three

hundred children from Milton Keynes have left for Buston in northern England, in order to do research about a historically important teachers' strike and develop a stage play from the material. The "Eastern Midlands and Northern Country Cocker Spaniel Show" is scheduled in the Sinfin school for the weekend, yet no janitor is running around half wild.

Leicesters Wellenpark Community School, on the other hand, is putting on an antique market which will - a teacher says happily - bring in money from booth rentals, to help finance other projects. Some particular choice tidbits amongst the wide range of offered activities attracts attention in Sinfin: Mr. Roberts is offering a dog training course (4 weeks outdoors, 4 weeks theory). Mr. Goshawk shows how to design your own greeting cards. Mrs. Stimson teaches everything there is to know about ragdolls, Mr. Bains gives lessons in Punjabi, Mr. Coombs a course in vegetarian cooking, and Mrs. Edworthy proposes something called "Look after yourself".

Tolerance is the prerequisite for the British variant of Community Education. Nothing is smoothed over here, no special paths paved; everyone is admitted, and if need be the matter is discussed. Hence old women and men practicing folkdances meet up with punkers who are going to a karate class. Women in their mid-40's are putting on a Beauty Salon event while teachers and students are out blocking a railway track to stop a train loaded with weapons, as part of a protest campaign "Schools against the bomb". Youngsters quarrel with British foreign policy, while Oldies stand at the bar and recapitulate the bleak situation of the Argentinean soldiers on the Falkland Islands, while sipping their sherry.

It is a paradox: A Community School may open its doors from 8 a.m. to 4 p.m. and then once again from 7 p.m. until 11 p.m., but it still doesn't seem at all like some custodial institution. Being open full-time does not mean full-time school. Open learning, open planning, a less cramped, less formalized relationship with each other and topics of study that are not only subordinate to academic subjects, but having something to do with real life going on all around them - something to do with the lousy, boring, poor, rich, small-people-life of ordinary folk, with their chichi and knickknacks, unemployment and garden plots, with the fight against bureaucratic windmills, with the Gala evening and fancy supper and Offenbach the Ratby Brass Band in the gym.

Here a kind of pedagogy has its place which hardly filters real life at all, but enters into it instead: school as space to live and develop and - at least as important - as place for practicing politics, in which social conflicts and movements are not shoved under the rug but dealt with as reflected in the community. Students and teachers as communal politicians: the unemployment in the community of Groby is reflected in the self-help programs of the school. Hence right next to the picturesque, right next to Ann Brown's Cake Decoration, an initiative group is trying to counteract the hopelessness of unemployed youth and adults in ever getting a job on the regular marketplace by founding their own small enterprise. Here is a school which also acts as a place where the despairing can find comfort, and the discouraged can join together to do something about their lot.

Sometimes teachers at Community Schools risk having to be pastor, therapist, and rebel all in one. My respect goes out to those teachers in the run down districts of Liverpool in the 60's, who, while Eric Midwinter Community Education outlined a program of being the way to pedagogical liberation from institutional fetters, decided to choose the radical variant, and failed: Community Education as pedagogy for the oppressed, very much according to Paulo Freires; teachers as

community workers, dealing with alcoholism in the families, the quarrels, the housing conditions, and all the material hardships - who clearly chose sides, totally fell out with the authorities and hence, along with their schools, ultimately disappeared altogether from the scene.

Opening schools means in Great Britain: including parents and other adults in the school's daily life, and not only pushing them out of the way into powerless committees; not treating people from the neighborhood as foreigners in the school environment; making the school into a city center; making learning also possible beyond the school's walls, where people live and work.

When one speaks with teachers and school directors about the particular characteristics of Community Schools, five important points always come up:

First of all, Community Schools are cheap, far cheaper than if a special facility were to be built for every purpose. Whatever was previously separated comes together here at this venue: Youth Clubs and Senior Citizen Clubs, pub, disco, school, adult education, counseling service, workshop. In English Community Schools, clubs and associations can generally use all the facilities as long as they also allow non-members to participate as well.

Alastair Boyd, the Director in Sinfin, estimates that in his school, which is visited by some 900 children daily and about 1,200 adults annually (while giving a more peaceful impression than many an urban highschool), the total costs lie no more than 10% higher than in a school which is only open until the afternoon. Boyd needs two further janitors and some additional cleaning personnel, and for the adult education courses three full-time and nine part-time employees.

Where do the schools get the additional money? "We are masters in cajoling subsidies from the authorities," one school director admits. They think of their schools as enterprises: money is earned there for a good cause.

In Quorn the school principal calculates that the income from courses and user fees amounts to an annual 100,000 pounds, plus 1,000 pounds from the canteen, and some 2,000 pounds from the bar. The infant and toddler room, for instance, which looks after young children of parents who want to attend public events, is subsidized by the state. A Community Relations Council assumes many administrative tasks that would otherwise fall to the school principal: this self-governing organ consisting of parents, teachers, and representatives from associations and communal government coordinates the activities of the school.

Secondly: Teachers are not only teachers. In Bradford some of them are partly freed to work as home liaison teachers and visit pubs, companies, businesses, temples, and homes, to talk with people, to find out their needs, and to report back their experience to the school and see to it that the school reacts appropriately with an adequate offer.

And the other way around as well: Whoever is not a teacher, can become one. In Quorn a teacher is looking for people on the school's behalf, who have interesting skills and are prepared to talk about and pass on their abilities to others in short-term or longer courses. This teacher is able to locate the beekeeper and the man who produces warm water with wind energy.

Thirdly, the school principals have a great deal of pedagogical decision-making competence. Although in England of the early 80's the subject-related final exams were largely standardized, the ways to achieving this goal were not. Pedagogical freedom in this case consists of the ability

to break up the standard timetable and develop one's own curriculum. An ossified principal can block developments at this schools for years on end, but the head of a Community School is not permitted (and would not want) to pull the brakes on development by constantly imposing practical restraints and administrative regulations from above.

Geoffrey Cooksey, principal at the Stantonbury Campus of Milton Keynes, takes a walk through his extensive school grounds every morning: here a chat with mothers who are putting together wild-looking collages, there a bit of smalltalk on rotting canoes with a boat builder, here some tea with workshop teachers whose pupils are filing away on pieces of metal, there a quick game of chess with a boy who happens to pass by with board and figures in his arms. Geoffrey has introduced two rules: all pupils, teachers, and parents address each other by their first name - that facilitates a familiar social intercourse. And: there are no text books. All texts are produced by the pupils and teachers together, and printed at the school.

Fourthly, one cannot hinder Community Education by a school building, but one can certainly support it with intelligent architecture. The Community School of Milton Keynes has no hallways. This produces a vast contrast to the overwhelming impression of many schools with their long bare corridors flanked by closed classrooms. The Stantonbury campus is build decentralized, with several small schools - each with some 200 - 300 children, with their own permanent teachers and tutors - existing within the larger community. Nowhere are there closed rooms, although there are plenty of niches, retreat possibilities, sloping eaves, corners, meeting places, intermediate windows. Nearby are a few central facilities and open spaces; the Stantonbury Campus is a large school but seems like a small village.

And fifthly, this reform is founded on a coalition between school and communal politics. Whereas in many other countries the relationship between both political sectors has been watered down to quantifying school development plans, the school and communal politicians base their work on simple, joint, and hence richly ramifying assumptions such as these: If learning is to have something to do with real life situations, then also with the actual situations in the community. There is no myth attached to age peer group - after all "out there" in real life, people of all ages learn and work together. When life at school already lasts so long, it should at least be fun. In every community there are people which can teach something of value to others. A Community School is a popular facility - one can win elections with it. Such a school is cost efficient. It helps in the development of social infrastructure, supports neighborly relations and self-reliance. A Community school does not alienate people as much as other schools, or as one of the teachers in Quorn expressed it: ever since they had such a school, there has been no more vandalism, windowpanes were not broken "when the school happened to be closed ".

A school in Nürnberg titled a public function during the 80's "Open up the schools and let life in". Cause for cautious optimism. When one talks with school principals in Europe about the possibilities of reducing the daycare character of schools and opening them up to their neighborhoods and communities, one finds many who are for the idea and many that are also despondent. The same inevitable questions always arise: Why do many teachers prefer living far away from their schools? How can one integrate - not just add together - adult education, social and leisure time pedagogy, and whatever else is needed underneath the one roof of a Community School - not only mentally, but also administratively and practically, in a realistic communal and political manner? What does our janitor think of the idea? Who is liable when something gets broken? Who supervises it all? Who has the keys? And who will clean up? These are all problems

which can be solved, step by step, when the coalition of school, school supervision, and community becomes reality - actual reform at a snail's pace.

2.2   Learning and Earning

Brazil, Rio de Janeiro, October 1985. It is night on the backside of Rio de Janeiro, among the favelas where it is the blacks who rule. The Movimento Negro, the Afro-Brazilian Movement, has invited the authors to an exercise. The aim is to persuade the bandits who have been pursuing their craft in the area (whether the Movimento Negro wants them to or not) to go about their robberies with less brutality. Fourteen- to twenty-year-olds are sitting in rows, a bit like the descendants of the robber Lampiâo and his gang, the Cangaçeiros. Many years earlier they pursued their trade in the Sertâo, the dry northeast of the big country. The Maria Bonitas, their molls, are also here tonight; they sit towards the back and enjoy the lessons. Bandits are quick to shoot, often out of fear. They shoot above all when tourists make a false move; when someone reaches for a back pocket too quickly, for example, the bandits often become uncertain whether the victim is grabbing for money or a pistol. Thus the bandits are taught to loosen up the situation by telling the tourists to take out their money in a very relaxed way, with correct, slow, carefully thought-out movements — in the best case from the front shirt pocket. If the money is in the target's back pocket, then he or she should turn very slowly with raised arms and then reach slowly for the money in full view of the robber. But what if matters become more complicated and miserly tourists produce too little money from above or below? What if the money is hidden in a shoe or a bag? How should a robber, himself under stress and knowing little English, communicate his message in a way precisely calculated to calm his shocked victim? How quickly, despite all the slow movements, should all this take place?

There is a lot of laughing. The aim was not — and this was only realistic — to prevent bandits from staging robberies (conditions are too miserable for that); nor was the objective, as we might have preferred, to give them incentives for entrepreneurial action and finding other sources of income (there wasn't enough time). The point was simply to reduce the rate of death during robberies.

In a different town, Sâo Paulo, a German development worker convinced a young robber to take a job pushing wheelbarrows of cement around a construction site. Three weeks later the robber was back on the street. The aid worker asked him what he wanted from life if pushing wheelbarrows wasn't enough. The answer: "I want to be a big-game hunter in Africa." This is a point that educators have to keep in mind: boring education will never be a substitute for an adventurous life. What a teacher offers should at least be interesting enough to keep the students from falling asleep or taking to their heels.

Brazil, Minas Gerais province, May 1987. A group of Latin American educators who have come together for a conference in Belo Horizonte are traveling to Betim in a group of rickety cars. The road leads for an hour along the flip side of wealth. In Bairro Santa Lucia they stop in front of the Salâo do Encontro Artesanato, a "school" which, to its credit, is no longer recognizable as a school. The educators are all too aware that Brazilian primary schools have an 80% drop-out rate in the first four years. Often children come from the favelas only to pick up school lunches that they can share with their families.

The educators are shown the Salâo for two hours and then drive back to their conference. Some turn up their noses, saying that what they have just seen was not an *escola communitaria*

produtiva but a company based on the work of children and adults, one which is economically successful because it pays small wages. Other educators make demands — the conference is drawing to a close —subsidies from Europe for their projects. Because of Europe's historical guilt toward Latin America, they imply, Latin Americans should now look to Europe as a cash cow.

The Salâo appears to have two sides. One could view it positively, as a brilliant experiment in entrepreneurial education. Yet something like Akira Kurosawa's movie *Rashomon*, other interpretations are also possible. We see the story this way: in the middle of the 1970s the teacher Noemi Gontijo left her job at a school of the old type. She got together with a few poor neighbors and their children and built some workshops where they began to make carpets and tapestries and to sell them. Later they began to make furniture as well. And because Noemi knew what the rich people in Minas Gerais preferred (namely rustic pomp for their villas) and what they were willing to pay for it, her people set out to collect railroad ties, mill wheels, cattle harnesses, wagon wheels, poles, and heavy iron chains — in short, everything that one needs to make rustic kitsch. Since then they have been building home bars — or rather bar fortresses stacked up high, their projecting flanks decorated with spokes and draped with chains, bars that can be placed in the center of big rooms. At first glance one of these bars resembles the disemboweled mechanical systems of a windmill, but then one notices the bottles and glass holders, counters and built-in seats. These bars are a hit. And along with them goes the rest of the real art produced by the company: carpets in natural colors, wall hangings with huge, fantastic, never-repeating patterns.

The little initiative has now become a mid-sized company with a philanthropic bent and a high degree of professionalism. 350 people from eleven to ninety years of age work there, and one thousand additional neighbors eat there for free twice a day. Buyers face waiting periods of four months. And every customer who comes to pick up his product knows that he will have to walk through the company for an hour beforehand to speak with the big and small artists about their design and manufacturing ideas.

There are no professional teachers in this school. Everyone is simultaneously teacher and student. The fourteen-year-old educates the eleven-year-old, who in turn shows the three-year-olds in the organization's own kindergarten how to work with hemp and bast. The financial manager is a nineteen-year-old who never studied bookkeeping but developed a sophisticated visual accounting system of his own instead. The wooden walls of his workroom are covered with tall charts and numbers that provide him with a clear picture of the structure of production and the names of all those involved. His system shows who is producing what and how much time will be needed to complete each task. The inventory manager is also a layman who, working on the basis of trial and error, has also developed a functioning logistical plan. No one in the workshops will be doomed to inactivity when he needs new supplies of wool, dies, or railroad ties.

One of the rules of this company is that each of its parts supports the whole; none of its sections gets by on subsidies. This even applies to the kindergarten. There the children play by producing small tablecloths and hangings on small looms; there are no traces of the brutality of factory work by European children in the 19th century. The looms were built for them by the bigger kids, exactly like the small potters' wheels they use to make ceramics. They learn everything — from manufacturing techniques to price calculation — that they might need to know for their company. The adults have bought a circus tent; the little ones work with trainers to create a program and give paid performances in the schools of the region. In an old railroad car at the edge of the road

they sell what they have produced. The many visitors who come to Salâo to look at the displayed models of bars, fitting chairs and tables, beds, pillows, wall hangings, or ceramics, buy these little items from the children. These souvenirs require no waiting time.

The Philippines, Luzon Province, October 1987. The village is called Cardona and lies at the edge of shallow Laguna Lake, not far from Manila. Illegal large property ownership has spread across the water. Rich Filipinos have parceled off hectare-large areas with tightly woven bamboo fences and use the pens for fish-breeding. The surface of the lake is divided into cells like a beehive. Watchtowers with armed guards mark off the point where the right to property starts for some and ends for the rest. Less and less of the lake is left over for the small fishermen of Cardona, and their catches are no longer sufficient for survival.

A teacher named Purita is obsessed by the idea of founding a school in Cardona that would provide her and her students with a living — not by catching fish but by raising ducks and pigs. They sell well on the market. The children of the fishermen must learn to use the land instead of the blocked-off lake.

Purita knows that she has to get rid of her colonial educational ideas. The objectives may be fairly well-known but the solutions are not. The lack of capital — the pesos that they have managed to scrape together are just enough to buy a single pig — has to be compensated for by extra knowledge. She and her kids must become local masters in the care of pigs and ducks. They have to interrogate breeders and veterinarians, to read books that definitely do not contain everything there is to know about ducks and pigs. They must also observe their animals carefully and learn how to calculate accounts that are not merely the expression of fond desires.

The pig-and-duck school of Cardona gradually assumes form. Everything is part of the curriculum: building the school and the pens, market analysis, feeding and caring for the animals, marketing, investment policy, calculation and accounting, labor management and self-administration. Elementary reading, writing, and arithmetic can be learned within the productive context. It makes more sense to write diaries about pigs when this is conducive to the well-being of the animals and the profit situation. The old school subjects are no longer useful, at least not in the way they present their knowledge. The new material, says the teacher, should orient themselves to the key problems of breeding. One of the new subjects, for example, is called "How to make pigs happy." The children reason that happy pigs produce many little pigs, who in turn produce even more babies when they grow older. In other words, the students have to learn everything there is to know about the psychology of pigs, to observe them carefully, and to realize that pigs are just like you and me: sometimes jealous, sometimes grumpy, sometimes mischievous; in any case, sensitive. Another subject, called "How to create feeding cycles that are as cost-neutral as possible," teaches students about the water lilies, regarded as weeds, that form small fields in the gray zones of the lake beyond the bamboo fences. "We can dry the water lilies," says a neighbor, "and feed them to the pigs." The experiment shows that the lilies are without nutritional value. But what about the ducks? In Thailand there is a fish which regards the excrement of ducks as a delicacy. And there are snails that like the excrement of fish. Ducks, in turn, like to eat snails. Homework assignment: How many ducks can swim on a pond when enough oxygen should be left beneath the surface so that the fish do not die from the excrement of the ducks? How many fish are needed for how many snails and how many snails for how many ducks? Where do they come from and how do they reproduce? Is active learning of this type compatible with the knowledge embodied by Philippine school curricula? Definitely not? Precisely.

Nothing goes smoothly in the muddy reality. Vision on the horizon can dissolve into gray clouds of dust. Pigs can die from the plague or the snails can be smothered by mud from the next typhoon. It may be that happy pigs bear lots of offspring, but the question is whether human children can wait for this to happen without starving in the meantime. Who will teach them how to reduce unproductive time by producing and selling peanut butter while the first pig is waiting to bear its young? Who will protect the students against false expectations of rapid profit? Who will explain to them the virtues of endurance? Who will break the news that they will ultimately have little other choice than to work like crazy people, devoting day and night to their joint business? Who will tell them that a strategy of "self-reliance economics" cannot get by solely on a big idea and a storm of enthusiasm, but can be transformed into reality only in tiny bits the size of gravel?

A few months later the little school in Cardona gave up the ghost. The one happy pig, and the full litter of offspring to which it soon gave birth, could not withstand the economic pressure. When the little pigs had grown fat enough, each child claimed an animal, drove it happily home, and concluded that the school had fulfilled its aim.

Developing "productive community schools" is like building an airplane and then learning to fly it. If there is a lack of skill, toughness, and upward lift, those participating will suffer the same fate as Berlinger, the Tailor of Ulm. The drop may be steep, but the impact is usually bearable, for one either lands, like the Tailor, in the water of the Danube — or like Cardona's kids in the informal sector from which they come.

How to make the children of the poor into entrepreneurs? They already are. If we want to support them in this, we should aim instead at refining the economic ideas, providing background knowledge, and pointing out paths from the informal sector to the official one where there is more money to be made: not entrepreneurship by the poor for the poor, but rather to establish a new kind of entrepreneurship aimed at the purchasing power of the entire market.

Poor children cannot afford childhood. Millions of them live on the street and care for themselves, sleeping in doorways or under bushes. They work on their own accounts or illegally in factories. They cope with corrupt police and know how to sweet-talk customers. They help each other and pay protection money. They form gangs and hunt for prey. They perform self-justice and have pity. They develop their own toys. They sell bananas and drugs, newspapers and chiclets; they harvest cotton, clean shoes, and carry rocks. Life for them is filled with risk, for they could die of parasites, beatings, or starvation. Yet at the same time it is replete with adventure, better than the grimmest hut that can never be a home or the dull prison of welfare. The children of the Third World are more capable than the children of invented childhood.

From this background comes a story less reminiscent of the Tailor of Ulm than the gliding flights of Otto Lilienthal. It concerns the street children of Manila who set out to open up a restaurant in the red-light district of Ermita. It is a story in stages and its end remains open.

It is *September 1986*. We are in Mabini Street. It is shortly after 6 PM and the customers are arriving. Jeepneys and taxis are driving up. This flood comes from far away. The customers are pedophiles, homosexuals, sex tourists for whom Manila has become the second place of pilgrimage after Bangkok. Ever since Francis Ford Coppola spent years shooting *Apocalypse*

Now somewhere out there in the jungle, pedophiles in his wake have changed the personality of the villages in the area and transformed the children into prostitutes.

A crowd is forming. A man drags away his wife who has been working as a prostitute on the street. Bars, stand-up pubs, girls, visitors, children. We are strolling down the street with Victor, a social worker, and waiting to be approached. A young man named Diego greets Victor. They know each other. Diego's job is not prostitution but rather helping customers out of cars, which he then guards in return for 50 centavos. Like the boy prostitutes he also sleeps on the street.

He fetches Ronny, a second boy. "My visitor is coming any minute now," says Ronny. "He'll be waiting for me on the other side." Across the way is a fast-food restaurant, a marketplace for the sale and purchase of love. We talk about the customers. "Mine," says Ronny, "wants to take me back to France with him. He already visited my family and gave them money. He wants to send me to school." Vain hopes? Words in the wind?

When are times bad and when are they good? "Our rush hour is the weekend." That's their good time. It brings money, much of which goes to the families. Bad times are not only the beginnings of the week but also when the gangs of older children demand too much protection money from the younger ones. What do they want to become when they are older and the visitors no longer have interest in them? "An engineer," says one. "Work in an office," says another. "Office" means to him top management, a Mercedes with a telephone, and lots of money. How they want to become that? Well, says Diego, maybe he'll go back to school.

Diego is Huckleberry Finn, dirty, bold, a worker. Ronny is a dreamer with a delicate appearance, and his clothes are clean. Both are twelve years old. The others who join us a few minutes later are — as they say themselves — either workers or prostitutes.

"That's my friend over there," says Ronny. We tell him to go over and bring the customer to see us because we'd like to talk to him. Ronny goes. We doubt that the customer will risk it, but he does. "What do you want?" he asks. "Are you policemen or journalists?" No, we say, we're not here as journalists and we're not from the police, either. He, Pierre, hails from Lyon. He's slightly built, in his mid-thirties, college degree, a company of his own, travels a lot. "Manila is my dream, the boys are the best of all." "Do you want to take your boy to France with you?" Pierre turns to Ronny and snarls at him: "You talk too much." We say that it's all the same to us whether he takes Ronny to Lyon or not, and tell him not to get excited.

We explain to Pierre that the boys would like to go back to school one day and become engineers or something else, since the pedophiles will have lost interest in them in a few years. Pierre laughs: "They wouldn't do any such thing. The Ermita is their school, life is their school. This here is more exciting than any class." We stick to our case. All that sounds great, we say, but it still doesn't change the fact that pedophiles are pedophiles and that boys get older. And that, in contrast to their wealthy customers, these boys will have very few chances if they don't learn anything else. He shouldn't imagine a school as dreary as the one he attended back in Lyon. "How would you set up a school here if you were their director?" Pierre shrugs. But then Victor and I end up talking with him and the boys for an hour about ideas for a different school in Ermita, a school that will prepare them for the time after. Pierre says that it would have to be very flexible. For example, when he, the customer, wants to bring his boys to bed in the morning for a change, that would have to be possible. "Yeah, and don't do the school on Fridays and Saturdays," says Diego. "Better at the start of the week." And so we decide: it should be a

Tuesday and Monday school, a school with an open schedule, a school that starts with the abilities the children already have, a school in which one can earn money and learn something extra while doing so. The concept of the Productive Community School in the Red Light District of Manila assumes its first, still indistinct form.

October 1987: Kojak is the bald-headed boss of the quarter, Chinese, executive, a kind of district mayor. It is a late evening in Ermita. We tell him we would like to organize an event with the street children. "How many kids do you need? Girls or boys?" We explain to Kojak that it's not a sex party that we have in mind and that we need his services as a Barangay Captain, not as a middleman. We want to organize a workshop for the time after. He does share the opinion, after all, that the boys still might be able to make something of themselves. We explain that we need his protection and his special knowledge. Economically nothing will change for him. The "protection fee" will continue to be paid, and maybe even raised once the kids begin earning more. Kojak blinks and says nothing. We are sitting on chairs next to the Blue Hawaii bar with bottles of beer in our hands. Across the way a tourist comes out of the Thriller with Sally Diaz on his arm. Inside he has just paid 75 pesos to the mamasan, and Sally will get 75 more. The police of the district take their share, as do the hotel employees, and, undoubtedly, Kojak and his friends as well.

The mamasan in the Pips next door is enthusiastic about the idea. Her go-go dancers, Theresa de la Cruz and Emmy Solajes, want to speak at the workshop. Outside, in front of the bar, children are begging with sleeping babies on their arms. "Boss," says a boy, "I'll watch out for your car." Kojak has emptied half of his beer. He says that he'll cooperate.

