



newsletter

Coloquio AEFLib

Sociedad del saber y enseñanza superior de iniciativa social



La sociedad del conocimiento requieren sistemas de enseñanza superior diversificados

El coloquio celebrado en la Universidad Abat Oliba el 13 de abril de 2013 tenía como finalidad reflexionar sobre un tema esencial de la sociedad del siglo XXI: la sociedad del conocimiento y sobre el papel que las instituciones universitarias nacidas de la sociedad civil deben jugar en ella.

En un documento presentado en el Comité Ejecutivo de la UNESCO en el 2002, F. Sagasti afirmaba: "hoy en día el papel que el conocimiento juega en todas las actividades humanas se ha vuelto un asunto estratégico hasta tal punto que los conceptos de desarrollo y de progreso deben ser redefinidos en términos de capacidad para crear, dominar, utilizar y transmitir el conocimiento"

La sociedad del conocimiento cambia el sistema económico: la riqueza ya no es un bien material. Esta sociedad cambia fundamentalmente las bases de la economía tradicional basada en la rareza de los bienes. Este nuevo bien llamado conocimiento, se multiplica al compartirse y aumenta con su difusión como explica A. Etzioni, este es el principio mismo de internet. El paradigma de la sociedad industrial y tecnológica se agota.

La historia de la institución universitaria prefigura esta "sociedad del conocimiento". De hecho, la universidad "Ayuntamiento de maestros y escolares

con voluntad y entendimiento de aprender los saberes" como la llamaba Alfonso X el Sabio, ha sido la primera institución del conocimiento: el saber ha sido su centro y su finalidad se halla en el hecho de propagarla. La Universidad puede y debe jugar un rol central porque es mediante ella, en gran parte, que la sociedad del conocimiento será un instrumento de humanización y no de opresión.

Sin embargo, no es suficiente con abrir el acceso a la Universidad, es preciso diversificar el sistema de formación universitaria. Así, el Comunicado final de la Conferencia mundial sobre la enseñanza superior de 2009 afirmaba: »La sociedad del conocimiento requieren sistemas de enseñanza superior diversificados, dotados de una paleta de instituciones de mandatos diversos y públicos, la enseñanza superior privada tiene un rol importante por jugar, en la medida en que persigue objetivos públicos". (par. 10).



Nous reproduisons ci-dessous le nouveau document de la Plateforme d'ONGs sur le droit à l'éducation, rédigé pour contribuer au débat en cours sur l'agenda pour le développement post 2015.

Ce document considère le droit à l'éducation comme l'élément central du futur agenda et insiste sur le besoin d'aborder le développement avec une approche basée sur les droits de l'homme.

Vos remarques et contributions sont les bienvenues. Notre approche se veut en effet inclusive. N'hésitez donc pas à nous les envoyer à l'adresse: oidel@oidel.org



A. Policies that take a human rights-based approach as a point of departure.

1. There is consensus on the fundamental role education plays in development, when development is defined as economic growth. Indeed, knowledge and expertise are critical to economic development. However, we should be cautious when making this association, for development is not limited to economic growth. To distinguish it from mere growth, development has been called human and sustainable. These qualifiers place human beings at the center of development, and include in development everything that human beings need to live in a manner compatible with their dignity.

2. These considerations should guide us as we set new development goals and consider the role that education - as a right - should play in the creation of a new framework for development. It is our view, moreover, that education is not sufficiently taken into consideration in the

report of the UN System Task Team.

3. The new framework should be more legible - more clearly conceived - than the MDGs. Moreover, it should not combine goals of a diverse scale, nor ones that are founded on different logical levels, such as the current inclusion of the very broad Goal 8 alongside more narrowly defined targets. In this regard, we note that the principles adopted by the UN System Task Team on the Post-2015 UN Development Agenda, namely human rights and sustainable and equitable development, fall into this trap, because human rights includes equity and sustainability. Indeed, equity is a general principle of rights, and sustainability is a precondition for the exercise of any true right.

4. The forthcoming development framework must take as its starting point a human rights-based approach in which development policies are evaluated in terms of respect for human beings and their dignity. Human rights comprise an arena of liberty and security for the fulfillment of self - the ultimate goal of development. Freedom from violence and need is the very purpose of human rights instruments as described in the Universal Declaration, "the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want."

5. As underscored in a document from the High Commissioner for Human Rights, "Human rights contribute to human development by guaranteeing a protected space where the elite cannot monopolize development processes, policies and programmes. The human rights framework also introduces the important idea that certain actors have duties to facilitate and foster development. For people to be enabled to assert a legally binding claim that specific duty-bearers provide free and compulsory primary education (International Covenant on Economic, Social and Cultural Rights, art. 13) is more empowering than it is to rely on "needs" alone or to observe the high economic returns on investments in education, for example."

6. The full development of each person is possible only in a context of freedom and security that guarantees the rule of law. Development is, in sum, the ability to choose a life in accordance with human dignity. Development is simply the creation of societies that allow the full development of the human person.

7. "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood." This is the conception of the human being laid out in the first article of the Universal Declaration. The full development of the person consists of the power to lead one's life in accordance with this vision of humanity.