At three o'clock in the morning children hold a conference on the square next to the popular restaurant Aristocrat. They explain the workshop to other children and tell them that they can bring along anyone they want. Several of them do cartwheels and perform somersaults. They can all sing and dance, they say. In front of the restaurant they sell flowers or offer their big sisters ("Do you want nice girl?").

A hot afternoon a few days later. Benches and chairs have been set up next to the Ermita Church along with a microphone and speakers. Street children and prostitutes, the priest, Kojak, social worker, pimps and policemen: many have come to collect ideas about the school for the time after.

It is the hour of birth of the idea of the street kid restaurant: school as an establishment filled with life. The customers, say the children, will come from far away in search of adventure. Thus adventure is what will have to be offered. Eating as experience: in the Canadian corner of the restaurant, for example, a campfire might burn, and there the customer could grill his own steak. Hungry guests could crank Italian spaghetti through a noodle machine. Seated on Korean mats they could relish the smell of self-made *bulgogi*. Yes, and in the Filipino section the customers could catch fish and shrimp from tanks, the selection would be broad — the Philippines have lots of islands and people cook differently in each place.

Next to the restaurant, say participants, there should be a school for performers, and the restaurant itself should contain a stage. There the children could present acrobatics, dance, sing, and put on theater. East Side Story, the Soap & Jeepney Opera, with Diego, Ronnie, Sally, Theresa, Emmy, and Kojak in the main roles and the customers as extras?

November 1987: The German Society for Technical Cooperation (GTZ) in Eschborn receives an application for funding of Productive Community Schools in the Philippines. Such schools, according to the application, are designed to train entrepreneurs from below, entrepreneurs with social imagination and economic knowledge. Productive Community Schools are "thinking companies" that do not behave with indifference toward their products, but which produce on a basis of social and ecological responsibility and orient themselves to high rather than sub-standard quality. They are superior to conventional companies in the acquisition of necessary knowledge and take advantage of market niches.

September 1990: Filipino educators also cross to the other side of the street when they encounter entrepreneurs. Among Filipino pedagogues are not a few who view the market as the work of the devil. They would be happy to supervise the school as a school, but not as a business. No, we say, the obsessiveness needed by an entrepreneur from below cannot be delegated; they will have to become actively involved. Discourse with and among the representatives of the Filipino educational guild is rocky at times. They shy away from the attack from below and especially of the risks connected with it.

August 1991: The GTZ takes just under four years to digest the application, to cut it drastically, and to transfer the first installment. A GTZ official well-disposed to the project confides that there were disagreements about the approach within his organization. Back in the Philippines the Association for Productive Community Schools (APCS) tries to acquire a manager for the project. The manager, it turns out, will take his salary for the next few months and do nothing. The search turns to obsessed adults. Who will be the entrepreneur? Who is ready to get involved directly with the street children and not to delegate the work? Who will assume the risk of opening a restaurant with children and leading it to success against countless competitors? The investment funds of the GTZ are far from enough, as subsequent events will show.

Dire warnings are heard. Bahay Tuluyan is a charitable association which operates a drop-in center for street children and child prostitutes. Two of its employees want to help set up the restaurant and to support the children. The board of the association is experienced when it comes to collecting donations, and its members also know how to handle children in a drop-in center, but children as entrepreneurs? God help us! And a restaurant that wants to compete with the restaurants of the middle class? Culture shock for street children! There seems to be a widespread philosophy that the best projects for the poor are ones that don't make them rich. Then the donations keep flowing in.

February 1992: Grand Opening on the 14th. "Come and dine at one of the most unusual restaurants in town, Hapag Kalinga!" The name translates roughly as "caring banquet," and invites guests to come and care for each other. The brochure introduces it as a professionally managed restaurant with Filipino and international cuisine. But it is also more: "It is a street children restaurant where children learn first how to be first-class entrepreneurs with social responsibility."
No, the Canadian campfire is nowhere to be seen. Cheese fondue is not served in front of a panorama of the Alps. Spaghetti is offered, if at all, without a noodle-making machine. The tables are neatly covered with tablecloths and artfully folded napkins lie on the plates. The decoration is modest, and everything is sparkling clean and a bit tame. Perhaps that's how the Filipino families of the middle class want it. Otherwise they might be disinclined to visit Hapag Kalinga, might expect a scruffy restaurant run by scruffy kids.

Who will be the entrepreneur? Imee Castaneda has dared to make the leap. In her bourgeois second profession she runs the Business Administration department at Trinity College. Now she will spend almost more of her time here — on the edge of Ermita — than there on the spacious campus. Her fellow instructors tolerate the project. Luis, Benito, Ana Liza, Eman, Julieta, and Michael are the children who want to become entrepreneurs. There are six of them to start, and soon they will be eighteen. At night they sleep under a bridge a few kilometers from the restaurant. There shanties jostle like swallows' nests between the stinking river and the concrete sweep of the bridge. Parents, brothers and sisters, and other relatives live there too. Most of them are peasants without land who have been driven here from Visayas. The traffic thunders by above them, leaving behind thick swathes of smog.

In Hapag Kalinga children open the door for the guests with a greeting: "Magandang tanghali po. Tuloy po kayo." "They sound," writes Nancy T. Reyes later in *The Manila Chronicle*, "a lot better than those perfunctory 'Good afternoon, sir, ma'am...' (sometimes 'good noon' even) department-store types. By the door they stood, beaming in their new balintawak costume, their excitement betrayed — how quickly and with what wide smiles they flung open the doors for the guests."

Three generations are working together here: adults whose work (at first voluntary) ensures that Hapag Kalinga can start without a trial period; students from a nearby hotel school; and the children, who after a year will replace the students and later take over management of the restaurant. Between opening hours (in the afternoons) there is time for the part which is most reminiscent of school. The children practice how to set a table, to fold napkins, to explain a menu, to check the quality of fruits and vegetables, meat, fish, and rice, to read bills. Slowly they begin to explore the small universe around the Hapag Kalinga. Later the classes will emphasize entrepreneurial action, long-term strategic thinking, how to cope with risks and competitors. The children do not own shares in the restaurant, but they do receive part of the profits. Later, when they leave the Hapag Kalinga, they will have at least some modest capital for their own mini-enterprises.

The restaurant is located in the Malate district at the corner of St. Andres and del Pilar streets. Follow the street down to Manila Bay and you will soon pass by the Aristocrat, the restaurant with the many tables and the still good name, even if the waiters do appear indifferent and the food is not as good as that at the Hapag Kalinga. The other street leads to Ermita, just a few hundred meters away — and bars and cheap hotels string along like pearls in a long chain.

From the restaurant, though, the view is quite nice. The dignified Malate Church looms behind the trees. Weddings and christenings take place in the square in front. The children have handed out fliers there and elsewhere. Hapag Kalinga offers excellent catering for such events — just call 521 54 99.

The cuisine on offer is primarily Filipino with alternating regional specialties. "Panama ni Nanay, literally mother's legacy, because this is grandmother's recipe handed down through generations: pork braised in a piquant sauce of soya, vinegar, spices and — a secret ingredient distinctly Hapag Kalinga. To quench one's thirst there are around sixty drinks on offer, from the Kalinga Serenade to the Kalinga Vegee Sparkler, including many fruit and vegetable juices. No doubt about it, there's good eating and drinking to be had in the Hapag Kalinga.

A thick-set policeman enters the restaurant. The restaurant, he notes, is empty at night, isn't it? Thieves and arsonists would have an easy time of it. That rattan furniture would probably burn quickly. For policemen it's hard work always walking past the restaurant and keeping an eye on it — hard especially because policemen get such small salaries and are always hungry throughout the day. But by now he has already been seated and is being served like a prince. After the meal the terms of the deal are clarified: no "protection fee", just free meals once a day for two men from the precinct. And please, says the policeman, it's real food that his colleagues want, just as good as what gets served to the guests.

Plenty of disasters, large and small, have to be endured in the countdown before the opening and in the days that follow. The new cook has to be let go because he leaves the gas cock on and almost blows up the building. A student prefers playing callboy to going about his work. The smoke ventilator in the kitchen breaks down almost as soon as it's installed. A week before the opening Hapag Kalinga still looks like a construction site. "We are a survival race," says Elisabeth Marcelino, one of Hapag Kalinga's supporters. And because she's right, the construction site has soon disappeared, the kitchen receives a proper ventilation system, and a new cook arrives. It's all part of the curriculum.

Horst Bauer, a Tokyo-based manager with business in Manila who enters the restaurant more by accident and in expectation of a lonely evening, experiences what this restaurant really has to offer. Here it is not waiters who are associating with customers, but people with people. Here everyone can talk with each other and feel comfortable; the children treat the guests as if they were part of an extended family. All of which is far from self-evident. This requires educators who will not tame the wild charm of the kids until well-behaved routine ensues. Hospitality is a quality that should not depend on the amount of the tip.

November 1992: Many have helped in the first weeks. Students from the Free University in Berlin have scrubbed floors, washed windows, and handed out advertising fliers after theater events in order to attract devotees of nightlife. Imee's sister, Florita, organizes the kitchen and risks a fight with her seafaring husband. The young psychologist Gladys functions as the children's good spirit; she is the director of the home, or, rather, of the restaurant. William keeps the books and wrinkles his forehead. Amihan Abueva, board member of the APCS and General Secretary of the Salinlahi Foundation (which is directly responsible for the project), convinces her father — an important Filipino sculptor who has already been named a "national artist" during his lifetime — to design the decor of the Hapag Kalinga and to bring along his friends. Corazon Aquino will visit the restaurant several times while she is still president of the Philippines.

Do restaurants with only relatively sparse financial resources necessarily have to come to a quick end? Not at all. Entrepreneurial action can develop its full potential even under conditions of scarcity. The members of the project are determined to stick to the original vision — and so they continue to hold aloft the banner of hospitality, to offer authentic regional cuisine, to bring the various regions to expression in the changing decor of the restaurant, to view children as artists, and not to succumb to the temptation of imitating the bad "cultural shows" of other restaurants with even worse ones.

Hapag Kalinga is one more stop along the pedagogues' difficult path toward the realization that the question of social justice must be posed not only in new ways, but also answered with new attempts. It is not by collecting donations, avoiding the market, and adhering to anti-economic

affects that they will help the poor, but rather by personally working to develop economics from below and to provide access to markets.

Imee Castaneda is the heart of Hapag Kalinga. Worries often plague her. It may be that the next disaster has just occurred. Imee knows that learning amid uncertain conditions does not necessarily have to lead into a safe harbor. There are times when the restaurant is completely deserted and the struggle for customers appears hopeless. Then life returns, the world is once again the way it should be, and the Hapag Kalinga looks as though it has always been the meeting place of many friendly people.

The children represent the principle of hope. They have never had to cope with culture shock. Their school is both a theater and a cinema — the only difference being that they do not sit and watch but play the roles themselves. Some of them have scars on their faces, writes Nancy T. Reyes, some have crooked or missing teeth, pockmarks on their legs, or display clear signs of hard physical labor on their hands. "Not talent material for a McDonald's commercial. But take a second look. You might catch a confident smile, and an emerging cheerful disposition. The sparkle in their eyes reveals the beauty of their newfound worth. What picture can ever paint that?"

February 1993: Frustration is building among the officials in the GTZ in distant Eschborn. The Hapag Kalinga's monthly rent is too high, they say. "Regarding the situation of Hapag Kalinga," writes Elisabeth Marcelino (who has since received the award of "Outstanding Woman in the Nation's Service"), "it has actually improved and picked up financially this month although December was not so good. The prospects are really good in the coming months since there have been a lot of reservations and there are days now when the place is really full and jam-packed with people. I really think it's just a matter of time and good management."

The end of the story for the time being has to do not only with the owner of the building, but also, later, with the new Filipino president, Fidel Ramos. The owner demands a rent equivalent to around two and a half thousand marks, a dizzying amount in comparison with local conditions. Fidel Ramos cracks down on the red-light district and drives the life out of it. By doing so he is not solving the problem. Poverty cannot be eliminated by bans. The neighborhood now resembles a wrecked movie set. Hapag Kalinga at the corner of St. Andres and del Pilar streets no longer exists. They want to reopen it somewhere else, writes Imee Castaneda. The children are doing well. They have found new jobs, their entrepreneurial élan remains unbroken, and they are still being trained.

The most high-profile variants of schools from which one can live are also the most risky: children and adults earn their livings without being able to take recourse to current subsidies if necessary. This is a difficult path for children, but even more so for adults who are unaccustomed to it — especially when the latter have only received a modest salary.

Some try gentler variants of the productive community school. Like a phoenix from the ashes, a new school for small entrepreneurs has arisen at the foot of Manila's Smokey Mountain. The Binting Pangarap Productive Community School was founded in 1991 with 14 drop-outs. Iluminada Woellhaf, the Filipino wife of an immigrant carpenter, finances the building and small salaries for the participating adults. The various "mini-enterprises" of the school are operated solely by children: some are tricycle drivers, others print T-shirts, still others sell food from small mobile kitchens. These businesses are usually operated early in the morning or in the middle of

the afternoon. In between the children have time to come together and talk about their work, to conduct small market analyses, to check whether the kids next door are earning more than they are, and to familiarize themselves with bookkeeping, legal questions, and cultural techniques. Often there is some seasonable business to be done, and it may be that Joy then tells Mrs. Woellhaf, "Ma'am, Clarissa won't be coming to the meeting because she got so tired scavenging last night," or that Dionisio notifies the young, capable manager of the school, Ronny Oblepias, that he won't be around for the next few days "because I'm called." A ship full of cement has docked at the harbor, and he and Roberto and Speedy are going to unload the sacks in the next few days.

In the Binhing Pangarap Productive Community School, 43 small businessmen are now training for the big coup. A student might begin by selling semi-mature duck eggs (a Filipino delicacy), later moving up to work on the pier, trade in rice, breed rabbits, or developing a response to the drinking-water problem at Smokey Mountain by selling soft drinks... Still later they might open up a bakery together, one that produces first-class dark bread rather than the soft white variety, targeting Manila's business world. There have already been precedents for small companies that became bigger, such as the basket-weaving enterprise of the school, for example, which stands out with its design and quality and unifies 15 partners.

Productive Community Schools could mean 1000 colorful flowers, 1000 variations and attempts to acquire extensive experience through the realization that school should not cause the children of the poor to lose their entrepreneurial skills. Instead it should start at the point they have already reached on their own.

One variant of a special sort has been set up by elementary school teachers in Badagry Province in Nigeria. Its senior school inspector, Yemi Oyeneye, figured out that not only many students but also poorly paid teachers were cutting classes in order to pursue business on the side — as taxi drivers, tailors, fruit-sellers, or even as smugglers over the nearby border to Benin. So he called in the teachers and students and asked them to think about how one might transform customary elementary schools into productive ones, to improve attendance through the development of an attractive economy, to connect learning and earning, and to improve the income of those participating. The joint brainstorming session about entrepreneurial ideas proved as fruitful as it was entertaining. The teachers no longer had to conceal their secret curricula, and could now talk openly about the advantages offered by running businesses with bamboo furniture, radio repairs, or coconut extracts from the schools in order to bring in more profits than risky smuggling.

In Brazil, Miriam Caetano, spokeswoman of the Movimento Negro, is working toward the creation of different variants of the *escola communitaria produtiva*, which, among other things, will be devoted to the production of Afro-Brazilian toys and aimed at a still untapped ethnic market. In Thailand it is the economist and Buddhist, Apichai Puntasen, who is pushing ahead the variant of rural Productive Community Schools. In his opinion, the schools of the formal educational sector in the countryside are contributing to the destruction of existing skills and potential. Instead of aiming at the creation of new schools outside the traditional educational system, he wants to deregulate existing schools. The most important educational reform as he sees it is as follows: "Informalizing all formal schools in rural areas into productive community schools."

Two productive schools that have started work in Nakornrachasima are not only paying teacher's salaries but are already boasting their first successes as well. Business activities are accompanied

by a small curriculum reform whose goal is to relate comprehensive academic knowledge to the key problems of the productive process and at the same time to exploit the pragmatic knowledge of the population. The International Community Education Association has provided 5000 dollars of start-up funds for both schools. The Bumaka School set up a forestry school and a swimming-pool-sized tank for fish-breeding and began raising cattle. Two years after its establishment the forestry school is already profitable; the cattle herd has already doubled in size, and the cattle-raising enterprise remains profitable despite the fall in beef prices. Only the fish nursery is bringing in less cash because most of the fish are eaten in the mornings by the students.

The Bumaka teachers strove with success to pay the invested money as quickly as possible into a revolving fund and to start up additional projects. In the process they at first tried to avoid paying the students. Soon enough, though, they learned that student-entrepreneurs also need economic incentives in order to keep enthusiasm alive. The Gudbost School did not have these start-up problems. It concentrates on chicken-breeding, and after four production cycles (four generations of chickens) it had not only recouped its initial investments, but even earned enough capital to set up a forestry school (taking their cue from the success of the Bumaka School). New teaching materials are being drawn up and sold to other schools. The primers are no longer called "reading," "writing," and "arithmetic," but rather "fish breeding," "cattle raising," and "forestry," and they contain a great deal about the how and why of business.

3.   BARRIERS AND CHANCES OF DEVELOPMENT

Assuming that more is meant by the term "Community School" than simply a school run by the community, then such a school must be characterized in all its institutionalized and differing variations by the following features:

*   It combines global and local concerns in its curriculum, and a part of the curriculum refers to local key problems. It takes advantage of the freedom and flexibility granted by the curriculum, expands and interprets it with the goal of penetrating the immediate vicinity, deciphering the large universe by understanding the small one next door, and joining reflection with concrete action - *here* and not just someplace.

*   It integrates school and adult education; school classes and adult education work both take place on Community School premises, functioning together with regard to content and context. Adults are also welcome as students in the morning classes as well. In the afternoon and evenings, age-specific and mixed age activities and courses are offered. Such a school is directed at people of different ages, at families, at neighbors.

*   The school puts its available resources (workshops, specialty rooms, sports facilities, classrooms, kitchen, library, etc.) at the disposal of its new clientele. The physical school has multiple functions, and not only on weekends.

*   The school is not there only as a learning venue, but also as a cultural and leisure time facility. Associations and initiative groups can meet there, and a good part of the extra-curricular activities are for pleasure.

*   It is a basis for self-help: for neighbors as well as unemployed youths, for people who wish to qualify themselves in certain fields as well as for those who are looking for human contact, since they aren't getting anywhere with their problems on their own.

*   A Community School networks with other external learning venues, builds satellites, works on projects with other non-school groups and institutions.

*   It works against segregation, and against the splitting of young and old, domestic and foreign, handicapped and non-handicapped, inner life and outer world.

*   Its teachers are not only teachers but also community developers. Furthermore, teachers work there who are not trained teachers at all: they are citizens from next door who have particular skills - specialists, artists, or those with a great deal of experience.

*   This school integrates (not just adds together) under one roof what pedagogues and administrators otherwise separate: school and adult education, kindergarten, and culture center. Here is a meeting place for school pedagogy and adult education, for pedagogical, social, and cultural politics.

The following discussion points out problematical areas which can counteract the development of Community Schools. It is clear that some of these points are only relevant for certain regions - such as industrialized countries - whereas others refer more to marginalized urban areas or rural regions.

3.1   The rigidity of the tanker

In countries which have closed down small schools in favor of large school centers in a wave of centralizing measures akin to land redistribution and rationalization, the tendency towards centralized bigness was often blindly followed without thinking of the consequences. Important chances of retaining the relationship between schools and community were simply gambled away, and the potential uses of schools as learning and experiencing centers on a larger scale basically ignored.

Right up until his death, the Italian psychiatrist Franco Basaglia headed a movement for getting rid of psychiatric hospitals, and he left an inheritance which certainly does not sit well with Italians. His sociologist wife Franca Ongara Basaglia, once reproached international pedagogues with behaving no better than psychiatrists. They branded their clientele with the label "immature", isolated them off in large institutions, and then claimed that this practice was a particularly good preparation for maturity and life. They tended to build ever more institutes and train ever more specialists in the effort to constantly increase their professional influence. They lived off the inner conflict between the exclusion and re-integration of their clientele.

This is a good observation, but it by no means suffices to lead to practicable alternatives - just think of the de-schooling discussion sparked by Ivan Illich some two dozen years ago, and its quiet demise in pedagogical salons. But Basaglia put her finger on at least part of the truth, namely the ambivalent role of pedagogues, the paradoxical path they take in further institutionalizing and isolating children in order to "prepare" them for life. What kind of life? Probably to an increasing degree for a life in pedagogical institutions.

For more and more people, such institutions have become their familiar habitat for ever longer periods. And how does one live there? How inhospitable are they? How is one shoved about, passed on, sorted, divided, supervised, selected, graded, promoted, administered, trained? How is

childhood divided into little boxes, screened off from reality by didactic filters, what kind of understanding of the world is developed in administrative units of exactly 50 minutes?

The "human deposit" institutions of the 19th century are not yet gone from this world. The quantitative extension of pedagogical institutions has not only allowed more advancement, but has also become a new characteristic of depository safekeeping and the long march through even more institutions.

*   A part of this school phenomenon, especially in industrialized countries, is the tendency towards compression and multiple parallel classes. Hence the centrally located school "conveniently situated", meaning: a school district delivering children from within a 20 kilometer radius; or the huge school complex with 10 parallel classes for each grade, resulting from the argument that only thus can differentiated courses be offered and optimal facilities afforded. Schools as huge blocks, distributed throughout the country according to the criteria of some centralized school development plan, often monumental in size, and frequently without an inkling of the notion that pedagogy begins to curdle into mere administrative activity under certain conditions, and that perfect facilities can destroy pedagogical improvisation and fantasy.

*   Another aspect is the tendency towards the increase and constant change of teachers - the fact that it has become unusual that pedagogues remain with children for longer periods of time or even over a number of years. In a rhythm of early and late shifts, in hourly intervals, separated into half or full years, the children are treated for a while and then passed on. It has become rare that the next colleague can or even wants to ask the previous one about the life history, interests, qualifications and needs of the children. This complicated mechanism, patched together with substitute and temporary teachers, does not lead to mobility, as Hellmut Becker called for at the beginning of the west German educational reform movement, but rather to alienation, to a kind of "hospitalism" concealed as simple lack of motivation, to a materialism of thought on the part of educational administrators, kindergarten workers, teachers, and students who are not capable of even imagining it all any differently.

*   Safekeeping and restacking requires the expansion of the peer group principle right down to the day nursery, and the perfecting of forms for external differentiation, beginning with separation into three or four different performance levels per subject and culminating in the network of main subjects, optional and obligatory subjects, advanced and basic courses. If a teacher had the spontaneous idea of developing a project out of an actual situation and it could not (how could it?) be completed within the 50 minutes at his disposal, further class connections would be endangered and the entire distribution modus of teachers and students would begin to topple.

All this has two sides. The quantitative extension of the education system must satisfy the right of gaining knowledge more than ever. Day care centers are necessary when both parents work. Children are to be stimulated in kindergarten. The principle of birth year as primary grouping criterion is practical. The subject teacher is generally more competent than the village teacher. What is often forgotten is to consciously contrast the inexorable growth of schooling with de-schooling: those who create special facilities and hence a certain isolation should at the same time attempt to open these facilities to the outside world, and work internally against their tendencies to split and ritualize all activities.

Changing inwardly means breaking through rigid rituals, creating clear connections and contexts, and ongoing relationships between children and teachers, replacing an external differentiation with an internal one, opening up the frontal classroom structure by increasingly favoring project-oriented teaching, making school facilities more hospitable - after all, here is the living space of children and young people for many years.

And opening outwards means including parents in pedagogical daily life, and not just in committee work, treating people from the neighborhood as partners and not strangers, viewing schools as community and regional centers where children and young people can take part in local and regional developments. Our communities, cities, and landscapes are imperfect enough, contain enough that is contradictory, that we can learn from them and deal with their realities on a reduced scale.

3.2   Curriculum and reality

The lively international debate in the 60's and 70's concerning revision of the curriculum has largely sunk in the sand in favor of a subject-oriented pragmatism. The early criticism of Shaul B. Robinsohn on the purely subject-didactic access to curricular revision, his observation that subject didactics are only oriented on their own academic discipline and neglect the relationship to real-life situations and actual applications, has not lost any of its conciseness today. The canon of subjects, also its materialization and legalization - not uninfluenced by established professional interests - has turned out to be largely resistant against any other legitimization process of the curriculum.

The purely subject-oriented curriculum proves to operate as fetters especially where there are strong centralized government controls - particularly when teachers are made executors of a catalog of subject matter by a swift succession of centrally regulated and often centrally evaluated tests and exams - subject matter which they must attempt to teach in a specifically tailored form and style of repetitive learning. The contents of such curricula, including the textbooks used, often have very little or nothing at all to do with the local reality. They are not set up to transfer what has been learned, but instead form an almost closed circle, within which the pupils can move forward only with the help of extrinsic motivating steam.

But even where curricula are somewhat more flexible and open, most teachers apparently find it difficult to organize the subject matter away from rigid categories and disciplines in some new manner, to focus them on real problems and to approach such problems with the students in a practical way. This difficulty is illustrated by the example of the private Hermann Lietz-Schule on the Baltic Sea island Spiekeroog, founded in the 1920's during the sweep of educational forms of the time, which faced an almost total collapse in the 80's.

In recent years the teachers had lost something of their distinctive pedagogical élan. Parents increasingly preferred to send their children to other boarding schools, and the islanders no longer thought much of this school behind the dunes. The guiding principle of their founder — "living and working" — had fallen into disuse. Then a new school director appeared on the scene. He seized the opportunities offered by the school's economic decline. Now the principle of "living and working" became a strategy for survival. The school had to act entrepreneurially, and now students suddenly became important - the school depended on them for its survival. What a chance for the German school system! Survival meant tilling the fallow land around the school

and enriching the school menu with high-quality vegetables, building up the stock of animals with sheep and Scottish highland cattle, repairing the dikes and protecting the school from flood tides, using wind as a source of energy and figuring out ways for the profitable recycling of waste — from the entire island, not just the school.

Soon the students were saying that they could surround the school (which was already a non-profit limited-liability company) with additional small companies, transform classes into small enterprises, plunder the material from morning classes and incorporate knowledge useful for their companies into their projects. Their homework would then acquire a completely new significance. For example: How can one define the slant of greenhouse roofs to take maximum advantage of the angle of the sun? Or: Why do the windmills made by big companies (obviously run by landlubbers) corrode so easily in salt and sea air, and which materials are more resistant?

Entrepreneurial ideas are broached. The students could design small solar-power vehicles for use on the island (where automobiles are banned). Or they could create all-terrain vehicles with rollers and caterpillar tracks for vacationing families whose strollers would normally sink in the sand on the way through the dunes. Or the school could open a cafe for visitors returning hungry and thirsty from the seaside.

And the teachers? They could enter the class companies as shareowners or managers and share the profits with the students. The old subjects should continue to be offered, albeit in reduced form. The truly important knowledge could be acquired more effectively in the small companies beyond the 50-minute rhythm of the class day. Then they would learn for real. After all, anyone who wants to cultivate one or two hectares of agricultural land under glass roofs rather than scraping frozen vegetables from the land in winter needs considerable prior knowledge in the areas of management, geography, biology, chemistry, physics, and mathematics. He will have to be able to perform market analyses and research the behavior of consumers, to make calculations of probability, to calculate climate and weather, to examine soil quality, and to learn how to cultivate vegetables that not only look good but also taste good and have high nutritional value.

Curriculum committees are not omniscient. Curricula contain nothing about the best way, under the conditions prevailing in Spiekeroog, to produce soil which not only contains nutrients but also retains water thanks to admixtures of clay. But the islanders know. Their help and their expertise should be used to avoid failures.

Plans were made, discussed, discarded — and yet much was done as well. Teachers and students set out to create an education and information center for Spiekeroog in cooperation with the local government in the National Park of the Lower Saxony Mud Flats. Soon they were greeting more than 12,000 visitors per year. They built a big solar-energy plant for the generation of water for 100 people and worked (again in cooperation with the community) to construct an even bigger windmill system designed for an output of 200 to 300 kilowatts rather than the 20 of old. The students opened a shop of their own and then had to close it due to embezzlers within the ranks. A small museum earned 10,000 marks in its first year. The café for hikers has also become a reality, complete with its own profit-and-loss statement. Today the Hermann Lietz School on Spiekeroog has once again emerged from its slump. It is booming, and the islanders are once again proud of it.

If you take a closer look, however, the old curriculum - the one of mornings divided into different subjects - has still survived. Lessons take place almost exactly as before. Projects count as extra-

curricular activities, albeit with some more time reserved in the mornings of certain reserved days. The reorganization of the curriculum favored by the students, however, did not succeed - the "plundering" of the academic canon, the systematic transfer of useful knowledge in applicable situations (which have more than a mere illustrative character).

3.3   Teachers are teachers

In attempts to open schools up to the outside world, a great deal of energy has been wasted due to the lack of consensus. Teaching staff, school directors, and school supervisors have to share a common interest in developing a school in the direction of a Community School. An active minority among the teachers wanting to convince a sluggish majority of the new idea can easily wear itself down in the process, before the school develops a certain profile. Even a generally motivated teaching staff can quickly lose its staying power when a Community School merely means more work, when increased commitment is not connected with incentives, and financial, structural, and personnel support is not forthcoming.

In countries where teachers generally have to hold down second and even third jobs to supplement their frugal teaching salary, such additional skills and experiences are generally not considered a useful resource for the school. The two spheres remain totally separated: in the morning a teacher in Brazilian Porto Alegre stands in front of the class and adheres to a strict syllabus, and in the afternoon the same person is a risk-taker, namely a chicken breeder and survival artist.

Whereas the school acts like a magnet on some teachers, constantly drawing them in and quickly blocking any excursions out beyond the school walls, there are other teachers who naturally dedicate themselves with heart and soul to social and enterprising activity, who favor an open and project-oriented kind of teaching, and who sincerely endeavor to reshape the relationship between school and neighborhood.

Whoever wants to transform existing schools into Community Schools is well advised to advertise the planned "profile schools" and give teachers inclined for such work the chance of applying for positions there, while at the same time providing an opportunity for current teachers skeptical to the idea to apply for a teaching post elsewhere.

3.4   Half-hearted educational policy

One can impute that in some countries those responsible for educational policy harbor relative ignorance about what a fully developed concept of a Community School looks like and what kind of political sense the introduction of Community Schools makes for young people. The entire concept of Community Education is unknown in not just a few countries, and portions of the concept go under other names.

In those places where Community Schools are supported by official educational policy and achieve increasing impetus, the following reasons for the political relevance of this type of school are mentioned:

*   Community Schools can counteract and cut down the alienation at school experienced by so many children and adolescents. This applies to families and neighbors as well, especially in multicultural school districts.

*   Community Schools can function as urban and community centers and make significant contributions to social and infrastructural development by promoting good neighborly relations and self-reliance.

*   Cost-benefit analyses demonstrate that a Community School with the outlined integrated functions works considerably more cheaply than separate facilities.

Interest is growing in those countries or regions in which enlightened policy has provided experience with this type of school - it grows, because Community Schools have proved to be particularly suited to address social problems and develop practical contributions to their solution.

Here are a few examples of four such problems:

*   *Violence among children and adolescents*: It is steadily increasing where unemployment reigns or threatens to reign, where neighborhoods are ruined, pupils alienated from their school, and children and young people have too little to do that makes any sense to them. Community Schools can counteract violence and vandalism. They can serve to develop a social network, promote meaningful activity and support the formation of a school community. Real-life problems are not kept out of the underlying syllabus, but consciously confronted. Cross-generational experiences are promoted through joint projects which work against isolation and loneliness. Students and adults participate in creating the program and increasingly experience that *their* affairs are dealt with in the school and neighborhood.

*   *Racism, hatred of outsiders:* When young people translate their socioeconomic marginalization into racism, it becomes necessary to attack the underlying problem with an increased intercultural educational process: the Community School on the one hand as a place which can have natural multicultural characteristics and experienced as cultural enriching; on the other hand as basis for self-help, as a facility where one learns to search for paths leading out of social seclusion.

*   *Lack of entrepreneurial skills:* Job-oriented education is often limited to the promotion of *employee* qualifications. When there is a great deal of unemployment or the threat of unemployment, however - as in for example former socialist countries today - and there is a historically caused, understandable lack of entrepreneurial initiative in the population, it becomes especially important to support and promote entrepreneurial qualities and hence increase the chances of school graduates creating jobs for themselves and not becoming passive victims of a weak job market. This type of entrepreneur from below, full of ideas and almost obsessed with getting ahead, capable of long-term strategic behavior and equipped with social and ecological consciousness, has barely been noted by the pedagogical world. Community Schools have already gathered quite a bit of experience (as Productive Community Schools; with the founding of spin-off companies and small enterprises), which indicate that entrepreneurship is a lot more and a lot different than simply the teaching of professional skills in Business Administration, and that a certain entrepreneurial initiative and professionalism can be promoted at school.

*   *Political cynicism:* The tendency noticeable in some countries to distribute central federal competencies more than before to the regions, especially to the municipality, places the *citoyen* more into the limelight as one who acts as a corrective to the old-time political

guild and makes and extends his own political sphere of action himself. In this context a neighborhood school is not only a school as Polis, but also a school *in* the Polis - it allows for interventional learning and participates in the politics of the immediate area.

A politically competent and differentiated support of the development of Community Schools is an exception the world over. In reality, uninformed opinions generally dominate on the political level, taking the "classic" educational reform countries such as Great Britain, the USA, Canada, or Australia. This fact does not exclude the existence of first-rate individual Community Schools which have come into being because teachers, concerned people in school supervision, or dedicated parents have seriously committed themselves to the concept.

Where the opening of schools to the community has at least become a part of the educational policy program, there is often a contradiction between the relatively broad consensus on the importance of Community Schools and the only modest implementation of the idea in practice. Hence it is important for educational policy to primarily concentrate at the local level on the clarification and realization of a structural, conceptual, and financial framework for the operation of Community Schools. Among other things, this includes

* the integration of different pedagogical sub-areas (from school classes to extra-curricular activities to adult education);

* the integration of institutions which formerly functioned separately from each other, as well as the creation of constructional prerequisites for the opening of schools to the community;

* the close cooperation of all administrative departments;

* strengthening the qualitative relationship between schools and communities (networking schools with companies, public and private facilities, collaborating in communal initiatives);

* improved opportunities for self- management of funds (allocation of entire budget with the chance of setting own accents in personnel as well as material decisions); earmarking funds for investments and day-to-day operations (strengthening the technical personnel); the possibility of producing an income which can be directly appropriated for school purposes;

* the formation of reform-oriented, motivated teaching staff (by tendering school projects and allowing teachers to choose joining or leaving a school); the possibility of creating a certain pedagogical profile by the persons involved;

* the differentiation of the profile of Community Schools according to school grades, kinds of school, and venue;

* the adjustment of examination system to the particular profile of Community Schools.

Community Schools require additional financial allocations with regard to personnel and material - according to British experience, about 15% more than a half-day school with relaxed afternoon operations. Most of all, they need administrative and if possible financial autonomy and the

chance of participating in productive competition for internal and external evaluation. This evaluation makes good sense here, because especially Community Schools are otherwise easily exposed to the erroneous reproach of their opponents that such 'alternative learning' naturally means an inferior level of performance.

4. STEPS TOWARS AN OPEN LEARNING COMMUNITY

In this section we shall at first temporarily "forget" the hypothetical school and turn towards examining the question of what sort of conditions allow for the development and meaningful functioning of Open Learning Communities. This topic can become a virulent one in regions with weak infrastructure and only a scarce network of educational institutions.

4.1 Beyond pedagogical access

An Open Learning Community is a broad concept embracing a network of groups and institutions which come together for a certain purpose, pursue a common goal, and attain knowledge in the process. There are plenty of cases in which this has occurred without the participation of either pedagogues or money-providing institutions to trigger the process.

Examples:
* Since 1978 there have been "peoples' kitchens" in Peru, the result of initiatives on the part of women from urban slums and poor rural regions; by the end of the 1980's there were some 2,000 of them. Ten to fifty women come together in order to cook for their families and neighbors in a rotating schedule. Food is no longer prepared separately in every household, but organized with others in a sensible division of labor. A small group of women divides up the tasks and functions - from purchasing foodstuffs to collecting the money. Food for a greater number of people can be prepared more cheaply in this way.

  To a large extent these basis initiatives came to life without any outside help. A smaller number, according to an investigation carried out by Cornelia Schweppe, were stimulated by the relief organization Caritas. The complex learning processes taking place within the population participating in such efforts were not organized by any school or institution - they were developed autonomously. The main motive for the establishment of peoples' kitchens was and still is overcoming a food shortage: this kind of cooperation assured that more people had enough to eat than previously.

* The anti-atomic power movement gradually got started more than twenty years ago, when one of the first German atomic power plants was about to be built near the Baden town of Whyl. Among the active founders of the movement were wine farmers in the area who had a foreboding about such a form of energy production, and attempted to educate themselves with the necessary but highly complicated knowledge involved in understanding atomic energy by establishing self-organized adult education classes. They wanted to support their political activity with well-grounded expert reasoning and facts. At that time every region already had established adult education programs, which however were not flexible enough to react to the newly pressing problems by offering any informative courses on this burning topic, but rather continued offering standard fare. The farmers from around Whyl and their partners elsewhere had a topic and a motive, and proceeded to build up an Open Learning Community and learn from the movement itself, focusing stocks of knowledge in answer to their questions which in term were framed by

their own relevant reality. It is clear that such a process cannot go on without friction and difficulties; one could have hoped that courageous pedagogues would have become involved in order to help organize the input of necessary experts in a discriminating manner, and also to document the social movement in such a way that other people in other places could derive benefit from their experience. This was not the case, due at least in part to the fact that social movements are often characterized by unstable infrastructures, whereas the formal education sector is often too inflexible and/or tied up in its own concerns to become a helpful partner in such cases.

4.2   Start with key problems

An Open Learning Community does not automatically arise because people and institutions have been stimulated to work and learn together as much as possible. A generative topic is needed, some issue that truly touches people in their own lives. A problem cannot be artificially "planted", it must be either latently or manifestly present. In joint learning processes, in combining reflection with action, the chance has to be recognized and grasped to develop strategies for problem solving that involve intervening in situations to work for the improvement of those involved.

A situation and problem analysis of some sort is necessary, carried out in discussion with those affected. A theory or approach to the situation or problem must be developed, in order to begin applying attempted solutions at strategic points.

There are a whole series of possible methods which can be used in clarifying the relationships involved. The structural concept offered by Shaul B. Robinsohn and the situation approach (for more detail, see Part B) are possibilities. The methods developed by Paulo Freire for converting a naive-intransitive consciousness into a critical-transitive consciousness in the course of dialog on generative topics, so that people can embark on positive activities in local events, still have central value.

This idea has been further developed and differentiated by Francisco Gutierrez as pedagogue of communication: Gutierrez speaks of integrated teaching-learning communities, within which every member has a chance of making use of personal intervention. The situation analyses are carried out with specific reference to problems and groups. "Generative cores" are identified and described differentially. The generative core stimulates the learning and development process when it represents an actual problem complex consciously recognized by someone involved. It generates goals, activities, and mutual duties of those learning. Gutierrez differentiates three analyses of a generative core: the connotative study (learners apply themselves subjectively to the reality of the core), the denotative-objectifying study, and a structural-critical study, concerned with the fabric of relationships and cause and effect. This analysis completes a "participatory research", in which in principal all those participating in a situation can be involved. Such research is to be equated with an intervention in reality.

The chance of initiating an Open Learning Community depends largely on whether generative topics or key problems of considerable existential importance can be identified or not. If they are lacking, even the most committed pedagogues will first grind out their teeth on the apparent mental immobility of their potential clientele before they can create an educational movement without a true motive.

4.3   Finding an alliance partner

Paulo Freire, returning to Brazil from exile in the 1980's, drew an interim balance of Community Education/Educación Popular in Latin America and lamented its atomization and splitting. But during the 80's, towards the end of the dictatorship, various social movements began to become increasingly articulate in Brazil and break out of the culture of silence: for instance the landless movement, the women's movement, the Movimento Negro, the metal workers union. Community Education/Educación Popular found new backing here and became a part of the ferment instigated by these movements. Freires was then of the opinion that one cannot turn pedagogues into an avant-garde without supporting them. Teachers need partners, they need an alliance with other social forces to prevent their clientele from smashing vainly into hard walls which cannot be overcome. It doesn't have to be social movements, it could also be NGO's, companies, or municipalities. There are several important criteria which contribute decisively to the quality of such an alliance: Do the aims of the pedagogues agree with those of their partners, or does one try to take advantage of the other? Is the partner both dynamic and stable, or possibly weakened by fractional disputes? Does the partner have financial support, and does it produce funds or resources on its own? Can it persevere, does it have staying power? Or does the non-pedagogical partner perhaps attempting to stabilize itself by means of the pedagogical (and the latter's possible access to funds); are the blind and the lame meeting here?

Longer-term projects towards Open Learning Communities require a stable backing. This can be ministries, to the extent they themselves are capable of at least mid-term stable planning. Ministries with relatively high fluctuation rates not only on the top of the political ladder, but often in the entire staff as well, are only of limited use, as a great deal of experience has demonstrated. If one turns to NGOs one must first check whether they are built on strong foundations, and do not resemble Potemkin villages which only simulate a real existence when financial contributions appear on the horizon.

In the middle of the 1980's a discussion began within the Brazilian Movimento Negro concerning the reconstruction of an African concept of education. At that time, in the course of a seminar at the Instituto de Pesquisas das Culturas Negras in Rio, an important goal of such a reconstruction effort was articulated: the restoration of self-dignity, de-colonization of the culture, de-colonization of the body. Ten years later, looking for the centers of this Movimento where such developments were noticeable, one comes upon Olodum in Salvador Bahia. This was originally a black Carnival block, in the meantime a widespread anti-racist "concern", which has left its distinctive marks in world music of the last decade (not only by working with Michael Jackson). It maintains its own "school of creativity" and an Open Learning Community of considerable cultural expression. An analysis of the history of Olodum reveals that Salvador Bahia with its large portion of Afro-Brazilians is a city of high socio-cultural density, a place bound up with the history of resistance in the Quilombo movement (fugitive strongholds of escaped slaves) and which today - from Candomblé to the Capueira Angola - boasts a vital tradition and daily culture. Open Learning Communities can - this would be the quintessence - emerge from an intrinsic motive, when the intensity of the social culture is combined with an intensive social movement.

4.4   Who will be the entrepreneur?

Leonardo Sarrao, an auto mechanic in Manila with a soggy backyard as workshop, earned a scanty living by repairing jeeps left over from Americans after the war. At some point he must have been struck with an inspiration: he cut a jeep right through the middle of the axle, extended

it, and rebuilt the vehicle into a "Jeepney" with benches mounted lengthwise. Today the Jeepney is *the* common vehicle of the Metro Manila; although it cannot be stretched out to undue lengths like a bandoneon, one can squeeze in an almost unlimited number of people. If Jeepneys were also to be equipped with catalysators, drivers and passengers would live longer and, free of exhaust smog, one would be able to see how many Jeepneys are actually driving around.

Leonardo Sarrao did this *himself. He* was the entrepreneur. As most inspired company founders, he probably had difficulty in delegating work and abstaining from getting personally involved in everything, even as the operation grew.

In another part of Manila, in the poor neighborhood of Tondo, the social worker Boy - we will omit his full name - had the notion of starting up a Productive Community School around the theme "catering". His well-founded idea was to deliver the surrounding schools and small companies inexpensive, nourishing food and thus put up some resistance to the flood of junk food in the area. Boy was a true master at putting on a worried face and managing to gain extensions to his contract from international sponsors who were preparing the actual project. His daily Philippine life seemed to consist of an endless accumulation of small catastrophes which, according to him, claimed so much of his time that he just couldn't get around to actually starting the catering business. Only when these stories threatened to go on interminably did the sponsors begin to realize that Boy would always respond to the question "who will actually squeeze the oranges for juice" - translated "who will be the entrepreneur" - in such a way that it would be clear someone else, not he, would do the work. Pedagogues are not the only people who love to delegate jobs and maintain white collar prerogatives.

Both anecdotes point out a vital criterion for the choice and ongoing evaluation of projects for Open Learning Communities: who will dedicate body and soul to such a project, who will - in the largest sense of the word - be the entrepreneur, the doer, around the clock? Who will assume leadership and apply his or her energies not only to the next application for funds, but to the actual matter at hand? Who has support from those in the population who are to be involved in the project? Who not only spends money, but can make some as well? Too many internationally supported projects have already failed, that we can afford not to ask these questions bluntly for all new projects under consideration.

Money grants can create dependencies at the blink of an eye. An example from the area "solidarity with developing countries" illustrates this point:

The bitter taste of the "Sandino Dröhnung" brand of Nicaraguan coffee sold by a Berlin-based company always cost a bit extra. In 1992 a customer had to pay twelve marks, rather than the normal seven or eight, for a pound. As long as the revolutionary sunset has not dimmed there completely, the company pays 100% more than the world price. For a pound of such Nicaraguan coffee one must pay a good four to five marks more than for a pound of supermarket coffee of substantially better quality.

It is precisely this 100% that is worth a closer look. It is an expression of the efforts of well-meaning helpers for the Third World who have not thought enough about what they are doing. A large share of the products offered by "Third World Stores" and church organizations consists of products of modest quality for which inflated prices — compared with the world market — have been paid to the producers. Here, too, the motives are worthy of respect even if the results can be fatal for those affected.

The extra price resembles a hidden donation and has the effect of a teaching program for the producer: he learns that he does not have to produce maximum quality at low prices, but rather that inferior quality and a relatively higher price are entirely adequate if he can succeed in selling his products to charitable buyers in avoidance of the market. Thus the coffee of the cooperative, relatively modest in quality, becomes a gesture of solidarity among people who believe that they are thus helping the Third World. The Catholic aid organization Misereor calls upon German preachers to drink coffee from the Guatemala cooperative XYZ. This, it assures them, would be a good deed.

The reason for this non-market behavior is immediately provided to the producers: 500 years of colonialism are enough, and for this reason the rich West must pay compensation. The intention may be nice enough, but *this* conclusion about the past is a non-starter. As time goes by the victims of this policy are the producers, who are thus deprived of the ability to become competitive. The secure space beyond the reach of the market proves a trap, at the very latest, when the purchasers off in Europe decide to travel other paths because they have had their fill of jute bags and Andes sweaters. The producer, unexpectedly re-exposed to the brutal reality, is usually left to flounder on his own.

Over the long term it is risky to count on the charity of buyers. At some point they no longer see why honey from Honduras which tastes no different from European honey should cost three times as much. The Third World's chance to attack with high quality and low prices is transformed into its opposite. The producers of the Third World are first declared to be handicapped, then cared for, and then made truly handicapped by the therapy intended as a cure.

The German Social Democrats also succumbed to this false help syndrome and showed a lack of economic understanding when they called upon the members of their 12,000 local chapters to advertise for the "Fair Coffee Action" during elections to the European parliament and to convince people to buy coffee at inflated prices. Coffee prices on the world market drop only when there is a surplus. To remedy this, one would either have to drink more coffee or cultivate less. If one pays even more money for coffee that is already in surplus, the effect is to increase the surplus and aggravate the situation. Those who wish to do good should buy finished products from the Third World rather than raw materials. But such efforts are thwarted by the fortress walls erected by the political parties. What remains is the bad taste of a hypocritical action.

Nicaraguan coffee can taste much better, by the way. It's just that it's usually sold in other places. For many people who, with the best of intentions, continue to work toward making the Third World less competitive, the time has come to start contemplating alternatives. They aren't so hard to find.

One such attempt is associated with the name of Professor Muhammad Yunus from Bangladesh. Twenty years ago he became frustrated about the practical ineffectiveness of theories of combating poverty. He arrived at the conclusion that the main problem was not a lack of entrepreneurial abilities among the poor, but rather access to credits. Yunus established a small bank with the name of Grameen and began to make loans, with his own money at first: small amounts in *taka*, the national currency, between fifteen and one hundred and ten US$, to be paid back at an interest rate of ten to twelve percent in weekly installments over a period of up to fifty weeks. As security he demands self-discipline, courage, and the will to work hard.

The success is stunning. Only in two percent of all cases do customers fail to make their payments, while the rest of the banks in Bangladesh grant loans at an interest rate of 13 to 16 percent at a failure rate of 70 percent for agricultural loans and 90 percent for industrial projects. Rich people, says Yunus, tend to take bankruptcy more lightly than poor people, and thus make less of an effort. And among the poor it is the women (92 percent) who the Grameen Bank trusts more than the men. The financial backers of the bank, who now include the government, know just how low is the risk they are assuming. The bank now serves 1.5 million borrowers, each of whom owns one share of the bank valued at the equivalent of three US$. The customers participate in the issuing of credits through elected bodies, and it is primarily they who set up reasonable rules and push for their maintenance. Bangladesh has 68,000 villages, and the bank has already supported projects in roughly half of them. The idea is spreading. In the Philippines Benjamin T. Montemayor is undertaking similar projects, and countries such as Kenya, Ethiopia, and Sri Lanka are benefiting from Yunus' experience. The world's poor, as de Soto has shown so dramatically in Peru, have long had untapped economic potential.

This excursion into economic considerations has not been made in order that we can return to Community Education without thinking about the consequences. Whoever grants funds - be it a national or international organization, or for example a charitable foundation - that is in fact lost money right from the start, runs the danger of creating extrinsic motivation that lasts only as long as the financial backing is secure.

Of course there are many cases in which contributions of money are "lost" - for instance in connection with wartime events or natural catastrophes - which are nevertheless necessary. But there are plenty of other cases in which one could easily practice a mixed financing strategy and grant not only aid, but also investment moneys which could be withdrawn from a revolving fund. In this case there is the hope of a project which does not only consume money, but also makes money. The chances of such an event actually occurring depend on external conditions as well as the quality of the entrepreneurial idea. The British Community Schools, which practice an intelligent economy and manage to make an annual 100,000 pounds and more above and beyond their granted basic allowance, are proof of this.

4.5   On the economy of Open Learning Communities I: Reforestation in Darjeeling

The following project examples described here and in section 4.6 should illustrate how differently the economic dimensions can be, but how crucially important this factor always is, also with reference to the investment of funds.

The best tea in world grows in Indian Darjeeling, experts say. The hills of Darjeeling lie in front of Kanchenjunga, one of the Himalayas' 25,000 ft mountains.

Up above lies snow and ice, but the lower slopes are not enveloped by thick mats of impenetrable rain forest — or at least not in Darjeeling. Instead the landscape looks as thought the giant yeti had put big goats out to graze there. Most of the trees have been torn out with their stumps and roots, leaving behind just a few small, scraggly shrubs. If you want to take photos of smiling tee-pickers amid neatly trimmed tea bushes, you must be careful not to include too much in the picture: the densely populated slopes, the soil erosion, or the mountain ridges that have been stripped of vegetation, for example.

A hundred years ago, say the managers of the tea plantations, the world was still in good order. The forest and the tea bushes worked together to hold down the soil. They stored water and saved it up for periods of drought. Today the tea bushes stand in neat ranks, but they appear lonely amid the wide spaces. The landscape around the fields looks desolate even though this is not a high Alpine climate. The reason is that more and more people are living here and cutting wood in order to build houses and huts and to fuel their fires. Just fifty more years, they say, and the soil will be gone. Darjeeling, or at least the Darjeeling that can't be nailed down, could be washed away and carried down the rivers to the sea.

Even though the best tea is harvested, the region is sick. It is going through the same experience as other regions of the world in which the overuse of resources is leading to a series of local disasters. The catastrophe on the steep slopes of Darjeeling is not at all spectacular, but happening quietly and steadily. Large amounts of soil have already been washed away from the surfaces of the fields. The layers beneath look rocky and depleted. Avalanches drag bushes into the valley. The fields display many bald spots since the bushes cannot survive without soil. The harvest yields are sinking and large amounts of fertilizer are needed into order to reduce losses.

And something else is dampening spirits: the tea bushes are old. They will have to be replaced by new ones in the near future. But the planters are nervous about replacing them and then having to wait five years until the leaves of the young bushes can be picked for profit.

Good tea will exist in Darjeeling in the future only if the soil is prevented from eroding down into the valley, only if it is kept where it is and gradually increased. Trees, bushes, and grass have to be planted. Hedges must be erected as barriers. Weeds must be cut as before but left on the ground to decompose. The use of herbicides must be stopped. Organic fertilizers must be produced. And above all a reforestation program must get started. But other measures are required as well. Planting new vegetation will have no effect if the birth explosion and its results, the overuse of soil, trees, and hedges, are allowed to continue unabated. The ladybird beetles, the primary pest-eaters of Darjeeling, must be allowed to take up their work again.

During a pilot conference on a reforestation project in 1992, a workshop with teapicker families was held in one of the tea plantations. The question was how one could combine economy and ecology, plant more forest and add to earnings by doing so without having to cut it all right down again. The families had many ideas: What about mulberry trees, the favorite food of silkworms? Mulberries could be planted and used to breed cocoons, which could then be sold to silk producers. Or: Tea bush nurseries are not only important, but can also be used to make money. Or: Once the forest has returned to the area and more water can be stored in the ground, the wells will become more productive - and then they can lay pipes and produce vegetables. Or: Darjeeling has a good climate for medicinal plants. The British knew about that. Later, though, such plants were forgotten. They, the inhabitants of Darjeeling, could cultivate fields with medicinal plants; there is certainly enough land available, and good prices could be obtained. Or: Many orchids grow in the area, and they could be collected and bred. But how to get them into the valley and into the big cities while keeping them fresh? Answer: That's a good question, and the one making the suggestion doesn't have an answer right away. But they could also raise pigs and poultry and build fish ponds and supply the local markets. And finally: the oranges of Darjeeling might be small, but they are very strong in taste and would get good prices. Many people would be happy to plant orange trees.

The Project Laboratory, which has been successfully selling high-quality Darjeeling tea with the help of the Tea Campaign in Germany since the 1980's, now holds the leadership in value-for-money. It has made 262,000 US$ available for a reforestation project. Since 1996 the project is being carried out in commission from the financial backer World Wide Fund for Nature (WWF-India) in cooperation with Prof. Ramlal Parikh, the President of the Indian Society for Community Education and Chancellor of the Gandhi University in Ahmedabad.

The first practical steps in the project (in the meantime known in Darjeeling under its abbreviation S.E.R.V.E.) were introduced in 1994. Initially there were six tree nurseries, with the intention of letting a new mixed forest grow on the slopes: quick-growing woods for fuel, fruit-bearing trees, and also useful copses of medicinal tree plants. Herbs, mushrooms, and flower cultures were also planted, intended for sale on the local markets to round out the economic concept. The ecological aspect of the endeavor was thus combined with income-bringing activities, making the effort sensible and practicable to those doing the work.

In 1995 some 250,000 seedlings were planted by over 50 local families. The project could also provide the financial and instrumental prerequisites for successful mushroom cultivation. A tree nursery was founded for fruit trees, another one for the breeding of medicinal plants as they were used by the indigenous population. Apiary cultivation was also started with the intention of encouraging beekeepers to plant trees and shrubs useful for their bees. Protection walls were set up of grass and tree seedlings as a preventive measure against landslides. The Darjeeling Gurkha Hill Council bought 80,000 seedlings from the project and planted them in communal areas.

The aim is to work against the collapse of tea production in this area, projected for the next twenty to fifty years, and to help secure the economic existence of the population of Darjeeling. Reforestation is understood as an investment. Economic links are to be created between people and trees. Economic incentives should be created in such a way that not only planting but also cultivation and ecologically compatible use are kept in mind together. An Open Learning Community here means entering into dialog with the families living in the region, responding to their key problems (such as the acquisition of fuel and building materials or the search for additional sources of income), developing and promoting awareness of the relationships between tree-cutting and the pending ecological-economic disaster, and recruiting children as well as parents as vital supporters of a reforestation project. Not donations but investments, not aims but initiatives can provide a basis for the development of an economics from below - the Tea Campaign serves as a stimulus for new economic and ecological development.

4.6   On the economy of Open Learning Communities II: Production of furniture out of water hyacinths in Zimbambwe

It all actually started as an ecological accident: In 1907, a Thai princess brought a water hyacinth from a European botanical garden back to Thailand as a decorative plant. Already in 1911 a law is passed forbidding the further cultivation of the plant under punishment. Too late: the plant has found ideal growing conditions in Thailand, and rapidly spreads all over the entire country.

"To discover what's already there" is what the American economist Kirzner calls the process of entrepreneurship. The term is only apparently paradoxical. Something already exists, thus must not be discovered *per se*, but its importance and potential can certainly be newly realized and thus "discovered".

There has been much effort expended in thinking how profitable use could somehow be made of water hyacinths, an extremely irksome weed in tropical regions. Theoretically possible as pig feed or for composting, the plant turned out to be more than 98 percent water and the rest a tough fiber, uneconomical for most other potential uses.

A Thai designer, impressed by the silky shine which the plant stem gives off when it is put through a mangle, worked the resulting material into a chair. She managed to produce a piece of furniture with style and elegance, certainly competitive to similar pieces made of wood, steel, or plastic.

For designers, then, here is an interesting new option as raw material. What should it mean for economists? Not much, if they concentrate on conventional questions of their field: is here a growth market or a saturated market with many vendors? Can market researchers distinguish a niche which one can fill with little or no competition? Probably not. But that is exactly the quality separating the true entrepreneur from the conventional economist: the ability to discover potential in something already available, even though it doesn't fit to a standard economic template. Water hyacinths? No potential. Studied often without any results. A chair? The furniture market is saturated.

Almost by accident, the chair attracts the attention of the Berlin Project Workshop. The good-looking piece is placed between traditionally produced pieces of furniture in the studio of the Thai designer Khun Tük. Neither of its separate aspects - the water hyacinths alone or the chair alone, promises much success, both parts together represent an economic provocation: an annoying weed suddenly transforms into an inexhaustible potential.

Turn a problem into an entrepreneurial opportunity. The problem becomes a resource, an aesthetically pleasing product is the result. The weed as raw material is no longer combated but harvested. There is no sense in trying to repress it any longer. Every plant stem now has a value that makes it attractive. Everyone, even the poorest, has access to this raw material. Will it ever become scarce at some point? On the lake near Payao in northern Thailand, where villagers collect water hyacinths and dry the stems for further processing, in fact the plant *has* begun to grow scarce. The lake, previously choked with water hyacinths, now has an open surface of water. But Thailand and large areas of tropical countries still have masses of water hyacinths which are blocking up the rivers and lakes.

On Lake Victoria in East Africa, some 40 tons of water hyacinths grow daily. It has been told that a Belgian aid official once brought the decorative plant there. The government of Uganda has attempted to combat the plant with chemicals, especially because a hydroelectric plant on the lake threatens to close down since its sluice grates are choked with water hyacinths four meters deep. The potential success of the chemical battering ram is uncertain. This plant and its seeds are so very resistant that they can also survive massive chemical onslaughts. On the other hand it is certain that all the chemicals harm other organisms in the water. Thus the alternative proposal: attack the problem economically, with entrepreneurship. In the meantime Thailand-made chairs produced from water hyacinths are being sold by the container in Germany. The demand is booming.

Here begins the next chapter of this story, namely the intention of founding an Open Learning Community centered around the theme "water hyacinth" in Zimbabwe.

In Zimbabwe there is an increasing number of orphaned children and adolescents who more or less live on the streets, since their parents have died of Aids. At the initiative of the UN Ambassador from Zimbabwe, Dr. Tichaona Jokonya, a Productive Community Highschool is to be opened about 60 kilometers outside of Harare for these abandoned children and youths, to work closely with the surrounding villages and produce products for Ethnic Interior Design out of water hyacinths growing on the nearby Lake Chivero. A large-sized farm is available for the project. The market for such products is considered favorable, since - assuming the products and their design remain of high quality - the educated African middle classes are increasingly turning to designs with a strong African style in their homes, hotels, and restaurants, using natural materials to do so.

In the villages around the farm up in the Highlands near Beatrice, there are many experienced basketweavers who could act as teachers and partners in the project. The site lies near the freeway connecting Harare with South Africa, so that both local travelers and foreign tourists would have easy access to the farm and its sales outlets.

This project idea, which is to be realized by 1998, would not have been brought about without the good offices of Waltraud Schafflützel, the director of the Phoenix Pilgerbrunnen School in Zurich/Switzerland, a woman who knows the situation in Zimbambwe as well as the previous water hyacinth project. The Phoenix Pilgerbrunnen School is itself known beyond Switzerland's borders as an example of a school which works closely with its city district, and whose architecture is so integrated in the local milieu that it's hardly recognizable as a school. Kindergarten teachers are trained here, and the school operates a successful Community Business, so that the students can develop ideas and gather experience during their training, learning how to make themselves professionally independent and how to hold their own in the service sector. The Phoenix Pilgerbrunnen School will help develop the Productive Community High School in Beatrice and participate in the marketing of its products.

PART II

CHILD SOLDIERS: COMBINING ECONOMIC, PSYCHOSOCIAL AND EDUCATIONAL PERSPECTIVES IN THE AFTERMATH OF WAR AND ARMED CONFLICT WITHIN THE FRAMEWORK OF OPEN LEARNING COMMUNITIES

1.   INSTITUTIONAL BACKGROUND

The Latin-American Institute for Mental Health and Human Rights (ILAS), which is part of the Institute for the Study of Psychosocial Processes within the International Academy, has been working for many years with the victims of political repression in Chile offering social, psychotherapeutic and medical help. It has been active in research in the area of human rights and mental health, developing a model that defines trauma, illness and treatment strategies only within and in reference to the specific social, political and cultural contexts in which they occur. ILAS has developed a network of cooperation with similar institutions in other parts of the world. Throughout the last years ILAS has been offering training and supervision to teams within Chile as well as in Peru, El Salvador, Guatemala, Nicaragua, former Yugoslavia, Germany, Switzerland, Austria and Angola. During 1996 special emphasis was put on the help to Angola and the issue of child soldiers and their demobilization.

2.   FRAMEWORK

The issue of child soldiers is a difficult one. While on the one hand there have been long-ranging international efforts to protect the rights of children and especially to limit, if not eliminate, the active participation of children in war, the use of children in armed conflict has continued, warlords seemingly not being very much impressed by international humanitarian pressure.

Looking more closely, it becomes quite difficult to define a child soldier. Internationally youths below 18 years of age who actively participate(d) in armed conflict, are defined as such. Nevertheless a youth might have started his participation at the age of 12, but, when peace agreements are finally reached, he is 19 and thus considered an adult. Furthermore some children are not officially enrolled, participate for some time and then are left behind, or accompany an elder brother, and thus do not appear in the list of child soldiers. Another problem in this context is the definition of childhood. In some countries a 12-year-old is an adult, in others a 20-year-old is an adolescent. Also it is often very difficult to distinguish between active and passive participation in war. Are the children of the Intifada, or the children that during civil war in El Salvador lived in a community controlled by the guerrillas, or an Angolan child living in an embattled city, child soldiers?
In short the international definition of child soldiers might fit in reference to a western industrialized society with an official army but shows serious shortcomings when we look at the crisis areas of the world. On the other hand it is useful not to forget that limited protection is better than no protection.

When we come to the issue of traumatization and reintegration into civil society once again, generalizations are difficult. War surely is traumatizing for everybody, not only for children. In many cases it is specially traumatizing for children. But in many cases we find it necessary to carefully differentiate between traumatic breakdown in terms of illness, and survival strategies in situations of turmoil and conflict. A child whose parents have been killed by one army, might very well find

psychological protection in participating in the army that opposes the first one. In many cases breakdown will only occur after war has ended, when a youth who has learned to appreciate the power of the gun suddenly has to go back to school, or tries to learn farming. In all of this the effect of violence and destruction is not less severe for the child, but the way the youth deals with these realities, be it in terms of illness, of antisocial behavior, or in terms of social integration, depends largely on the social context in which the conflict takes place.

In other words we can state that destructive, traumatic events can only be understood in reference to the specific social contexts in which they occur. Trauma and its effects can thus not be primarily defined within a medical framework, within categories like the famous Post Traumatic Stress Disorder (PTSD) but has to be understood as a long individual and social process, in which illness might or might not occur. The concept of sequential traumatization, developed by the Dutch Psychoanalyst Hans Keilson in reference to Jewish war orphans in the Netherlands, quite adequately sums up the idea of traumatic process, proving that trauma does not stop at the end of war, but only enters into a new, decisive sequence that has to be dealt with.

Using Keilson's concept and linking it to Latin American experiences with victims of state terrorism and social violence , summed up in terms like "psychosocial trauma" or "extreme traumatization" it becomes evident that the problem of child soldiers cannot be reduced to the individual, but implicates the family and the whole surrounding community. The question is not only how ill the individual child is, but what kind of relationship can be developed between the civil population and the ex-soldier, how do they deal with their respective traumatic experiences and with the traumatized relationship existing between them.

A key issue in this context is the way a society deals with its own past. This is not only a problem in terms of how much justice is being done in reference to past crimes, but how much communicational continuity can be constructed between past, present and future. How much room is there in a given society to be recognized as a person with a history, with gains and losses? In psychopathology, antisocial and delinquent behavior is often linked to the individual's experiences of rupture and discontinuity or to his/her incapacity to construct a future, because of a past that has not been integrated.

For example, experiences with child soldiers in El Salvador have shown that during war they performed quite adequately in social terms, but after the war ended, instead of reintegrating, learning, and working, they broke down, turned to drug abuse, and destroyed the economic possibilities offered them. Clearly this does not mean that war is better than peace, or that the economic or educational possibilities offered were useless. But it is obvious that the previous experience of these youths was not sufficiently taken into consideration. War is a terrorizing experience, but it also offers a dimension of adventure. During a war the youths in question represented something, they had goals, a place in society. Now they are only dumb kids, left alone with their memories and their losses. The new future implies a loss of identity, an individual and social breakdown. In fact antisocial behavior in this context can be seen as a way to defend the former identity. Because if learning does not work, if economic development fails, then there is a strong argument in favor of returning to the existence of a soldier, bringing out the gun again.

2.1   What is demanded of international aid

Unfortunately international aid has not taken all these problems properly into account. Usually economic, educational and psychosocial projects are seen as three completely different areas of

intervention. Trauma is seen as a health problem, lack of schooling and job training as an educational problem, and questions of productive work and survival an economic problem.

A second severe problem of international help in crisis regions is that it rarely reflects on the conditions in which help is given. Bureaucratic structures that work in New York are applied to countries with completely different realities. While on the one hand basic necessities of survival of a given population are being satisfied, on the other side passivity is enhanced, cultural distance and non-communication seem impossible to overcome.

In Angola, for example, the United Nations are fulfilling a difficult task in helping this nation towards peace. Without the UN the war would still be going on. But it is also obvious that the discrepancies between national realities and UN-realities are huge, and continually produce misunderstandings and shortcomings. In a demobilization camp we might find barefoot soldiers handing in their weapons, walking around in the mud, and then passing through a tent in which they are registered in computers by UN personnel that maybe speak Portuguese, but definitely not the dialect the people themselves are speaking. Many do not know the country at all, and so the registered data is not very trustworthy. When demobilization finally occurs on the basis of this data, local authorities might find that the city and the region of the home of the soldier do not match, as if an American soldier where sent to Washington D.C., California. The example might seem trivial and maybe unavoidable, but if the aim of such help really were to work towards social reintegration and the capacity to stand on one's own feet, than one would have to plan a lot more carefully how to make the people in question participate more actively in the construction of their future right from the beginning, while at the same time preparing international personnel more carefully. The basic goal would have to be not only to stop the war but to facilitate the active construction of peace, not only to facilitate survival, but to enhance the active construction of survival strategies that persist after the international helper has gone.

2.2   The interdisciplinary approach

It is the basic approach of this project to work towards overcoming these shortcomings of international help by the development of an Open Learning Community. We understand education, mental health and economic activities as a unity that has to be developed within and in reference to the specific cultural, social and political realities of a given country. We do not see ourselves as one more international organization that brings help to suffering communities, "using local resources" to reach our own goals. On the contrary, we want to see how local resources can use us, facilitating a mutual learning process within the framework of the situational approach.

Overcoming trauma, developing economic capacity in terms of entrepreneurship, education as part of learning life, not as something dissociated and independent from it, cannot be based on outside ideas and structures of a given community. Falling on one's own feet is only possible in reference one's own realities, the key situations, the basic links between the members of a community. In zones of armed conflict the basic issue is war and economic hardship. Both together constitute the problem, but also the capacities of the community. War victims are specialists in survival. The question is, how can we make use of this potential to really facilitate development and limit self destructive activities?

The project presented here wants to facilitate networking between different organizations in the world working on the same issue. It will offer training to international personnel and organize conferences to discuss and develop better knowledge on the issue of child soldiers. By means of pilot projects in Angola it will demonstrate that the postulated combination of education, health work and economy is possible.

2.3   On the situation in Angola

Angola was basically selected because it presents all the problems mentioned above, and because we have existing ties to teams in Angola. Through 1996 we have been offering seminars in Angola within a UNICEF program concerning the demobilization of child soldiers. Our intervention was solicited by the Angolans, who felt that our approach to trauma was more respectful to their own feelings and capacities.

42% of the Angolan population is less than 15 years old. Illiteracy is close to 50%. For local authorities it is impossible to offer the formal schooling possibly necessary, simply because there are not nearly enough teachers and schools. Many of the child solders now being demobilized have had no more than one year of schooling. Angola is a country devastated by 30 years of war, but in fact rich in natural resources. Up to now there is a group of ±8,400 registered child soldiers. In this reality it is difficult to imagine special educational activities only for them. We feel that this is not a handicap but quite to the contrary it seems to us that this offers the possibility of concentrating immediately on the communities. Learning has to occur there; if not, in many cases it might not happen at all. The demobilization activities are also focusing on the communities in terms of material help and programs of social reintegration. In this sense Angola offers a unique opportunity to overcome the traditional splitting of projects and instead develop therapy, education, and entrepreneurship as part of community work, in terms of facilitating an Open Learning Community.

The problems existing are also huge. Many areas of the country are not accessible. The general fear of a new outbreak of war is high. Horrible crimes have been committed by all the involved parties. Children were raped and dragged from their homes, families divided, scenes of abominable violence became part of everyday life. In the communities now the situation is difficult. Officially, demobilized child soldiers receive money and survival kits that put them in an economically privileged position compared to the other villagers. Children who managed to run away from their respective army are not officially recognized, receive no help, and justly fear reprisals. Many soldiers, adults and children had to attack their own villages. Working the land is difficult, because of a very realistic fear of the hidden land mines. In fact in Angola there more mines distributed than used in any other war before. Passivity, hopelessness, and depression are omnipresent. Bantu culture, which is the basic historic culture of Angola, implies a very special relationship to death and important debts to the dead. Death in general is considered a lack of equilibrium that has to be leveled out by the living. Even more so, since in war the deaths were caused by crimes. If the persons who caused death do not pay their proper debt, a whole village might be punished by the vengeful dead. In this sense the returning soldiers and child soldiers carry death with them, and hence imply a very real threat to the communities. If the community cannot find a way of pacifying the dead, then the ex soldiers might be relegated from the community, or even in the worst case killed. We can see thus how ex soldiers in Angola represent a very complicated mixture of threat (death) and attraction (economic help). One can imagine how all these elements create a highly explosive social situation.

Therapy for a whole people is impossible, but the recognition of trauma and fear and the facilitation of grief processes is necessary. Educational or economic activities that ignore this factor are bound to fail. On the other hand grief processes without food are impossible. Only the combination of economic, educational and psychological activities have a real chance of showing positive results.

A further complicated issue are the professionals, the people working in the communities. Partially sponsored by the government, partially by the church and NGOs all over Angola, we have teachers,

social workers, educators, church workers, etc. who all try to intervene and help. Some of these people have professional training, others don't. But the main problem is that they themselves are also highly traumatized. They have undergone the same experiences as everybody else. This condition makes them on one side more apt to do the required work, on the other hand it makes them more prone to repeat retraumatizing behavior, and apply the typical defenses of denial, splitting and authoritarian cover-ups. This risk is even higher when such people are forced to work within formal educational or therapeutic settings, when international organizations, or magic belief in western sciences, oblige them to fill out multiple choice questionnaires with which they are supposed to diagnose the psychic alterations of the children, or when they have to speak or teach about trauma, as if it were any other subject matter, like mathematics.

In this context it is essential that the structure of team training and preparing persons to intervene in the communities be identical to what one hopes to achieve in the community. That means that one has to provide an open space where the people can talk about themselves, identify their suffering, and plan their future. Just as in the community this does not happen in one meeting or in one spectacular insight, it can only happen in a long and continuous process of working together. Supervision and group work in terms of an open helping space in this sense are not luxuries belonging to a sophisticated psychoanalytical setting, but a basic structural need when working in this kind of context.

2.4   A Mutual Learning Process

The proposed project does not pretend to know all the answers beforehand. But we do think that we can offer a framework in which a mutual learning process can occur, which at the least will mean the construction of exemplary community projects in the aftermath of war and armed conflict, and at the most might become an important element in the pacification and democratization process of a country linked to a worldwide network that reproduces and further develops this framework.

Just for example, one could imagine a literacy campaign carried out by ex-soldiers, which translates their own learning process into something beneficial for the whole country, at the same time employing their powers of memory and communication - in this sense therapy - as well as encouraging discussion within the communities about how to work productively.

3.   CENTRAL PROJECT OBJECTIVES

1.   Development of good documentation about the issue of child soldiers, project activities of organizations around the world, focusing on the psychosocial reintegration of these children.

2.   Research in order to better define what a child soldier is and how to best help him.

3.   Development of a worldwide network that exchanges experiences, thus facilitating mutual learning processes.

4.   Implementation of pilot projects in Angola where trauma treatment, entrepreneurship and the situational approach are combined within the framework of Open Learning Communities.

5.   Implementation of supervision workshops with local teams and multipliers in order to facilitate a learning process identical to the one intended in the communities, providing space to discuss one's own traumatization, diminishing retraumatization risks, developing alternatives of action.

6.   Implementation of workshops for international personnel that intervene in crisis regions in order to facilitate better and more helpful contacts in the context of trauma, and avoid own traumatization.

7.   Carrying out seminars between receiver institutions and financing organizations in order to facilitate the development of feasible projects.

8.   Organization of international seminars to discuss similarities and differences between different conflict regions and facilitate a mutual learning process.

4.   METHODOLOGY

The basic methodology is linked to the situational approach combined with the theory of traumatic processes. Within the framework of Open Learning Communities, facilitators will work with local teams working in the community. Emphasis will be put on the identification of key situations, group process, and the development of alternatives in dealing with these situations. As previous experiences have shown, special attention must be given to the tendency of helpers to repeat authoritarian structures of help, where they try to solve the problem, instead of facilitating that the group solves the problem.

4.1. Pilot projects in Angola

The basic approach here will be that of a snowballing multiplier system. We will open up an office in Angola, with two permanent staff members, that will serve as permanent liaison to the local teams. This is necessary because the political situation in Angola is quite unstable and the issue in itself so sensitive, the justified national mistrust against foreign institutions so high, that continuous contact and communication on the local level is necessary. The project will offer supervision and training to one central team, that of CCF (Christian Childrens Fund) in Angola. This team, composed of 10 persons, has up to now, 7 more teams in different regions of the country, working in the communities accompanied and supervised by them. These teams are constituted of 3 to 4 persons that again basically do multiplication work in the communities. Three times a year ILAS will carry out 10-day workshops, using 4 days each time for working with the central team, 4 days to accompany work with the community teams and two days for public seminars, i.e. work with government and other institutions active in the same field in Angola. Two persons from the ILAS team will always attend these seminars. In order to assure continuity a basic team of 4 persons will hold the seminars, making sure that at least one person is identical from one trip to the next. The selection of the CCF team was made because up to now it is the institution working on the issue of psychosocial reintegration of child soldiers. In the course of the project, the central target group might become bigger, basically through the association of new institutions and government agencies working on the same task. Close contact will be held to MINARS, the ministry of social assistance, that has to carry out the central rehabilitation programs. Most probably supervision will be extended to their teams, carried out as much as possible by the groups that have received training from us. If in the course of the project it is possible to develop the perspective of a nation wide campaign, we will support the effort. But we certainly prefer to start small, show that the concept works, and accompany the national initiatives to the issue instead of intervening from above, from outside, without a real basis in the country.

We will closely document the development of the project and permanently evaluate the process. If possible we want to produce a film documentation that can be used later on as teaching material in other areas.

Throughout the three years we will additionally bring part time advisors in, in order to fulfill specific need of project development. Especially we plan to facilitate small productive projects in the communities we work in. Once a commune has developed a workable productive idea, the basic idea is to help it to be carried out. We plan to offer no-interest loans of up to 2,000 US$ that have to be paid back when the production is running, to then be plowed back into new projects. The budget plan calls for 20,000 US$ to be spent in the second year, and 20,000 US$ more in the third year. Once again it is important to note, that our idea is not to put through our own project in Angola, but to facilitate and advise the development of local initiatives without our financing.

4.2.   Documentation

Documentation is a central task of the project not only in reference to its own work, but also in reference to other projects around the world. The basic idea is to construct an archive with a corresponding thesaurus that can serve as reference for any interested institution.

Apart from the collection of published articles one important problem is that many people do interesting work but never write about it, and if they do, feel obliged to explain their activities in traditional western-oriented scientific language, thereby often falsifying and hiding what they really do. Our interest is to collect data which refers to the real work people do, their achievements, their difficulties, their failures. We hope to do this by inviting institutions to report about their work, as well as visiting them and writing extensive protocols of what we have seen, offering at the same time free access to our material.

Documentation of our own work will basically consist of careful protocols of everything we do: taped recordings, written articles, critical evaluation of our project partners on a regular basis, as well as a film documentation of the development of the project. The problem with film documentations about wars and their aftermath is that they usually cannot show an individual and collective process. We are all used to seeing general information, frightening pictures of a difficult reality, and some vague promises with nice scenes about the perspectives of helping projects. What we want is something else. We want to show the development of the work, which means having a film team work with us right from the beginning, filming for weeks, with solid research done beforehand. Afterwards throughout the three years this will be periodically repeated, but only in the last year of the project will a complete film finally be edited, discussed with the participants, and actually produced. The cost of such a production is comparatively high, and we do not propose to finance it completely from within the project. But we do wish to have enough basic financing for this activity so that matching funds can be found.

Another important point is that we plan to produce manuals and a book about the project. The manuals will refer to local specific issues of the project that can be used in other areas of the country. Internationally they will refer to our basic approach, to the techniques we used, what was helpful and what not, to the kind of framework that is necessary when confronting similar situations in other parts of the world. The objective here is to produce manuals that can be read and used by professionals as well as lay persons. In the book we intend to sum up as well as theoretically reflect the development of the project.

4.3   Network

Networking is a highly difficult task always, and especially so when working in the area of trauma. Usually people are so immersed in their own traumatic reality, that although theoretically they all find

networking a good idea, they never seem to find the time for it. Previous experiences have shown that networking works either when concrete unifying projects exist, or when it is directly obvious what the participating institution will gain from its involvement. In our project we propose the documentation center as a first point of interest for other institutions. We furthermore hope to develop a communicative structure that will permit participating institutions to mutually evaluate their work, thereby making it better and more apt to achieve the eternal search for funding. In the long run participants will thus obtain a mark of quality, comparable to the star system used by hotels. Using Internet, e-mail etc. we will start slowly, building up a trustworthy network from the beginning onwards, not because it is big - although we would not mind that - but because it is good.

4.4   Research

The whole project can adequately be defined as an action-research project. We want to describe and understand the traumatic process of child soldiers within the framework of their cultural, political and social contexts. We want to develop ways of helping and produce material that can be used by other groups. On a more theoretical level we also want to clarify the possibilities and limits of our interdisciplinary approach.

Research in this area cannot be done within a typical positivistic framework that tends to ignore and deny cultural differences. Quite to the contrary, only by bringing out the differences between different contexts an we obtain some measure of comparability of activities developed in different parts of the world. Our basic research method consists of careful protocolling of our work, sharing and discussion of these protocols with the project participants, and the permanent evaluation of the data. At regular intervals we want to bring in outside evaluators to help us critically reflect on the progress of the project.

Our theoretical framework is the situational approach and the theory of extreme traumatization. On the specific working level we will observe ourselves, the multipliers we work with, and the communities these multipliers work in. Our attention will focus on individual and group process.

4.5   Workshops for International Personnel

During the second and third year of the project we want to hold one seminar yearly open to international personnel working in crisis regions. This can be a seminar in terms of preparation to intervene in a country or in terms of accompaniment of an ongoing intervention. In a 5-day meeting with a group of maximum 30 persons we will focus on the comprehension of traumatic processes, possibilities to limit self-traumatization, discussion of the relevance of cultural contexts, discussion of the situational approach, coherencies and discrepancies between the helpers' objectives, the objectives of the institution that pays for him, and the objectives of people receiving his/her help. The idea in all of this is that using group dynamics, role-playing lectures etc. the participants can experience a process at work among themselves that will enable them to better survive their work, and better help the subjects they are working with. Participation in the seminar has to be paid for by themselves, i.e. by the institution sending them to a certain crisis region. Depending on the situation, the seminar can focus on the collaboration with on institution, or one region in the world.

4.6   Seminars between receiver institutions and giver agencies

Each year we want to hold one seminar between a small group of receiver institutions working with the issue of child soldiers and a group of backing agencies. The idea is to present and discuss with both

groups of participants our approach to the issue, the combination of entrepreneurship, situational approach, and the theory of extreme traumatization, while they present their basic needs and politics of financing. After that both groups together would elaborate on their work as part of the seminar projects that they find convincing. The advantage of such a seminar for receiver institutions is then greater possibility of funding, for a backing agency better knowledge of the project partner and better quality guarantees, and for both sides together the better mutual knowledge of the respective project partner.

4.7   International Meeting

During the third year of the project we want to hold one international 3-day meeting on the issue of child soldiers. The idea here is to provide a direct exchange of experience with other groups of interest around the world. The participants would basically come from the established network. The idea is not to have lengthy presentations, but well-organized working groups that discuss topics on the basis of previously prepared papers and questions. Participation should be limited to 50 persons, the project assuming travel and accommodation costs for half of them. Publication of the conference results is intended.

4.8   Preparatory project activities

Before the official beginning of the project, one fill year is necessary for general project organization, further contact with intervening organisms (NGOs, government agencies) and basic activities of project funding (acquisition) carried out by the project director.

5.   TIME SCHEDULE

0 year
General project organization and funding activities

1st year
-        Establishment of general project staff as well as local staff in Angola.
-        Organization of basic documentation.
-        Beginning of networking activity.
-        Implementation of three 10-day workshops in Angola.
-        Implementation of one 3-day seminar with receiver institutions and backing agencies.
-        Implementation of first coordination meeting.
-        Visitation of at least 5 related projects: three in Africa, 2 in Bosnia, and beginning of networking activity.
-        Careful protocolling of the activities carried out and corresponding evaluation process.
-        Structuring of specific research criteria, evaluation grid, etc.
-        Production of first manuals
-        Beginning of film documentation

2nd year
-        Continuation of documentation activities.
-        Continuation of seminar activity in Angola.
-        Implementation of first productive projects in Angola.
-        Implementation of two 3-day seminars with receiver institutions and backing agencies.
-        Implementation of first seminar for international personnel

-       Implementation of coordination meeting
-       Visitation of at least five related projects and continuation of networking activity
-       Continuation of research activity
-       Production of manuals
-       Continuation of film documentation

3rd year

-       Continuation of documentation activities.
-       Continuation of seminar activity in Angola.
-       Continuation of implementation of productive projects in Angola.
-       Implementation of two 3-day seminars with receiver institutions and giver agencies.
-       Implementation of second seminar for international personnel
-       Implementation of coordination meeting
-       Visitation of at least five related projects and continuation of networking activity
-       Continuation and finalization of research activity
-       Production of manuals
-       Finalization of film documentation
-       Evaluation of project
-       production of book
-       Implementation of international meeting (conference).

PART III

CONCEPT FOR ENTREPRENEURIAL AND EDUCATIONAL EXCELLENCE:
THE NATIONAL AND INTERNATIONAL SCHOOL BALI (NISBA) AS AN OPEN LEARNING COMMUNITY

1.   BALI: IN AUGUST 2002

It is the month of family festivities and religious ceremonies. Approaching the school grounds from the north of Gianyar, the natural paradise of Bali unfolds before your eyes: rice terraces, rain forests, far below a rushing river, palm trees, small temples and cliffs with natural breakthroughs affording a spectacular view of slopes, hills, and the glittering irrigation arteries amongst the green.

This is a school? It's rather a Global Village, with a larger radius of other villages and learning centers grouped around it. A school does not have to *look* like a school. The architecture of the houses and assembly rooms of the village show how strict adherence to tradition can be combined with ecological and quality design principles. Conventional classrooms are nowhere to be seen, no rows of desks and chairs for passive students, no teacher playing circus tamer out in front. No, one is first struck by the mixture of liveliness and concentration in the faces of these 400 pupils living here: small teams working together intensively on specific projects, others working alone or in small groups, acquiring systematic knowledge.

The Centers of Excellence are the heart of the school - resource stations, places where entrepreneurial ideas in the broadest sense of the word can emerge, to be implemented here or elsewhere. There are classrooms too, but they seem more like stimulating retreats, inviting you to come and study the subjects offered there. Students can work and communicate with the teachers in person or via computer, and use their laptops to gain access to library resources all over the world.

The Centers of Excellence are expressions of a culture of entrepreneurship. This month the Center of Cultural Heritage and Economics, cooperating with fashion houses of the Asian Pacific region, is sponsoring a special show: "The difference is beautiful". Traditional textiles are mixed with more other materials made from banana and pineapple plant fibers. In the Center of Technology and Ecology a group is experimenting with unusually shaped bottles, which can be used not only as drinking vessels, but subsequently also as transparent roof or wall building element: could one use them to construct green walls, letting moss and small vines grow into a luxuriant cover? Another group of pupils is working with small-scale farmers near Batannyuh, helping them to develop their production of residue-free rice. In the Center for Culture Authentic Tourism, selected guests competent in the language and appropriate fields of religious history are working under expert guidance in the attempt to reconstruct written materials from the works of the deceased High Priest Kakek, with the help of his successors, in order to assure the passing on of religious traditions.

In August the International Academy associated with the school was intensely involved with three choreographers, who closely cooperated with native masters to further develop Balinese dances.

Working with local dance groups, they choreographed new dances using themes from the history of Bali. Thus Bali confronts the world, yet remains true to itself. The strengths and weaknesses of the World Trade Organization are discussed in the Think Tank of the Academy: two economists, participants in the round of talks, work with students to devise standards and regulations for those arbitrators required in this world in order to guarantee that the market remains a level playing field. Every Wednesday and Saturday there is a Children's' Café at the Kindergarten, where the delicious snacks served make it a favorite spot for adults as well. Daily sport activities culminate in a weekend championship tournament in Pencak Silat and Kajak: a slalom event in the whitewater current of the nearby river.

Far away, near the north Brazilian city of Belém, the 3-mast schooner *Thor Heyerdahl* has dropped anchor. Aside from the permanent crew, 34 young people, including 11 pupils from Bali, are on board this High Seas High School. The 7-month school year takes place en route from Europe over the Atlantic and Caribbean oceans to Latin America and back. This time Brazil is the project partner, and together with Guarani Indians the pupils involved will study the possibilities of an ecologically sound usage of the rain forests. For instance, the production and marketing of brazil nuts, whose oil is especially valuable in the manufacture of natural cosmetics, will be investigated.

Whoever wants to apply knowledge creatively has to gain it sufficiently beforehand. Hence subjects and subject interrelations are both extensively and intensively studied, and good qualifying exams written. National and international curricula are applied, but whenever appropriate with reference to real-life problems, in order to assess possibilities of application not in simulated, but in economically, socially, and ecologically meaningful projects.

Think globally, act locally: the Open Learning Community is connected with the whole world, works for international understanding, prepares both for national and world citizenship, yet maintains a local profile: Bali is reflected in the school curriculum as well as in daily life, with its cultural heritage and its questions concerning non-destructive modernization.

Bali, that unique island boasting a singular combination of scenic beauty, cultural wealth, and liberal-mindedness, should be the location for an educational landscape which could serve as a model of the philosophy developed by UNESCO for an Open Learning Community.

This involves a network of various complementing learning venues, each designed with the input gained from national and international expertise. Here in Bali a complete artistic concept should emerge, to show how the meaningful education of young people from Indonesia and many other countries of the world can help prepare them for a creative and responsible role in the world in meeting the complex demands of today and tomorrow. The National and International Boarding School Bali (NISBA) starts out with the claim of competing to be the best school in the world. It doesn't strive for exclusiveness, but rather aspires to be a transferable model: other similar communities should emerge in other places on the globe. Elsewhere there are enough children, parents, and innovative teachers who dream of a new kind of school setting which can truly combine living and learning, stimulate the joy of discovery, and release human creative powers, thus optimally encouraging and promoting the best in young people.

The Open Learning Community has the following structure:

Sketch 1

The following network reflects the fact that according to Indonesian law, Indonesian children may only attend Indonesian (and not international) schools. Hence both a National and International School will be established, physically right next to each other, and working in close cooperation with each other. This network is comprised of various facilities, only briefly outlined facilities (for further here (for more detail, see Chapter 4):

* A **Kindergarten** for children who live in Bali and later want to attend the Primary and Secondary School there. The Kindergarten functions as an intercultural and bilingual (Indonesian/English) unit according to the needs of the situation.

* A **national** and **international Primary School** for children who live in Bali and are either Indonesian citizens or the offspring of expatriate families. Both schools will be run as separate legal entities. The National Primary School will follow the national curriculum and offer English as language medium as well as Bahasa Indonesia and Balinese. The International Primary School will be English-medium and the subjects will be oriented towards an international curriculum. The curricula of both schools will be interconnected wherever it makes sense, so that at times children of both schools can work together.

* Both the **national** and **international Secondary Schools** are based on the foregoing Primary Schools. They are run as **Boarding Schools**, but also take on day students. The National Secondary School adheres to the Indonesian curriculum and culminates in a Secondary School Diploma. The International Secondary School is oriented towards an international curriculum, and meshes partially with the national curriculum (for instance in sports or music). Language media correspond to the Primary Schools. For students who have completed the International Secondary School, attendance at the **International College** leads to an **International Baccalaureat**.

* The **Centers of Excellence** make up the unique profile of the Open Learning Community. These act as foci of innovation and the actual transfer of theory into practice. The Centers are characterized by a **culture of entrepreneurship**; here students, teachers, and masters from all over the world are active together. A **Center for Personal Development** is to be set up, dedicated to the physical and mental development of all students, a **Center for Entrepreneurship** for the generation of qualified entrepreneurial ideas, a **Center for Cultural Heritage and Economics** for the further development of cultural expression, a **Center for Technology and Ecology** with the aim of devising marketable, ecologically friendly products and services, a **Center for Culture Authentic Tourism** for conceptual developments and actual hosting of guests, a **Center for Communication and Media** which supervises the task of connecting the Open Learning Community with the rest of the world, as well as a **Center for Management Skills**, which is to concentrate on lean production and lean administration.

* Bali is to be one of the sites of the **International Academy**, currently based so far in both Europe and Latin America. The academy gathers international personalities, experts, and maverick thinkers who are searching for regional and local answers to global challenges, and who work together in a **Think Tank** to transform such answers into actual project

ideas. During guest residencies in Bali, they work together in **Master-Student-Workshops** with particularly valuable and motivated members of the Open Learning Community. Furthermore, the Academy offers two **Post Graduate Studies**: one in **Tourism and Management** and the other in **Innovative Entrepreneurship**. The **Institute for Innovation in Education** accompanies the whole project with research and development.

* The **High Seas High School** has previously undertaken two 7-month school year voyages with two 3-mast topsail schooners along the North Atlantic, Caribbean, and Galapagos Islands route. The nature of the curriculum reflects the current latitude and longitude. This project is also to be linked with NISBA.

* **Balinese Communities** will be involved in the entire NISBA project in the context of community education and community development. Masters in these villages can serve as teachers in workshops; the various *Centers of Excellence* can also contribute by creating jobs by outsourcing.

2.   THE PROFILE

In the international discussion about schooling, certain unsolved problems come up again and again which have gone unanswered since the pedagogical reform movement in the beginning of this century. The quantitative extension of public education in many countries during the 60's and 80's has undeniably brought about a certain amount of success, but at the same time led to a large-scale spreading of qualitative shortcomings, such as high dropout levels, rigid forms of teaching, the poor relation between some curricula and reality, and an examination system blown up out of all proportion. The NISBA project wants to make use of its particular profile to search for solutions to some of these problems, and point out ways to overcome them.

2.1   National, International and Intercultural Education

Intercultural education means educating for international understanding right at one's own doorstep. NISBA will be a place where children of different nations, religions, and socio-cultural origins can learn to live together in an atmosphere of tolerance and solidarity. Intercultural education means on the one hand making sense of your own culture, finding your identity in your own culture - to understand culture not as something from a museum, but a living force and source of new impulses without ripping out the old moorings. On the other hand, intercultural education includes the ability of looking beyond your own horizons to comprehend that we live in *one* world together, and desire to accept each other in peace and mutual freedom.

2.1.1   Associated School of UNESCO

In 1974 the 18th meeting of the UNESCO General Conference passed its "Recommendation for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms through the Teaching of Ethical and Humanistic Values". As an Associated School of UNESCO, NISBA intends to make its particular mark in the implementation of these recommendations, and to share its experience in the form of teaching materials with other interested schools as well.

2.1.2   World Concerns and the United Nations

One of the emphases of NISBA is the application, evaluation and dissemination of the curriculum **World Concerns and the United Nations** developed by the United Nations since 1983 and newly issued in 1997.

In her preface to the 1986 edition, Adelaide Kernochan writes: "[Today] society is becoming more and more international, consequently the international dimensions of education are becoming increasingly important. As stressed in the resolutions and studies of the United Nations and UNESCO
* students need to be aware of world developments and their effects on people's lives;
* international education involves not only knowledge but also attitudes, values and behavior and therefore should be integral to all aspects of the school experience;
* learning about UN aims, concerns and activities can help young people to understand and participate in the growing world community."

Among the basic concepts fundamental to this curriculum are "world community" and "international education". Just as for the United Nations the term "world community" explicitly does *not* mean a kind of world government or administration, similarly "international education" does *not* imply interfering with local or national education. Both concepts must be understood as an invitation "to understand major world problems and the related aims and actions of the United Nations family of organizations" (from the 'Introduction' to the curriculum).

In the Development Forum (Vol. XVI, No. 2, March 1986) of the United Nations, one of the two authors of this paper (see Section 2.3.2) reported on the development of the so-called "situation approach" in the context of preschool and intercultural education in the Federal Republic of Germany, and pointed out the transferability of such ideas to the concept of international understanding promoted by UNESCO: "..the ideas and techniques inaugurated here can be translated and developed for international education at any level in any subject. By focusing on universal experiences, students develop empathy and a sense of the oneness of humankind.

Appreciating and learning from diversity is basic to international education, no matter what the topic. Community experience can help students to understand the new internationalism - a world in which all can contribute in their own ways, where 'we' (not we/they) work together to better the community as a whole."

The Institute for Innovation in Education of the International Academy will academically support the formative and summative evaluation, implementation and dissemination of this curriculum.

2.2   Education for Entrepreneurship

In many countries the relationship between the educational system and the employment system is badly out of balance. The European myth fed by its privileged past, that the educational system would prepare qualified workers and the employment system subsequently offer the appropriate jobs, has turned out to be just as deceptive a belief as the hope, for example, which university graduates harbor in developing countries, that they will automatically receive jobs in the administration of large companies or in the civil service. In view of ever keener competition on the world market, education will increasingly only then mean better jobs when people learn to land on their own feet and to create jobs appropriate to world market conditions. Among other

things this presupposes that professional pedagogues - hitherto used to an almost lifelong secure march through pedagogical institutions, and usually defensive by nature - also learn this lesson for themselves and act as appropriate role models. It is not enough here to limit oneself to advancing qualified employ*ees*, as if to imply that employ*er* qualities such as innovative marketable ideas simply fall from heaven. Instead, it is necessary to promote an education for entrepreneurial behavior, an education for economy from below which begins at an early age and perceives entrepreneurial activity less as a personal peculiarity, and more as a basic qualification of the *citoyen*.

With this in mind, educational processes, subjects, and institutions can become counter-productive problems in themselves: the processes, as long as they adhere to a type of learning which barely accounts for the uncertainties of learning in real situations; the subject matter, as long as they ignore and suppress key problems of life under difficult conditions; the institutions, as long as they tend to represent the opposite of an entrepreneurial model in regard to structure and organization. "The weakness of our education system", said I. Patil, Director of the Institute of Management Studies of Bombay University, "is that it does not prepare young graduates for self-employment and business entrepreneurship. It encourages the students to follow the tradition of job seeking."

Hernando de Soto, the Peruvian economist whose research work on the importance of the informal economic sector has attracted worldwide attention and in the meantime led to practical political measures in a growing number of developing countries, argues that relevant portions of economic income are produced in the informal sector, and that in order to release economic potential, legal barriers must be removed (dismantling administrative obstacles in founding companies and awarding property titles), and a decisive change made in the education system. The entire structure and program of colonial-style schools counteract the entrepreneurial potential of the majority of the population. As it is, one could argue with de Soto that aspiring countries on the development threshold can just bear this sort of education system, because the learning opportunities of the economic environment are large enough that graduates can complete their actual apprenticeship out in the world. Aware of this chance, they don't run much of a risk of becoming "permanent youths" at some pedagogical institution.

De Sotos' vision of converting schools and universities into business enterprises and making entrepreneurship the decisive criterion for educational reform is finding increasing acceptance. The Indonesian entrepreneur Purpa, who was awarded the Upakarti Prize for the most innovative young enterprise, began his professional career as a street urchin without any capital whatsoever, and has commented that it is outrageous when university graduates drifting into unemployment simply wait about for a white-collar job with high expectations, instead of making use of the summary knowledge gained during their studies to create jobs for themselves and others during their student years, if not right afterwards.
NISBA will serve to create a culture of entrepreneurship with its program (the curriculum) as well as with its organization and structure (the setting). Entrepreneurship is understood here as a fundamental force in the socially and ecologically responsible formation of the world: *ethics pay*.

The entrepreneur NISBA will be trying to promote from childhood on is a visionary who recognizes a problem, develops an entrepreneurial idea arising from it, and tests and implements that idea on the market. NISBA will support children, adolescents, and involved adults in further developing entrepreneurial ideas. NISBA is a resource for the generation of such ideas - the plan is to realize projects locally with local partners, hence contributing to community development. It

would certainly be desirable when students who have graduated from the school take their ideas with them as spin-offs to be implemented elsewhere.

The few countries who have recently made entrepreneurship a matter of educational policy usually begin at the university level. In the USA alone, over 30 professorships for Entrepreneurship have been set up, and business schools - foremost Babson College - are now offering Entrepreneurship programs. In Europe, such initiatives are represented by facilities such as the *Centre des Entrepreneurs d' Ecole Superieur de Commerce* in Lyon, the British Durham University Business School, or most recently the *Studio für Entrepreneurship der Internationalen Akademie* in Berlin.

NISBA begins with its education for entrepreneurship at an early age: in kindergarten. It is commonly known that children - although often under undesirable and difficult constraints, are well able to act in an entrepreneurial manner; one only need to glance at the economic peripheries of our world to be convinced of this. If you take very young children, you are fundamentally talking about the promotion of qualificatory and personal *prerequisites* for entrepreneurship. To paraphrase a comment from Ivan Illich, you try to offer the child the chance of learning by allowing participation in as unhindered a manner as possible in the appropriate relevant environment.

2.3   Learning Through Life: the Curriculum

The international discussion about school curriculum and its further development refers to, among other things, the following shortcomings and weaknesses:

*   The curriculum is geared too one-sidedly to academic subjects and the scientific disciplines underlying them, risking a loss of connection with reality.

*   The style of repetitive study and learning material by heart is not suited to promoting the transfer of knowledge or encouraging the skill of applying what has been learned to complex real situations. One studies for the next exam, not in order to act competently in a real-life situation.

*   A networked, interdisciplinary mode of thought is hampered by the fixation on subjects with their own inherent logic. The segmentation of learning material into small units hinders the ability of recognizing interconnections and relationships. The sheer amount of subject matter makes concentration on fundamentals even harder.

*   The development of the school curriculum takes too little account of social developments and requirements; time is not taken to make well-researched situation analyses, and too few studies examine the kinds of situations in which graduates must later be qualified to work.

No one will deny that the history of the curriculum which has culminated in its present, internationally widespread structure contains a great deal which makes sense, and that a goodly amount of expertise has been gathered on the subject. Nevertheless the question remains how one can preserve some important advantages of current subject structure and yet considerably reduce the serious problems touched upon here.

2.3.1 Conceptual Structure of the Curriculum

In view of the solution of such questions, we should consider the internationally much discussed alternative draft proposal of Shaul B. Robinsohn on the structural concept of the curriculum and the resulting situation approach. The concept is based on a three-step program:

* Identification and analysis of situations and situation areas in which school graduates can act in the future.
* Determination of qualifications which enable persons to act in an autonomous, competent, socially and ecologically responsible manner in such situations.
* Development of curriculum elements which promote such qualifications.

2.3.2 The Situation Approach

The situation approach extends this concept by three important components:

* Learning is oriented towards real-life situations. "Learning through life" means that learning processes should be encouraged in such real-life situations as much as possible. In this case, learning takes place not so much within parameters of a didactically arranged pretense of security (where problem presentation, solution route, and solution itself are already known beforehand), but rather in the openness of complex reality. It is an experience-oriented, inquisitive, experimenting, discovering type of learning in which theory and practice, reflection and action are all intimately interconnected with each other.

* Children have a right to learn material in context, to relate social with factual learning, and not be helplessly subjected to merely reduced and tailored forms of knowledge, but rather be encouraged to understand and explain the social contexts of meaningful activity. Paraphrasing an idea from the philosopher Leibniz, this aims at dismantling the classical separation between the Humaniora and the Realia - between philosophical and scientific areas of knowledge - in order to increase a more holistic understanding of natural contexts.

* Children have a right to take part in designing situations in which they learn and act. They want to be challenged in their strengths, and not spoon-fed with pedagogical tranquilizers of occupational therapy. They have a right to be children and regarded as such (but not subjected to infantile treatment). Those who desire to help children on their way should do so with awareness of their individual development and chances of growth.

* To be empowered in real-life situations does not only mean possessing the necessary survival techniques, but also includes enhancing personal strength and the ability to entertain radical or different thoughts; it can also even mean the unhindered development of a craze or passion, the encouragement of wild play, or deep involvement in the arts, or expressions of feelings and bodily senses, movement and consciousness.

* Norms will not be mechanically deduced and taught, but dealt with in concrete situations and made more transparent. The context of normative behavior is to be explained over and over again, to counteract the split between 'moral' and 'technically instrumental competence'.

*   Educators and teachers do not behave as if giving orders from the command post, but rather as partners and impulse-givers: asking, curious, sensitive, also learning. An open, situation-dependent planning replaces the usual rigid ritual.

*   As with their children, the parents also take on a more central role in what is happening. To the extent that they can be present and want to be involved, they act as participants and active experts. Parents can offer a great variety of competent skills in key situations. They help build bridges to the community.

*   The situation approach reacts sensitively to minorities, opposes segregation, favors the integration of handicapped persons, invites interaction with other strangers, and values cultural variety in one world.

*   The situation approach is always a form of community education, aims to open up pedagogical institutions and remove walls that block our view. It counteracts the exclusion of childhood and youth from real-life activity, interprets learning as an integral part of community development, depends on the cooperation of professional pedagogues and competent members of the entire community, and taps learning venues within the community.

With the situation approach and the structural concept of the curriculum, a decisive step is attempted to make reality (to the extent it contains facts relevant to the issue) the immediate reference point for the development of educational processes and subject matter. This approach draws on sources of knowledge - academic as well as experience-based - and focuses them on real-life situations with their concomitant problem areas. The curriculum is hence organized according to key topics, problems, and situations and not according to subjects or departments. It does not follow the structure of any academic discipline, but rather instrumentalizes relevant methods and subject matters in order to explain and manage the situation. The situation approach corresponds here with forms of learning which are, for instance, common in modern enterprises for obvious reasons.

The *Development Forum* of the United Nations has published a report on the situation approach with the title "For Third World countries, life-situation approach makes more sense" (Vol. XVI, No.6). The paper reports on kindergartens and productive community schools in Asian and Latin American countries which work with this approach. In this report we find: "Probably the greatest difference between academic schools and community schools (kindergarten or productive) is that the first is an institution and the second a dynamic process. The gathering together of concerned groups, learning about experience gained in Germany and other countries, finding resources and sometimes a little seed money, the participation of parents, students and community at all stages, identifying life-situations and turning them into curriculum-elements, dealing with the situations, recording and evaluating the work undertaken, planning further projects for production and development, the growing solidarity of the community as people find they can act effectively together - all these are part of the community learning process. One cannot overestimate the importance of this pilot work. These kindergartens and productive schools have shown that education can encourage creativity, self-reliance and constructive community action - that through an imaginative and practical combination of life-situations and fact-based learning the three R's can be taught without drilling, stress or overtaxing the students. This is only the beginning. What disadvantaged groups have done should inspire changes in static, irrelevant and beleaguered systems of formal academic schooling, wherever they are."

The history of the idea goes back to that issue of pedagogical reform which addresses the key topic of the relationship between learning and living as well as the relationship between community education and community development: the village schools of Henry Morris, the project school ideas of John Dewey and William Heard Kilpatrick, the community schools of Eric Midwinter, the unschooling debate sparked by Ivan Illich, the pedagogical thoughts of Mahatma Gandhi and, in the area of teacher training, the Turkish village institutes of the 40's can all be named in this context. The situation approach was conceived and shaped in the late 60's and early 70's, and is a child of West German educational reform, influenced by the fundamental work of the Berlin *Max-Planck-Institut für Bildungsforschung* and application projects of the *Deutsche Jugendinstitut* in Munich.

International efforts at adapting these ideas have taken place in the area of preschool education (Germany, Ghana, Hong Kong, Italy, Japan, Croatia, Malaysia, Nicaragua, Philippines, Sierra Leone, Singapore, South Korea, Thailand). This was followed by efforts to orient school curriculum more towards key situations and problems, and to develop schools into community schools or productive community schools with reference to the situation approach (Argentina, Brazil, Germany, Mexico, Nicaragua, Nigeria, Philippines, Thailand). Elements of the situation approach have been used for community development projects (India) as well as for the conception of intercultural education of threatened ethnic groups (hill tribes in northern Thailand, Turks in Germany, Guarani Indians in Brazil) or for a culturally sensitive and authentic form of tourism. Training facilities try not only to teach the situation approach, but also to work according to its principles as well (Germany, Greece, Croatia, Mexico, Switzerland). This also applies to efforts made at the university level (Philippines, USA).

How does NISBA plan to deal productively with the tension between organizing one curriculum according to subjects and another by key topics? How should the transfer of knowledge gained be best promoted, and the relationship between theory and practice made dynamically effective?

The main venues of these transfers will be the Centers of Excellence, where information is gathered from the store of subject knowledge and put into an interdisciplinary, comprehensive context. The subject material itself is not invalidated - only its elements put together in a more effective manner, with reference to questions which can be solved in real life. One can picture the relationship between subject or topic versus problem-oriented curricula like this: information or bits of knowledge are taken from the store of subject material and transferred to a curriculum that is designed in an applicable manner according to the theme of the respective Center of Excellence. The Centers of Excellence will not be limited to stocking knowledge of the purely academic sort, but must also be able to have access to experience-based wisdom of the people, for instance the whole Balinese cultural tradition. The following sketch can help clarify the interrelationship.

Sketch 2

The topical or situation/problem oriented curricula of the Centers of Excellence consequently are fed with information from appropriate parts of the subject-oriented curriculum. The actual realization of this important transfer belongs to the prerequisites of professionally implementing real projects.

2.4   Discovery Learning and Individualized Teaching

Some schools can be heard from far off: the teacher loudly speaks phrases, the whole class answers as one. Old-fashioned schools of this kind are to a large degree products of the colonial era, their classroom teaching methods still reflecting the spirit of the 19th and early 20th centuries. Teachers concentrate on covering each small portion of the fixed curriculum, and try not only to tame the horde of young lions in the class, but also bring them all to do the same thing at the same time. The style of mechanical learning employed is the most unsuitable conceivable for making sense of interrelationships, retaining what one has learned (even after the next exam), and applying knowledge gained. This is where a disastrous vicious circle of dequalification must be broken: insufficiently trained teachers behave like slaves to a detailed prescribed curriculum and force their students to reduce the great diversity of learning and experience down to the learning of textbooks by heart. When this mechanical system, which clearly contradicts the fundamental discoveries of modern learning theories, is then further underpinned by frequent tests and exams, one could even maintain that such a school is in the position of actually mutilating the qualifying potential of the next generation. Good test results achieved within this mechanism reveal very little about the ability to retain what one has learned, or creatively apply it in any given real situation.

Frontal class teaching will be a seldom occurrence in NISBA. Instead, relying on the knowledge gained in modern learning theory, a researching, discovering, active kind of learning is favored. Learning will take place individually or in small teams, and the biography and learning background of every child will be taken into account. In contrast to repetitive learning which takes place within parameters of false security (where problem presentation, solution route, and solution itself are always already known beforehand), here the learning processes are of a much more open nature. Naturally there will still be some 'right' and 'wrong' answers. But in real-life situations there are often a number of different options which have to be compared and considered before making a decision. In any case, learning in connection with entrepreneurship also means learning how to think strategically while dealing with uncertainties, practicing to take calculated risks.

There is a veritable arsenal of teaching methods and forms of pedagogical organization that serve these goals: teaching in small groups, learning and acting in projects, open or informal education, orienting the time frame to the task at hand and the current project (and not the other way around), team teaching, mixed-aged groups and cross-generational learning (where it makes sense to do so). Classrooms can be transformed into learning workshops.

At the same time, the limits of traditional school spaces will be dissolved: all the students will work with laptops and personal computers, and be able to communicate directly with teachers and other students electronically. Everyone will have access to libraries all over the world. In this interactive learning development, the concept of "classroom" will surpass the traditional classroom. In developing their projects, students will also be able to make use of multimedia designs, computer assisted drafting, the information highway, and graphic and desktop publishing tools.

In this regard it is important to correctly evaluate the instrumental role played by electronic media: Such tools are an enormous help but not an end in themselves. Real experience is always more important than virtual reality.

2.5   Value Education

NISBA assumes a consensus concerning basic values of a democratically organized community. Children and young people can claim the right to handle situations with increasing autonomy and competence; at the same time they are challenged to show solidarity with others or act with ecological responsibility.

2.5.1   School as Polis

NISBA can be considered as a *polis* in the sense borrowed from ancient Greece: a small-scale model of a democratic state. The pupils increasingly take over functions and responsibilities and share these with the adults. Life in the Open Learning Community offers many chances of bringing a strong sense of self and an equally strong sense of community into a healthy relationship with each other, and preparing decisions by means of a democratic process of consensus building. Democracy does not exclude leadership - on the contrary, democracy depends on good leadership. Business enterprises also need strong leadership and the loyalty of their employees, but it is to the advantage of any business to keep up a meaningful dialog with its teams. The leading international boarding schools, founded by such personalities as Kurt Hahn, have long recognized the pedagogical opportunities offered by communal life. There are elected offices and duties, school parliaments and school speakers. Politics is learned by assuming responsibility in the community.

The pupils will live separately according to sex, but not according to nationality or cultural heritage. Tolerance and respect is thus a highly valued virtue. Social responsibility is practiced, for instance, by work in some social or technical service such as a rescue service, the school fire department, technical relief organization, social services or environmental conservation service.

2.5.2   Social Virtues and Religious Experiences

The members of the Open Learning Community will orient themselves on social virtues represented by universal ethics that can be understood by people of various social and cultural heritage. Among such universal truths are for instance values such as respect for others, the innate worth of every human being, truthfulness, respect for nature, fairness, the readiness and ability to help, consideration and attention of others, willingness to work and achieve, a modest bearing, the ability to abstain and aspire to a certain intelligent asceticism, peaceable behavior, solidarity with the weak, perseverance, and the ability, as Kurt Hahn puts it, to learn to assert yourself for something you think is right "in spite of discomforts, dangers, boredom, momentary impulses, or stress, in spite of the scorn from others, in spite of general skepticism."

NISBA will support children, adolescents, and adults to practice their own religion and learn more about it in religious classes. The experience of one's own religion can lay the foundations for respect and tolerance of the religious convictions of others.

3.   OPEN LEARNING COMMUNITY

The topography of the Open Learning Community contains a local network of facilities in Bali, and extends further into the wide world (for example of the High Seas High School). The more specific description of this network is as follows:

3.1 Kindergarten

200 years after Friedrich Froebel, the founder of the kindergarten idea, the situation approach has developed a concept which combines positive elements of the traditional kindergarten with modern pedagogical and developmental-psychological insights. The NISBA kindergarten will be neither a daycare facility nor a preschool, but will rather emphasize and promote the creativity, curiosity, and motivation of the children. It will allow the children to be children without babying them. It will promote and encourage them, not through mechanical drills, but by helping them in their own discoveries of their inner and outer worlds

The kindergarten accepts children of Balinese or Indonesian origin as well as children from the international community living on Bali. The following characteristics of its pedagogical concept are the most important:

*   *Coordinated bilingual education in English and Indonesian.* Furthermore, by working closely with those families affected, support is offered for those children speaking another mother tongue at home

*   *Learning in real-life situations:* Children learn how to cope with situations here and now, not some hypothetical situation in the distant future, not adult situations. And coping does not only mean surviving in situations, but also being able to grasp them as alterable and oneself as effective.

*   *The connection between social and factual learning:* this works against alienated learning. Away from separating initial mathematical operations from social contexts, away from promoting a kind of speech that has nothing to do with own experience, away from learning that is devoid of sense. The primacy of social learning applies. Factual learning is important, but is to be integrated into the process of social learning and whenever possible with reference to social contexts. The children acquire knowledge, skills, and abilities necessary to understand and create real-life situations. Atomized, tailored learning which does not lead to comprehensible meaningful connections is avoided.

*   *Children take part in creating situations in which they are involved, and in the life within and outside the kindergarten.* They cooperate in selecting and planning activities; not everything is simply arranged for them by the kindergarten teacher. They are encouraged to influence situations and change them. Self initiative and responsibility are promoted.

*   *The children experience the sense of norms in real-life situations.* They do not receive lectures on norms, but are given the opportunity of making sense of them in context, and to negotiate their activity in them correspondingly.

*   *The kindergarten teachers secure a promotion of basic qualifications appropriate to the stage of development*, taking into account the individual characteristics of each child and their different levels of development.

*   *The kindergarten teachers promote the diversity of the children's' expressive possibilities.* They encourage activity involving all the senses, diverse forms of movement alternating with quiet and thoughtfulness, free play as well as creative and artistic activity, the expression of feelings and emotional intelligence.

*   *Children have a right to increasingly understand the world,* themselves, and their social environment. They gradually become acquainted with their own culture and learn to respect the cultures of others, step by step they become more familiar with the world of the spirit, tradition, and religion.

*   *The children live and learn in mixed age groups as much as possible.* Three-year-olds often accept more from five-year-olds than from adults, and older children can develop real empathy for the needs of younger children. Outside in real life, everything is learned among people of mixed ages. On the other hand the mixing of age groups is no dogma - there can also be situations in which peer groups want to be among themselves.

*   *The kindergarten teacher assumes a partner-like, impulse-giving role with regard to the children.* She is curious and encourages curiosity, full of initiative and promotes the same in the children, and learns along with them. She plans the pedagogical events openly, with input from the children. There are no fixed planning models - a specific design of activities no longer acts as corset to the normal kindergarten day.

*   *Learning for life situations also means learning in life situations.* Hence fields of activity outside of the kindergarten will be integrated, so that the kindergarten truly becomes a part of the social network.

*   *The kindergarten teacher remains in close dialog with parents and families.* The parents are not just onlookers, but rather personal authorities on the situations of their children. They take part in the kindergarten whenever they want to. In order to do this, it is important that the kindergarten be flexible with parents with regard to time and organization.

*   *Children of different nationalities grow up together.* Integration does not mean giving up your own origins and culture. On the contrary, it means respect for each other as the key for international understanding and mutual cultural enrichment.

The situation approach, internationally in demand because of its sensitivity to each culture, requires high pedagogical qualifications and a corresponding education and additional training of kindergarten teachers capable of working with the concept. The **Institut für den Situationsansatz der Internationalen Akademie** ("Institute for the Situation Approach of the International Academy") has offered to take over the supervision of such kindergartens, assure quality standards, and provide a certified training of the situation approach for interested institutions and persons in Asia.

3.2   National and International Boarding School

As already mentioned, the idea of uniting two schools under one roof is a result of the existing legal conditions in Indonesia. This prescribes that children who are Indonesian citizens can only attend Indonesian schools, which in turn adhere to the Indonesian curriculum. Pupils of other nationalities need an international school. In order to make both alternatives a possible reality, a solution which allows for both kinds of schools is necessary. Each school has to fulfill its own requirements, but the two schools are more than that: they are to work closely together.

The school levels of the **Indonesian School** are divided into a **Primary School** for grades 1-6, a **Junior High School** for grades 7-9, and a **Senior High School** for grades 10-12. Graduation is documented with the granting of an Indonesian **Ijazah** certificate.

The school levels of the **International School** consist of a 4-year **Primary School,** a **Secondary School** for grades 5-10, and an **International College** for grades 11 and 12, which is completed with an **International Baccalaureat**.

The boundaries between the school grades will not have very much particular importance in daily practice, but rather only represent a general demarcation. Actually the main thing is that pupils in grades 5-12 grow up together and are encouraged and challenged according to their general age level.

As of the fifth school year, children can be accepted to the **Boarding School.** This applies to Indonesian children as well as those of other nationalities. Most likely a small portion of these boarding school students will attend the national school; the majority will attend the international school.

The national school could participate in the special NISBA profile in agreement with the Indonesian Minister of Education and the competent authorities, hence acting as a model for other such schools.

3.2.1 National and International Primary School

The national primary school adheres to the Indonesian curriculum. Next to Indonesian, English functions as the second teaching language. The goal is to achieve proficient bilingual fluency.

English is the teaching language in the international primary school. Other mother tongues will be encouraged as much as possible. The curriculum is oriented on the **International Baccalaureat Primary Years (IBPYP),** whereby local relationships play a considerable role.

In both schools it is important that the pedagogical principles are continued as they were practiced in the kindergarten (from which at least some of the children will have transferred), and adjusted for older ages. There should be no cultural break between the preschool and school areas.

Getting rid of frontal class teaching involves more than re-arranging the classroom furniture in a more casual manner, especially as long as the teacher continues to determine classroom activity to the smallest detail. Nevertheless, an open class begins with redesigning the classrooms. They will be set up into experience zones, almost labyrinths, so that different activities can be carried out at the same time: for instance math, reading and writing, or art. Learning takes place individually or in small groups, often crossing disciplines. Open teaching does not mean an unprepared lesson. The teachers are well aware of the individual learning history of each child, and relate directly to where that child is. The curriculum contains a foundation of knowledge which the children all know they are to acquire. But the children can, in agreement with their teachers, organize when and what they do in the week. They decide when to read, or do an experiment on magnetism, or whatever. Furthermore there are other projects and freely chosen activities.

The day often begins with a gathering of such a group in a large circle: the children and teacher consult with each other, make plans, exchange ideas and suggestions. There is a strong

atmosphere of self-discipline, and learning is sparked by the joy of discovery and open curiosity. No bells ring to mark the beginning or ends of periods. The children supervise their weekly plan themselves - they check off what they have already completed and look ahead at all they wanted to accomplish. At the end of the school day everyone meets once again in the large circle to share experiences and prepare for the next day.

The teachers offer stimulation and ideas, provide necessary materials, help in solving problems, show how and where research can be carried out on a question. They keep diary accounts of the experiences and activities of their children in order to recognize progress made and point out where particular stimulation or support is needed. An open classroom has more chance of success when two teachers work together.

An open classroom is more humane and leads to better performance on the part of the children. They are better motivated, more curious, more interested in making discoveries, more self-reliant. The historical parents of primary schools of this nature include Lady Plowden (the Plowden Report named after her was a pioneer study in the English primary school reform movement), Lillian Weber with her Workshop for Open Education in New York, the French reformer Celestine Freinet, Peter Petersen with his Jena-Plan-Schule, Maria Montessori, Jean Piaget with his insights into cognitive development opportunities, Martin Wagenschein, who showed how children acquire scientific knowledge as if on an exciting journey of discovery, or Jerome Bruners' insights on the structures of disciplines which can be conveyed to children.

The cooperation between the national and the international primary schools can take place by joint participation in the same project, or for instance by joint sport activities. Most of all, cooperation will be encouraged by the participation of pupils of both schools in the Centers of Excellence.

3.2.2   National and International Secondary School

As the national primary school, the national secondary school (consisting of Junior and Senior High School) adheres to the Indonesian curriculum, with English complementing Indonesian as second teaching language. The international secondary school operates on the same principle as the primary school: English as teaching language, and promotion of other mother tongues whenever possible.

The draft profile provided in the third section of Part II of this Resource Paper will be particularly reflected at this level of schooling: while recognizing state requirements in the case of the national school, the subject matter will nevertheless be concentrated on key local, regional, and global problems, and focus scientific knowledge on the treatment of local approaches of specific solutions. The venue for formulating ideas and planning activities are the Centers of Excellence, in which comprehensive, interdisciplinary access to real-life conditions are both sought and practiced. Individualized lessons, incorporating the use of personal computers and data networks, will be a matter of course.

The work of the international school is oriented in grades 9 and 10 towards achieving the General Certificate of Secondary Education, and after grade 10 the IGCSE as final certificate. As a rule, however, the students go on to attend the 2-year International College (see Section 3.2.3).

If there is sufficient interest and suitability, pupils of both the national as well as the international Secondary School have the opportunity of participating in the **High Seas High School** in grades 10 or 11.

The schools are dedicated to providing children and adolescents the most comprehensive education possible. To quote Gerold Becker, school reformer and former director of a leading European boarding school, the Odenwaldschule, education means "the development of the person by discovery, exploration, and interpretation of the world. This involves not only the world of real appearances, but just as much the world of memories and thoughts, works of art and inventions, and that particular form of knowledge which we call science. Education is not conceivable without 'enlightenment'. It does not deserve to be called education if it is not able to help the individual to use his own mind without being imposed upon and controlled by another. Education is the path used by children and adolescents to find their way in this world, to define themselves and discover that they are able to change things, that they have responsibilities, that they can be aware. Certainly one cannot understand anything without knowing something, but one can know much without understanding. Knowledge which does not serve greater understanding remains unfruitful and can even become extremely dangerous. - Two hundred years ago, Wilhelm von Humboldt called this 'proportional realization of all powers of the individual ...in interaction with the world'. Today we would speak of 'holistic' and 'learning by experience', perhaps also of *learning by doing*. - Schools are not only there to instruct the heads, but just as much to educate and develop the senses, feelings, physical health, manual dexterity. The senses, feelings, body and hands also have to be able to have experiences which encourage and promote them and thus help 'educate' the person as a human being."

John Dewey and William Heard Kilpatrick, who founded the progressive education movement in USA, were early in pointing out how learning takes place in projects. Working on projects is an especially suitable manner of gaining experience, since pupils learn to increase demands on themselves step by step; they learn to persevere and not give up too quickly; their motivation is more intrinsic and not imposed from without; they learn to make decisions under uncertain conditions, and take calculated risks. Research-oriented learning does not always call for a project, however. This can also take place in a systematic process of in-depth involvement, to gain a thorough understanding of a specific subject by individual exertion in thought and study. Teaching is good when it promotes self-initiated activity and independence, and pupils are given the chance to experience achieving and producing something on their own.

The setting and program have to match each other. A school which is governed by its bureaucratic apparatus will have a hard time passing on a culture of entrepreneurship. Both the national and international schools will therefore be characterized as institutes by their lean management and entrepreneurial spirit.

3.2.3 International College

Graduation from the International College means attainment of the International Baccalaureat (IB), a symbolic ticket for world citizenship. The IB was developed in 1962 in a cooperative project between UNESCO and international schools. It represents a school certificate which can be attained under the same conditions in approximately 60 different countries, and is recognized as valid for university entrance worldwide. Some 8,000 students annually attain their *Diploma of the International Baccalaureate* in about 700 IB schools. The curriculum comprises various different areas of learning, namely: Language (English and another modern language, including

study of the relevant world literature), individual and society (including the study of history, economy, politics, and philosophy), experimental sciences (biology, chemistry, physics, environmental systems, mathematics) as well as optional subjects such as art, music, theater, or another foreign language. This curriculum is supplemented by a course in the theory of knowledge as well as special social, athletic, and artistic programs. The college students play a predominate role in the Centers of Excellence. The IB exams are evaluated centrally under the supervision of IBCA (IB Curriculum and Assessment) in Cardif/Great Britain. American and British universities often waive the Freshman year for students with good IB exam results.

One of the advantages of attending the International College is its emphasis on world education. Nevertheless, in agreement with the international IB supervision committees, care is taken that the specifically Asian and local Balinese profile of the schools does not suffer.

3.3   Centers of Excellence

The Centers of Excellence are the decisive and unique answer to three problem areas in education: first, the rigidity of a subject-oriented curriculum with its lack of interdisciplinary connections and its insufficiently problem-related approach to the acquisition of knowledge; second, the weak connection between theory and practice found in many schools and universities; third, the resulting inability to transfer what has been learned to a changing and diverse reality.

The classrooms of the national and international school play a secondary role compared to the Centers of Excellence. Topographically, the Open Learning Community is clustered around the Centers, which in fact are thematically oriented *resource centers* with special libraries, media, workshops, laboratories, work rooms, exhibition display cabinets - all material equipment which can serve a productive, entrepreneurial kind of learning and resulting practical activities.

Increasingly high demands will be made on the thoughtful powers of contemplation, creativity, inventive spirit, the ability to puzzle things out and experiment, as well as the overall perseverance of the students. The individual Centers of Excellence are each dedicated to a specific curriculum, in which the necessary basic knowledge and methodical procedures are acquired; the "electives" are based on this "compulsory" foundation, which can lead to an actual testing of entrepreneurial ideas on the market.

Entrepreneurially skilled and pedagogically experienced adults will be available to assist and support the students in each Center of Excellence. The teachers will disseminate their special knowledge in interdisciplinary contexts. One of the most important, impulse-giving roles will be played by the presence of national and international personalities - masters of their field and guests of the International Academy, who will work with particularly gifted and highly motivated students in various workshops: such workshops can be considered as forges both for high quality and new ideas (s. Section 3.5.2).

It is not a matter of course, but rather an honor, for a student to be allowed to work in a Center of Excellence. Age will play only a secondary role - mixed age groups will certainly participate together on certain projects. Of primary importance is talent, knowledge, commitment, and the ability to accept a challenge and persevere in it. This is education of the best, without regard to nationality, skin color, or social background.

3.3.1   Center of Personal Development

There is no question that people who desire to contribute to world change and let specific utopias become reality must be persons possessing both leadership qualities and team spirit, who live authentically and are able to anticipate and help create change, and who clearly demonstrate a high regard for quality and effectiveness. Building one's personality means empowerment, a strong sense of self identity, the ability to engage in balanced communication, to forego role-playing, to remain tolerant of ambiguity, while being capable of empathy and solidarity.

Body and soul belong together. Viewed in cultural anthropology terms, the body's entire range of expression has a great deal to do with cultural discourse, as well as with the person's emotional state. The body and the soul are continually interacting, and due to this fact the Center of Personal Development attempts to take a holistic approach. Psychology, medicine, and physical education intermix here. It is a health center for the body and soul, and its program benefits not only students and teaching staff, but can also serve to act as a form of training module for educating other groups of people as well. This Center emphasizes the human factor, demonstrates that people can discover their own potential and make valuable contributions. The Center is meant to help make new opportunities available, and means education for self-reliance and hence the overcoming of psychological blocks which obstruct the natural realization of one's own creativity and initiative.

As part of sport didactics offered at the Center, one has the chance of especially learning Asian sports, as well as engaging in sport activities which take advantage of the unique geographical possibilities available on Bali - Outward Bound activities, white water trips, exploring ravines and cliffs and being exposed to the natural elements of the seashore with wind, waves, and the entire underwater world. The medical part of the Center emphasizes the body, its nutrition and health. The psychological part will concentrate on promoting the personality and personal psychohygiene and prophylactics, on developing the ability to both avoid and dissolve negative stress, on achieving a balance between strain and meditation, between activity and reflection. Human nature is indivisible, and the program to promote body and soul in an integrated manner is a natural response to this insight. Accepting challenges and the personality building potential of the High Seas High School (s. Section 3.4) are also to be seen in this light.

3.3.2   Center for Entrepreneurship

A good idea is the best venture capital. And: small is more efficient. Here lie the chances of entrepreneurs from below, the chance for the small fry against the big fish, to take over a chunk of territory. New small businesses create new jobs. Respect is due to those who can create his or her own place of work; even more recognition is earned by those who go further and also create jobs for others. Creating jobs is not the norm, but rather the exception. The Center for Entrepreneurship focuses on those entrepreneurs who develop and realize ideas for improving the quality of life, who invent a meaningful service or a more intelligent product.

In analyzing biographies of entrepreneurs it is striking to note that the great majority of people who risk the big jump into entrepreneurial business were already "possessed" by certain ideas ever since their childhood, and so developed a "craze" as well as the power of deep reflection, with the addition of imagination and tenacity to implement these small visions. Most of them made their first entrepreneurial experience in a microcosm, doing business on a small scale, witnessing a market response to their ideas and feeling strong personal gratification throughout. The power of

reflection means the process of repeatedly dealing with an idea, "fiddling" with it, refining it, evaluating the experience and reactions of others, responding to an urge to design and develop. According to Peter Goebel, who has studied the biographies of numerous young entrepreneurs, reflection of this sort can be experienced as a kind of intoxication, making work deeply enjoyable. Idea formations emerge, whose inner logic is researched with increasing exactness, until implementation becomes a calculable risk. Mavericks are needed, children and young people who feel a strong impulse to act creatively and independently, and who are not prepared to be neutralized by pedagogical occupational therapy.

The analysis of entrepreneurial biographies also makes clear that many had trouble in school as children, experiencing difficulties with the regimentation of their desire for independent thinking, and bothered by constant interruptions to their urge to follow their own ideas. Such people often had to struggle against adverse circumstances in order to stick to their own designs and their implementation. Pedagogues in traditional schools as an early hindrance to entrepreneurship?

Entrepreneurial qualifications are not to be equated with management qualifications. The training of managers aims at creating dependent employees who can rationally implement certain prescribed goals. A manager, no matter how good he may be as an organizer, is not yet an entrepreneur who opens up new horizons. A capable businessman will consider such problems as environmental pollution, chemicals in food products, and the situation in developing countries, and take these issues into account in decision-making. He will attempt to deal with social problem areas and trends, as they are often better recognized by outsiders and nonconformists. New ideas shift the point of view of reality, and often enough creative persons are thought to be crazy. A young person who recognizes social problems, confronts them and wants to do something practicable about the situation, is to some extent comparable to an artist. Just as in art, where it is not a seldom thing that innovative performance demands a certain obsession with an idea, and like an artist, who wants to project his own style to the world, an entrepreneur with a new idea, product, or sales form must often withstand a phase of social rejection. Again and again one hears about such chapters in the personal biographies of great artists and writers as well as famous entrepreneurs of the first generation. This phase, often bringing with it personal sacrifices, daring experiments and the pitying smiles of the establishment, develops into a stimulus and sense of risk in the life of an artist or entrepreneur. Without such uncertain beginnings, when new ideas are developed and promoted despite obstacles, demanding much in the way of courage and stamina in the face of odds, later success is generally not forthcoming. The quality of the entrepreneurial idea is of decisive importance here. Whether one can become successful on the market or just keep above water, hence resorting to elbow-shoving and the use of many little swindles and tricks, depends largely on the quality of the concept offered in the first place.

The figure of the entrepreneur in scholarly literature, even in the literature of economics, is strangely ignored. Even Joseph Schumpeter, the theoretician of entrepreneurial behavior, says very little about the necessary qualifications, and instead studies the connection between business cycles and the increased appearance of innovative entrepreneurs. Nevertheless the respective literature includes a few illuminating facts. One of the most apt descriptions talks about the "discovery" of what is already available. To discover what is already there means that it is not uncommon for successful business founders to return to ideas which have long been known, but which can be transferred in some way to a new context, in new combinations, or to a new area. The layperson's idea that it is always great inventions that lead to new successful business enterprises is to the most part a wrong one. Schumpeter made a difference between inventions and innovations. The great inventions are often not marketable for a long time, have many small

defects, and thus easily fail in the first attempt because they are technically immature; other inventions are not recognized as to their potential importance, or at least not accepted at first by consumers. An example from the recent past is the telefax. This invention has been around for a long time, yet in the past few years it has been introduced worldwide with enormous success by completely different companies than those who invented and originally tried to market the technology.

We are talking about the new ordering of existing knowledge, to rubbing this knowledge against the grain, or the transfer of familiar ideas to completely new areas of application. This is a field in which the whole educational system need not consider as strange territory. To recognize specific skills and talents and promote them accordingly, to understand and accept individual characteristics of a growing person, has long been the concern of pedagogical endeavors.

The Center for Entrepreneurship intends to work with future and currently budding entrepreneurs from the student body and neighborhood. Business Administration does not stand in the forefront, but the development of ideas and visions, including their realistic implementation.

3.3.3   Center for Cultural Heritage and Economics

The prospect of being able to travel only with suitcases from Louis Vuitton, to wear Lacoste shirts or Benetton sweaters, a Rolex on the arm, using perfumes from Lagerfeld or Joop, of having our CD software from Philips and the hardware from Sony, our children growing up with gameboys, Masters of the Universe, and Turtles, convinced that Rambo is better than the Ramayana and mango juice worse than Sprite - the whole prospect of the world's glorious diversity shrinking down to the dullness of some insipid idea cooked up in the narrow-minded brains of a few managers of vast corporations, and this insipidness then puffed up to huge proportions by slick advertising the world over, is a gloomy prospect indeed.

The opposing thesis, which underlies the concept of this Center as well, is that difference is beautiful. The more contrast there is, the more pointedly cultural heritage and economic activity are brought into relation with each other, the richer the chances for both. Markets can be diverse, and they will diversify all the more, the more cultures continue to develop along their own contours, and not just ride the dead-end train to folklore or tourist art. Developing the differences can open new markets, deviating from the unimaginative "me too" response can bring about an economic upswing, cultural contrast and economy can augment each other as long as one works under the assumption that every culture contains elements which are felt to be enriching to members of another culture.

The Center for Cultural Heritage and Economics ascribes to a dynamic concept of culture. It draws considerably from the Bali cultural heritage, searching for deeper understanding and access; it aims to convey impulses and work together with Balinese and international artists, with the collaboration of students who learn through participation to release their own creative powers in stimulating further development.

The intention is to work on productions in the fields of music, dance, theater, painting, fine arts, and fashion, in which tradition and avant-garde, the culture of Bali and other cultures of the world can meet and find a new kind of artistic expression. The school pupils are integrated in a plan involving all age groups, and have the opportunity to learn from true masters of the art or trade, not only abstractly and generally, but in specific artistic projects (see also Section 3.5.2).

3.3.4 Center for Technology and Ecology

Both the standards and resource consumption of industrialized countries are far too high: the age of modesty is called for now. The fresh wind of the world market will do the job. But the developing countries also cannot afford to simply go along with the misuse and wasteful destruction of our planet's resources.

It is necessary to discover the quality of "intelligent ascetiscm". The days of uncontrolled wastefulness of our natural resources are counted. The market concept does not necessarily mean that ever new needs must be enticed from us, making us slaves to an increasingly rapid-spinning spiral of consumption. The market also holds the chance of an enlightened and economical handling of scarce resources.

High-quality, simple, mature, durable products are needed. What is wanted is the maximum quality for *the* pair of pants, *the* washing machine, *the* light bulb, *the* television set. The most modern knowledge is necessary to find the simplest solution, not to promote the constant production of high-tech garbage. It is not the changing outer appearance, but the core of the product that is important. The accumulation of high-tech isn't what feeds our quality of life, but high quality itself. We need equipment of highly developed simplicity, which lasts a long time - preferably a lifetime - equipment built to be inexpensively maintained and easily repaired. Whoever buys less, can also do with less income. Intelligent asceticism means preferring to purchase one high-class product rather than numerous second-class products right after another, to be free of craving for something "new" at ever shorter intervals, only because the product's facade is "out" and a new one has been deemed "in". An example would be the car, simple and yet highly developed in its basic conception, which could run without fossil energy fuel, and have spare parts designed for reuse, parts which could easily be replaced and overhauled at long intervals. Without the consumer insistence on continually new car models with slightly modified marginal extras, the horrific vision of great auto graveyards of scrap metal would finally fade.

Future entrepreneurs, whose education NISBA will promote, could be active on the market of diversity and good sense as role models. On the way towards a leaner economy, they could draw from their individual cultures to discover, invent, and promote those products and services which counteract overproduction and the unnecessary consumption of resources, so that the quality of life as a whole is not reduced but rather improved.

If the activity of future entrepreneurs is characterized more strongly by this sort of astuteness, the people of developing countries, still marked by the after-effects of colonialism, could more easily shrug off the rest of that inferiority complex which drives them into the consumption spiral and sometimes into a regular fixation about imitating western styles. The non-European cultures contain enough potential to develop their own kind of attractive life style, so that future entrepreneurial initiative could draw on and serve the third sector as well as the fourth (think only of philosophy and religion). New perspectives then emerge which could be a good deal more fascinating than former guiding principles such as "mine is bigger than yours" or "I want one too". Intelligent asceticism requires education, a comprehensive understanding of the world, the aim of taking life in one's own hands, to find oneself, and to journey with curiosity towards the center of one's own soul.

Entrepreneurs who accept that our planet's natural resources are limited are not out of the market, but ahead of the market, if they concentrate on the development of high quality in the above sense. They can count on the growing uneasiness of customers who still believe that products need to be replaced, but at least are interested in recycling the packaging and can and want to be both informed about where they can acquire the best product and be satisfied with it a life long if possible.

We know the dead-end we are in, and know we have to find a way out of it: despite ever increasing consumption, there will be fewer and fewer jobs, since improved machines continue to take over former human tasks. There is demand for entrepreneurial initiatives in other areas, initiatives on the part of artists, imaginative scientists, philosophers and maverick thinkers. Such people will have to replace managers who not only avoid competition, but also can only provide mousy-gray visions of how the world might function so as not to end up as a civilized junkyard. There is a demand for the *citoyen* as entrepreneur and artist.

The Center for Technology and Ecology subscribes to the thesis that technology and ecology can be effectively combined. The Center concerns itself with ideas and first steps, considers small-scale examples, attempts to provide students with possibilities regarding the direction in which thought and action can take. The Center does not want to be Silicon Valley, but perhaps a kind of playground, in which occasional surprising designs and ideas might emerge. Competitions similar to the German program "*Jugend forscht*" (Youth Does Research) - illustrate that young people are capable of astonishingly original and marketable technological solutions of ecological problems when one takes them seriously as researchers and challenges them accordingly.

3.3.5 Center for Culture Authentic Tourism

Diversity is beautiful, uniform homogeneity is not. The world is still rich in regional cultures; people travel to different countries not because they are looking for the same thing all the time, but exactly because they want to see and experience something completely different.

But they are increasingly disappointed. Instead of authentic encounters, happenings, and adventures they more often experience artificially staged productions, are kept prisoners of their hotel, participate in carefully shielded outings, are exposed to tourist-oriented marketplaces and stores, feel themselves surrounded by money-hungry barracudas, and generally experience the human qualities of hospitality and cordiality, attention and friendship only in brief happy moments off the trodden path.

The ethnic touch of hotels often begins and ends with the "native design" of the hotel entrance and lobby. The hotel management considers uncontrolled excursions, which could interrupt the boredom of the swimming pool and fitness rooms, rather economically risky. Group tourism has to face the undeniable reality that individual encounters are problematic to organize, special wishes of curious travelers do not fit into the plan, and that travel organizations often simply lack imagination. Tourism is frequently staged far away from the truly interesting situations and opportunities of the country.

Tourism *can* contribute to the destruction of regional cultures. We maintain, however, that properly handled tourism can support and promote regional cultures and contribute to their development, that an individualized, authentic tourism can act as culturally enriching and serve ethnic understanding, that it can provide great pleasure as well as be the economically better

concept to make intelligent friends and partners out of the previous opposing "dumb tourist" and broad mass of "natives".

The Center teaches students how to organize cultural authentic tourism, while simultaneously taking care of guests. It works closely with the department "Tourism and Management" of the International Academy (see Section 3.3.4). It shows the way into a most interesting reality. It allows its guests to do their own research which can lead to unexpected discoveries and experiences.

On the one hand the Center is a program which brings guests together with culturally, politically, and economically leading families of the local and regional area in Bali, and allows them to personally enjoy their hospitality. On the other hand it provides guests who are looking for social and cultural contrasts with expeditions and projects concerning various island realities.

What are the common characteristics of such plans, and what are the attendant circumstances? All the projects have a playful and enjoyable character. The 'scholarly concept' of the Center is founded on elements of action research, discovery learning, and sensual experience. It does not assume expert knowledge, but only a healthy common sense, curiosity, and the joy of discovery. The research carried out by the guests makes sense, and is not intended as occupational therapy, and most of the projects are result-oriented for both the guests and the island. No guest must have the feeling of only standing around in the role of the goose who lays the golden eggs. The projects are variable in length. They can be long-term (in which case individual guests participate for a while, then leave) or as short-term as a single day.

These projects are dramatically designed according to a varied scheme, with climax, action, and relaxation phases. One of its essential aspects is that native people and guests get to know each other, and that guests make contacts among each other as well.

The guests can document the results of these activities themselves if they so desire. A guest library will be set up. so that the progress of the various projects can be followed and reconstructed for new guests who join in later, or for those guests who might return and who want to check up on what has been done in their absence. The activities will be reported on locally and internationally: on the local level, the native people experience the results of the projects (which could act as stimulus in the relationship between cultural heritage and modernization).

The students act as trace-seekers, the developer of paths into an interesting reality. They take care of the guests during their research activities and learn by direct participation. In doing so they also learn how to work with the guests in an articulate, culturally competent and imaginative manner.

The curriculum of this Center deals with general knowledge concerning tourism and management, as well as specific historical, religious, cultural, artistic, architectural, geographical, biological, and ecological knowledge of Bali.

A cultural authentic tourism as practiced here in a small-scale model also makes good sense. Tourists are no dumb animals in this model, but intelligent partners. The goal to develop Bali in an authentic manner can turn into a fascinating challenge for students and guests alike.

3.3.6 Center for Communication and Media

This Center deals with printed and audio-visual media. The goal is to avoid having students slip into a passive role as media consumers, but rather to allow them to work with the media in an increasingly active, creative, and professional manner. On the one hand the Center will deal with the development and sale of printed materials, for instance a journal which for the most part is to be researched, written, edited, and marketed by students. The models here are journalist schools which professionalize their students not only by imparting theory, but also by participating in the daily practice of real-life journalism.

Another emphasis will be the mastery of communication within worldwide data networks, the ability to access a vast store of information via modern communication means, and then to evaluate them, design interactions, and contribute own messages into the information flow.

A third emphasis will concern film and television, and the acquisition of skills in producing small and larger video productions, and the development of features which, if good enough, might even by marketed. How does one make a good documentary, or a lively video clip, what must be especially attended to in casting, how does one make a treatment or a screen play? In the best of cases such topics correspond with key topics in the curriculum, so that recourse can be taken to curricular knowledge and transfer processes thus promoted. One could interpret these Centers (as well as the others) as dramaturgic figures, which provide connections and personify and enliven the often somewhat dryer school subject matter.

3.3.7 Center for Management Skills

Start ups and managing growth must be learned. As a business grows in size, its flexibility diminishes and its bureaucracy expands; more bureaucracy tends to lead to more of a certain species of manager which avoids entrepreneurial risks, and doesn't recognize changes in the market or if so, only once the economic downhill has already begun. It is hard to see what is happening on the market if one is primarily concerned with consolidating one's own position, giving directions to others, and polishing up the fine points of ritualized work procedures. Leaders, complains Rosabeth Moss Kanter, Harvard professor and editor of the *Harvard Business Review*, are then more like keepers - part of a bureaucratic superstructure that is actually counterproductive.

Big is powerful? Not even current business school dogma subscribes to an unshaken belief in bigness. The economics of large scale production cannot be implemented anywhere you like, in fact to the contrary: worldwide the number of *small* companies is growing, and they are also creating more jobs. Large size means complexity, which often creates more costs than can be brought back into the company with higher sales volume. Large-sized constructions, summarizes Moss Kanter in her book "When Giants Learn to Dance", are no longer creative due to the gigantic size of their swollen overhead.

With this approach in mind, the Center for Management Skills aims at providing students with the skills they need in order to be competent particularly in small scale business management. The Open Learning Community will in itself be an essential object of study. The Center can also be active towards the outside world, offering consulting services and conveying basic knowledge and experience about how to grow up and yet still remain small.

3.4   High Seas High School

Kurt Hahn, the founder of the famous Salem Boarding School in south Germany, initiated an experience-oriented pedagogical practice with the concept "Outward Bound", which today has been adapted in many countries and further developed. A particularly paradigm example of the concept was awarded the Outward Bound Prize in 1994: the High Seas High School, established on the basis of the Hermann Lietz-Schule Spiekeroog.

Spiekeroog is a dike-protected island in the North Sea endangered by tidal flooding; the school there has gathered decades of experience with the sea, sailing, and shipbuilding. Previously the *Fridtjof Nansen,* a 52-m converted transport schooner with 350 tons displacement and almost 800 square meters of sail, sailed from Bremen for seven months towards the Caribbean Sea, through the Panama Canal to the Galapagos Islands and back. A mixture of permanent crew - every crew member must have the double qualification of teacher - and students between the ages of 16 and 18, who complete their eleventh year of school at sea. Back to the roots of explorers and their experiences - Columbus, Humboldt and Darwin: education not for but from the sea. The 48 people on board the ship form a true community which must come to terms with the surrounding forces of nature, and who themselves organize their life on board as well as the excursions on land.

The curriculum reflects their position at sea - the latitude and longitude. The subjects include physics and technology of sailing, ship security, astronomy, mathematics and navigation, the history of seafaring, oceanography, South American studies (geography, vulcanos, glaciology, climate zones, history, advanced civilization, colonialism, music and cultural history), sociology and psychology (also of life on board), English, Spanish, and French. Projects will be carried out while at sea and on land, ranging from examination of the ocean floor to participation in archeological work on the Galapagos Islands.

These trips will be continued with the *Thor Heyerdahl*, also a three-mast topsail schooner, a ship whose command and crew will contribute a great deal of experience in Outward Bound projects. The International Boarding School Bali wants to participate in this project by sending students to join the trip and/or by chartering another ship and setting up a suitable second route in the Pacific region.

3.5   International Academy

The International Academy, having venues in both the southern and northern hemispheres, was founded not so long ago, with headquarters in Berlin. It develops focus points in the areas of innovative pedagogy, psychology, and economics. The academy works on an interdisciplinary basis, internationally and interculturally. It promotes a practice-oriented scholarship, empowerment and entrepreneurship. There are both normal business enterprises and those with nonprofit status under its auspices. A think tank, the Institute for the Situation Approach, the Institute for Community Education, the Institute for School and Innovation, the Institute for Psychosocial Processes and Support, the Studio for Entrepreneurship, and furthermore practice facilities with particular pedagogical qualities such as the Phoenix Pilgerbrunnen school in Zurich, the Hermann Lietz-Schule Spiekeroog, or the High Seas High School. The International Academy will form an association with the other NISBA institutions as well as with four other institutions on site:

3.5.1 Think Tank

The Academy intends to be a Think Tank, a place for the development of unusual approaches and ideas, a place for nurturing sudden impulses and contemplating their possibilities, a place for inventive dialog between scientists, artists, entrepreneurs, and maverick thinkers. Internationally known personalities, people of particular expertise in their fields, will be invited here to Bali, this special spot offering both recreation and stimulation - to forge ideas together. The discourse serves to transmit and analyze key regional and global questions and invent future solutions. The process frees ideas for the work at the school as well as for special projects of the Academy.

3.5.2 Master-Student-Workshops

The members of the Think Tank will be invited to give Master Courses to particularly gifted and motivated students, working together with the Centers of Excellence. This could involve, for instance, the composition of music for a CD, or working up ethical standards for genetic technology, meditation or philosophical studies, insights into the research of biospheres, drawing up architectural drafts for building with bamboo or handling problems in processing pineapple stalks to textile products. The experts can suggest a topic to which they themselves are eager to devote their attention, and which incites student interest, challenging them without overtaxing their capabilities, and which can correspond in some way to the curricula of the Centers of Excellence or at least create a productive dialectic with them.

3.5.3 Institute for Innovation in Education

NISBA and the surrounding network of facilities can be viewed as a challenge in the theories of curricula and their practical application. Robinsohn described a structural concept of curriculum with access to real-life situations in which the subjects were no longer strictly separated between the social sciences and natural sciences, but rather key topics were identified in a great variety of different areas of life, and subsequently made into structuring elements of the curriculum.

Attempts at this kind of curriculum revision have been made or introduced in fairly recent and very recent times in several countries, in which social and economic change has inspired educational researchers to orient curriculum development to nationally relevant topics and differentiate them according to regional and local characteristics or circumstances.

The task of a school *in situ* would then be to deal as constructively as possible with the local response to such a topic in the framework of community development, and with a close relationship between theory and practice. In doing so, knowledge would be drawn from all relevant subjects and disciplines as well as from personal experience. The development of the curriculum would then consist partly of the systematic clarification and evaluation of such experiences.

Such a curriculum development, which evolves from considering key problems and situations and then determining the related qualifications, is in constant danger of once again falling back to the level of constructing curriculum elements according to an apparent logic of inherent restraints of subjects or scholarly disciplines, instead of extracting the necessary knowledge from the structures of disciplines and relating them to the important topics. Contrary to some viewpoints, which equate the ordering of subject matter inherent to the field with a substantively built-up learning sequence, numerous examples show that scientific knowledge can be applied to key problems

without understanding and taking into account the entire range of "Before" and "After" in the respective discipline. In other words, the effective application of scholarly knowledge in actual situations is only in part dependent on taking structures of that scientific discipline into account.

The Institute for Innovation in Education accompanies the other learning venues of NISBA. It accomplishes practical curriculum development and attempts to ascertain an optimal relationship between subject-related and comprehensive, situation-dependent learning. It develops curriculum elements, which are subsequently subjected to a formative evaluation, tested in practice and finally not only used in the own school, but also offered to other interested parties in the entire Asian region.

The Institute takes on fundamental questions and serves to establish a solid theoretical grounding of school practice: How does one identify and analyze different situations? How does one determine the kinds of competencies necessary to successfully manage such situations, and yet with reference to other more general educational goals? How can information found in the standard canonical body of academic knowledge, and structured according to logic inherent to the field, be applied to key problems and situations? What kind of structure follows from a curriculum designed according to such guidelines? What concept of learning is involved?

That the path prescribed by this new structural concept of the curriculum is fundamentally plausible, has been demonstrated by learning processes in fields of activity hitherto barely touched by the pedagogical profession. The public discussion concerning the inefficiency and lack of flexibility in large corporations has led to some clear changes in learning processes: there the curriculum is not organized by subject, but according to application situations and their inherent demands. It is imaginable that schools will become increasingly subject to the pressure of modernization prescribed by the economy, and challenged to give up the standard of repetitive learning in individual competition in favor of cooperative solution-finding of actual problems in an interactive process of reflection and action.

3.5.4   Post Graduate Studies 1: Tourism and Management

Tourism is of central importance to Bali. As quantity increases, the question of quality grows proportionately. Bali is currently characterized more by a surplus of hotel capacity and sharp competition than otherwise. Whoever wants to get ahead here, needs profile.

Post Graduate Studies 1 conveys the concept of cultural authentic tourism at a detailed level, including the concomitant tasks of good management. The key phrases of the problem analysis are: worldwide growing disappointment of tourists, no authentic encountering of the local culture, instead, "ghettoizing" by the tourism industry; transformation of genuine native art into slick "tourist art" (tourist kitsch can be purchased in almost all its variants all over the whole world - from the nighttime markets in Chiang Mai to the mountain markets in Peru); transformation of indigenous everyday life into a fake, tourism-oriented life style (or also: complete separation of ordinary daily life from a fake 'Bali' stage production for tourists).

The key phrases of the new concept are: authenticity, meaningfulness, curiosity, adventure, experience, pleasure, real encounters instead of artificial stage productions, maintenance and promotion of the native culture, exclusiveness and continuity; life in contrasts; village as an adventure; Balinese social heritage helpful for the creation of a new quality of life and philosophy; art instead of more and more consumption; art instead of artificial cultural performances;

authentic intercultural dialogue by workshops and participation in arts development; new intercultural projects (i.e. music, dance, theater, fine arts, meditation); using the inspiration of the location to solve global problems.

Post Graduate Studies 1 wants to offer, especially to Balinese people, the chance to enjoy a local education in Tourism and Management and not just reduce their studies to questions of hotel management, as is the case at professional Swiss hotel schools. But nowadays no blue ribbons can be won with tourism management alone.

3.5.5 Post Graduate-Studies 2: Innovative Entrepreneurship

The majority of companies founded in the past emerged from the field of industry itself, only a small number from the university or university-related areas. If entrepreneurship is to be made a topic in universities at all, then the likeliest place for it is in courses of studies in economics and within engineering and other scientific programs.

Hence there is very little to be felt of an entrepreneurial culture or spirit in most facilities of higher education. The training offered even in the most relevant courses is more oriented towards business administration, illustrated by differentiated large corporations with correspondingly specialized positions within hierarchical structures. The promotion of qualifications for a 'entrepreneur from below' remains largely ignored, the same as the development of outstanding entrepreneurial ideas. College curricula - especially in subjects which add to unemployment quotas - do not orient their contents on risk-taking or entrepreneurial initiative in the third or fourth economic sector after completion of their studies, but rather towards what is in many cases a futile search for a job which doesn't exist. When the universities do not themselves become a model of a new vision, than one cannot expect that the percent of its graduates who take the risk of founding a new business will rise.

Post Graduate Studies 2 aims at offering a university education in Entrepreneurship and Management. The emphasis lies on *innovative* entrepreneurship. The curriculum of Post Graduates Studies 2 will be based on famous existing role models, among them Babson College in Massachusetts/USA, run by former Harvard professors.

3.6 Balinese Communities

Balinese communities are an important integral part of the Open Learning Communities. The connection can grow out of working together on a specific project, through outsourcing or cooperation in taking care of guests. The goal of working together in this way is community development, all within a framework of awareness, respect, and creative promotion of the Balinese high cultural heritage as well as everyday customs. This is not a one-sided relationship. Just as the schools can convey important impulses with their Centers of Excellence, the members of the villages (accepting the supposition that every Balinese is an artist), can also function as masters and teachers.

When selecting Bali-related project topics, the school depends on the participation of representatives from Balinese society: they are the experts for priority question complexes, and are co-responsible as experts in evaluating and implementing project results.

NISBA deals with Balinese key problems, and these are largely related to the enormous increase in the tourist industry on Bali. This predominantly effects the south Balinese region, and is changing the area from day to day, exposing a long cultural tradition to an outright cultural invasion. One cannot simply define away the strained relationship between indigenous cultural heritage and modernization which can include cultural self-destruction. One *can* take up the idea and deal with it offensively, and work on reasonable solutions. NISBA will become rooted in Bali as an institution which will contribute to the further development of Bali's cultural heritage and thus, in a liberal-minded spirit of tolerance, contribute to its cultural identity.

4.   STUDENTS AND TEACHERS

NISBA will gather together students and teachers predominantly from Indonesia and Asia, but also from other parts of the world. They represent the vision of the Global Village and demonstrate that one cannot only learn together, but also live and work together peaceably and with a strong orientation towards the future.

4.1   National and International Students

Students will be sought who on the strength of their own personality want to accept the challenge of an Open Learning Community, and possess the necessary talents to do so. One of the reasons why the school begins with the kindergarten is in the opportunities offered in early promotion of such personalities. Suitable students could also be accepted at the school at later dates as newcomers, too. Students who are facing imminent failure in conventional schools due to their school's total lack of entrepreneurial spirit are welcome. However everyone accepted must realize that the Bali school is characterized by high standards of excellence. This also applies to interim and final examinations.

NISBA intends to grant a **Wolfgang Paeckelmann Scholarship** to particularly gifted and highly motivated students of financially disadvantaged families. Paeckelmann, school director and opponent of National Socialism, worked with poor students in mines during the Weimar Republic, in order to finance their studies. He was buried alive in a mining accident, and after his rescue, along with the then Prussian Culture Minister Carl Heinrich Becker and others, he subsequently founded the *Studienstiftung des Deutschen Volkes* (Study Foundation of the German People). The charitable foundation was closed down during the Third Reich, but has now become one of the most important promotional programs for gifted students in the country.

4.2   National and International Teachers

One of the most decisive teacher training reforms of recent history took place in Turkey during the 40's, with the setting up of village institutes. At that time the illiteracy rate in Turkey figured around 85%, agriculture was very backward and produced only poor harvests. The village institutes were facilities for community development and training centers, whose students came from the surrounding villages and also returned there after their studies. They became teachers and community developers in the course of a Spartan, strenuous, but highly productive training program which gave them an abundance of agricultural and craft trade skills, and technical and medical knowledge in both theory and practice. Every village institute functioned as a company and was self-supporting. The teachers trained there moved to the villages, founded schools according to the same model, and sparked regional development. Many of them became

pedagogical reformers of top quality. Even though the movement was broken off as a result of a change in government, it has left many cultural traces of good work.

The village institute movement can be understood as a logical answer to the *déformation professionelle* of the teaching profession; instead of the teacher with white collar consciousness, now a teacher who can combine reflection with action: instead of teachers fleeing the land for the cities (a problem in post-colonial developing countries) a teacher who considers teaching in the rural community to mean participation in the development process; instead of a subject-bound lecturing teacher, one who works on projects with pupils and employs different kinds of knowledge in the process.

For the pedagogues Ismail Hakki Tonguç and Education Minister Hasan Ali Yüce, the initiators of the village institute movement, teachers are community developers; for Shaul B. Robinsohn teachers are teachers. "All teachers are teachers" means that there is a common basis in all teaching professions, recommending an integration of teacher training in which educational theory and curricular as well as pedagogically relevant social aspects join with a more "clinical" training (in the sense of a theoretical reflected practice and practice-oriented theory).

Professional biographies show that teachers are generally characterized by a more defensive than offensive personal history, and only in exceptional cases could be called risk-takers. Their consciousness of being *employees* of the state is rather a counter-productive model for students who want to grow up within a culture of entrepreneurship.

You can lead a horse to water but you cannot make him drink. For the school, what is important is selecting outstanding Indonesian and international teachers, highly qualified with regard to both expertise and pedagogical skills, who are eager to fully dedicate themselves to the whole project and in fact to no small degree bring along the basic qualifications for entrepreneurial behavior to the job themselves. These teachers do not only participate in an ongoing service training - the project itself is already continual advanced training. Whoever takes part here and contributes to developments, gains additional skills which cannot be acquired at any other teacher training facility.

4.3   National and International Masters as Teachers

National and international personalities and masters of their fields - the conductor, composer, choreographer, architect, writer, painter, sculptor, dancer, physicist, philosopher, engineer, chemist, politician, economist, psychologist, athlete, journalist, entrepreneur - all of them are important teachers from life off campus, who can offer unique stimuli and greatly supplement the work of the permanent teaching staff.

These professionals are guests of the International Academy, who take pleasure in working together with talented young people of the school and the island in special workshops with the goal of creating some common work or product, in short to leave their mark. The wide world comes to Bali, taking something from the island and leaving something of value in return. The gift consists of knowledge and experience gained in other venues of the Global Village, and which can be of use here (see also Section 3.5.2).

5.   PARENTS AND GUESTS

The majority of the pupils will originate from places far away from Bali. For their parents this means that visiting their children involves a great deal of travel. In order to make their stay on the island as pleasant as possible, on the one hand parents are invited to participate in activities of the school when and as they please, and on the other hand they are to be made to feel as comfortable as possible as guests. They can be offered first-class accommodations in villages connected with the school, and have relaxing holidays there.

As with other guests who are interested in the work of the school and who want to take advantage of the services offered by the Center for Culture Authentic Tourism, parents are perfectly welcome to participate. The students will acquaint them with a Bali that they would never get to know as an ordinary tourist.

6.   PARTNERS

NISBA depends on national and international cooperation. This will consist of a process of mutual give and take. The school will function as a model, whose individual elements are transferable elsewhere. At the same time the school needs expert knowledge of other institutions and the knowledgeable support of responsible political government departments of the country.

6.1   Indonesian Authorities and International Advisors

The Indonesian government, represented by its responsible ministries, especially by the Ministry of Education and the Ministry for Technology, is a particularly important partner for the development and design of the school. The government will be requested to grant the school the necessary freedom for development, and at the same time is invited to stand by as consultant and promoter and, to the extent it seems sensible, to take up positive experiences of the school as models and be supportive in transferring these concepts to other pedagogical institutions.

Similar to the plan of the Tridhos Three-Generation School Village in Chiang Mai with regard to the participation of leading personalities in Thailand, leading personalities of Bali, the rest of Indonesia and the international world are invited to participate as consultants and active guests in the development of the school. NISBA desires to be a school for future national and international leaders; this will find expression in its Advisory Board.

6.2   United Nations and UNESCO

NISBA is a practicing prototype of international understanding and peaceful cooperation. At the same time it will be an example for educational reform, especially with regard to making the learning process dynamic and promoting a culture of entrepreneurship. The model can be of special interest to countries whose educational system encourages too little in the way of entrepreneurial skills. The question arises how conventional schools and even universities can make training in entrepreneurship, and the setting (the institution itself as entrepreneurial model) mutually compatible. The promotion of entrepreneurship by pedagogical institutions could become one of the most relevant themes in future developments of educational systems in many countries. Schools and universities help decide on the entrepreneurial potential of coming generations, by either promotion or neglect.

Specific opportunities for working together with both international organizations have already been named: NISBA as Associated School of UNESCO (Section 2.1.1) and as active participant in the UNESCO project "From Community Schools to Open Learning Communities" (Section 2.4.2), NISBA as creator, evaluator and further developer of the curriculum "World Concerns and the United Nations" (Section 2.1.2).

6.3   International Community Education Association

In its Business Plan 1994/97, the ICEA formulated its mission: "...to promote community education as the process that enables communities to take control of their own development and enrichment through lifelong learning. It energizes people and utilizes public, private and voluntary resources to build and enhance communities through the identification of community needs. It empowers people to make community decisions and to take community action."

NISBA can take advantage of an abundance of outside experience via ICEA. The International Academy is constitutionally foreseen as International Center within ICEA. In the future ICEA will concentrate on carrying out transregional projects, in which NISBA can participate. ICEA and the International Academy can hence work together as project partners.

8.   LEGAL STATUS AND FINANCING

NISBA will be run as a private school with the status of a charitable organisation. Some parts of the school - for instance the Centers of Excellence - can be rendered independent as spin-offs and attain the status of private companies, whose relationship to NISBA would be stipulated by contract. NISBA should be opened within two to three years and fully completed within four to five years.

PART IV

WHAT CAN WE DO?

UNESCO wants to enter into a dialog on the topic "Transforming Community Schools into Open Learning Communities" and both design and implement actual projects with its partners.

The ICEA and the International Academy have provided three proposals on this subject in this Resource Paper. One of these proposals is merely outlined (Zimbabwe), whereas two are presented in more detail (Bali, Angola). The financing of the Balinese project is to be handled primarily by investors; the work of the Institute for Innovation in Education requires financing through third parties, since the curriculum research and development done there, as well as the investigations carried out concerning Comparative Education or basic questions of teacher training, could well be relevant beyond the specific region. The project in Angola requires full financing, although in the mid-term local spin-offs capable of financing themselves may be able to emerge. The Angola project is furthermore an example for the need to act speedily, of not being prepared to wait a long time for administrative machinery to get into gear. The project in Zimbabwe needs to be further detailed, and here the establishment of a revolving fund should be considered.

The following proposals have been kept brief, and should be seen only as stimulating the aforementioned dialog.

1.   WORK INTERDISCIPLINARILY

The projects in Bali and Angola point out ways to Open Learning Communities. In both cases the interdisciplinary approach is manifest; effective Community Education is achieved by flanking the concept with a diverse access to reality. Since actual complex questions and problems rarely do us the favor of being effectively handled from within one discipline, such interdisciplinary access would certainly be suited in the development of other Open Learning Communities as well. Just as the Bali project would not be able to develop its particular profile without the combination of education and entrepreneurship, the interdisciplinary approach in the Angola project - combining Community Education, social psychoanalysis, and economics - can be considered as a compelling one. The treatment of extreme traumatization, promotion of entrepreneurship for the economic regeneration of former child soldiers, and the reconstruction of destroyed neighborhoods together create a unified realistic ensemble of activities, without which true sustainable development is inconceivable.

2.   DEVELOP REGIONAL MODELS

Due to the high level of expertise demanded in the development of Open Learning Communities, and in order to avoid further disappointments, we proposal the initial development of only a few regional models with diverse topical emphases, which can then subsequently be adapted and applied to other regions. Taking the Angola project as an example, and assuming a developed set of working instruments, one could transfer the experience and procedures gained there to other crisis areas, adapting them freely to different conditions, where the re-integration of former child soldiers and young people strongly affected by wartime events is a bitter necessity.

The underlying idea of the Bali project, the motto "Learning without Frontiers", translated to mean a school represented by an ensemble of Centers of Excellence and closely networked with communities, can be transferred to other areas and regions. The particular facilities of the Zimbabwe project would not be imaginable without the background history provided by the Thai-German-Swiss collaborative experience. The production of furniture and other products made of water hyacinths and rattan for Interior Design could also conceivably be converted into the form of a Productive Community School in other places.

Hence we propose that such regional examples be developed, subjected to formative evaluation, and be implemented regionally or transregionally as needed. Such Open Learning Communities developed as models would then act as consultative facilities, available for giving advice and lending a hand to other projects as needed.

3. DEVELOP TRANSREGIONAL NETWORKS

The task of internationally active organizations like UNESCO or ICEA would be to relate and connect topically similar transregional *project* networks with each other. This involves something else than, for instance, the mere hosting of international conferences. Project partners who want to work together on an international basis do so either when they can profit from an ongoing exchange of experience and acquisition of knowledge, or in order to share the use of resources. The logic behind the cooperation is then based on a carefully adjusted project planning and design, characterized by joint acquisition strategies and jointly developed procedures for internal and external evaluation. Transregional project meetings can refer to specific project phases and issues; these are working meetings and not prestigious events.

It would make sense to initially concentrate on a few selected topics, and not try to operate according to the "sprinkler" principle of a little bit of everything. The ICEA has gathered a good deal of previous experience in various topic areas which could be shared, such as 'Women in Action' or 'Youth at Risk'. The Participation Programme of UNESCO has already received proposals which imply such transregional networks, such as the project " Conversion and Reintegration of Former Child Soldiers " which calls for the collaboration of El Salvador, Nicaragua, Angola, Mozambique, South Africa and former Yugoslavia, or the project "Culture Sensitive Tourism Through Community Education" which proposes the cooperation of Brazil, Fidji, Indonesia, New Zealand, Philippines, Thailand and Uganda.

These topic areas must be selected according to criteria of relevance and benefit, and treated professionally, i.e. also subjected to scientific standards.

4. PARTNERS

As long as it has to do with regional and transregional affairs concerning Community Education, ICEA offers to be the main partner for realizing the planned project "Transforming Community Schools into Open Learning Communities". According to the UNESCO resolution passed at the 28th Session in November 1995, ICEA is considered a "NGO in operational relations with UNESCO". Cooperation in the aforementioned project could be seen as a direct conversion of this resolution into reality. ICEA is represented in 89 different countries, divided into seven regions; the organization has seven Regional Offices and one International Office. A part of the new ICEA constitution are the International Centers, which are to operate as "centers of excellence in the field of community education, publication of research and provision of advanced

training seminars", and which are prepared to "initiate and participate in regional and transregional projects and project networks". The International Academy (Berlin/Germany and Santiago/Chile) and the Instituto Paulo Freire (Sao Paulo/Brazil, San José/Costa Rica and Los Angeles/USA) belong to both accredited Centers, the latter concentrating on the development of the Earth Charta as a result of the Rio Environmental Conference. This Resource Paper itself is an expression of the cooperation between ICEA and one of the International Centers.

Unalterably, further organizations will be added on an international, but especially at a regional and local level. Competent partners will be sought for specific topics, and it is important that the necessary organizational, personnel, and financial strength as well as continuity be found at the local level. The cooperation between ICEA India and the WWF in the reforestation project in Darjeeling is a good example. The entire project for the development of Open Learning Communities would then represent a network of transregional, topic-specific projects which are well established at regional and local levels. The new culture of cooperation could be described briefly in two sentences: (1) Away from hollow conference machinery that brings no results, and towards efficient working together on actual projects. (2) Away from proposals that only consume money, and towards projects which attempt, within their conditional limits, to make money and become increasingly independent of the financial infusion needle of outside funds. One cannot always take this route, but far more often than the pedagogical guild previously thought possible. The path towards greater financial independence would not only be good for the scant budgets of international organizations, but would also better qualify participants for landing on their own feet.

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