8. This vision - universally shared - contains several elements: freedom, dignity, and a social framework that fosters the development of skills, knowledge, and rationality. This framework is founded on a common purpose, in which the debate of ideas allows us to find solutions to societal problems. This framework facilitates ethical training, which is indispensable for cultivating people who are capable of critical thinking and of assuming their responsibilities.

9. Education should not only be understood as one development goal among many, but as the paramount goal. Education is a component of all aspects of development: health, the economy, employment, housing, food, and democracy.

10. We can then conclude that the principles upon which a new development framework must be based are human rights and education. Indeed, it is only human rights, which can build societies based on law and justice, and it is only education that facilitates the empowerment of people.

B. The Key Role of Quality Education in Promoting the Fulfillment of the Individual

11. To understand development in terms of the full realization of the human being is nothing more than to reaffirm the educational goals of Article 26 of the Universal Declaration: "Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms." Article 13 of the International Covenant on Economic, Social, and Cultural Rights expands on this definition and provides more precise language: "education shall be directed to the full development of the human personality and the sense of its dignity ... education shall enable all persons to participate effectively in a free society ..."

12. For this reason, we can clearly state that sustainable human development coincides with education as defined by international instruments.

Indeed, if the reality of education fulfills the vision set out for it by international instruments, then development is guaranteed, for development comprises people living lives consistent with their dignity.

13. The major post-2015 challenge for education, as rightly indicated by the Secretary General's Education First initiative, is quality. In this context, we must develop "a holistic conceptual framework for quality education."

14. This conceptual framework, as suggested by the Special Rapporteur, should include "i) a minimum level of student acquisition of knowledge, values, skills, and competencies; ii) adequate school infrastructure, facilities, and environment; iii) a well-qualified teaching force; iv) a school that is open to the participation of all, particularly students, their parents, and the community."

15. We agree with the Special Rapporteur when he asserts that "Achieving knowledge and skills in mathematical and scientific literacy and languages should not be treated as being an exclusive reference to the quality of education. Universally recognized human rights values and democratic principles should be embedded in every education system. The acquisition of knowledge about human rights values should be at the forefront of any discourse on quality education."

16. We strongly support the vision of the recommendations from the Sixth Meeting of the Collective Consultation of NGOs on Education for All (Paris, October 2012), that the principles of equity, inclusion, and non-discrimination must comprise the foundation of the new agenda.

C. Priority Areas

17. The first priority is the radical transformation of the education systems that play a decisive role in our increasingly knowledge-based economy. In the European Union, for example, "the CEDEFOP (European Centre for the Development of Vocational Training) forecasts predict that the proportion of jobs in the EU requiring tertiary level qualifications will increase from 29% in 2010 to 34% in 2020, while the proportion of low-skilled jobs will fall in the same period from 23% to 18%.

Transversal skills such as the ability to think critically, take initiative, problem solve and work collaboratively will prepare individuals for today's varied and unpredictable career paths."

18. With the proliferation of information and communication technology (ICT), knowledge and values are becoming more diverse and accessible, extending beyond the traditional reach of education systems. Effective use of new technologies, and the guarantee of access to all groups and communities, should be a high priority.

19. The role of the teacher should evolve from that of "dispenser" of knowledge and information to that of "facilitator" of learning. The post-2015 agenda should give greater priority to the roles of educators and of teacher training in ensuring quality, so that they can become true educators, capable of not only teaching, but also living by these values. Moreover, the roles of families and communities must also be strengthened in order to improve educational quality.

20. Human rights education should be reconsidered and promoted in the post-2015 agenda. Similarly, education for global citizenship, as indicated in the Education First initiative, should be at the heart of the new goals, since, to reiterate Article 13 of the ICESCR, "education shall enable all persons to participate effectively in a free society." Human rights education as defined by the World Programme for Human Rights Education plays a key role in the reimagining of school systems because it connotes changes in the entire education system. Indeed, human rights education implies devolution of power, democratic governance, school autonomy, and the sharing of responsibilities.

21. The State cannot remain the sole party responsible for education. Rather, the State must establish policy frameworks, implementation and enforcement mechanisms, evaluation instruments, and consistent policies that encourage collaboration with civil society. As documented in Resolution A/HRC/20/L.12 of the Human Rights Council 2012, the State is urged to provide for the right to education by the "putting



in place of regular mechanisms for dialogue that will enable individuals, civil society organizations and all relevant stakeholders to contribute, where appropriate, to the planning, monitoring and evaluation of the realization of the right to education."

22. Adopting a participatory approach in the development and implementation of policies, as signaled in the Dakar Framework for Action, the State must grant schools autonomy to take into account cultural diversity, as well as the specific needs of male and female students, with particular consideration given to the latter.

23. "Quality in education cannot be achieved without provision of adequate resources to respond to quality imperatives" as stated by the Special Rapporteur. Education cannot bear the brunt of economic, financial, and market crises. We support the petition expressed at the Global Meeting on Education for All (Paris, November 2012) : a minimum allocation of 6% of GDP or 20% allocation of public expenditure to education in accordance with thresholds defined in 2011 at the High-level Group Meeting in Jomtien. We also ask that the allocation of funds take into account efficacy, efficiency, and equity.

24. We also support the proposed elevation of technical and vocational education, as it plays a key role in meeting the challenges of unemployment and underemployment in developed as well as developing countries. However, technical education should combine the development of specific skills with a humanist vision of education. Indeed, beyond facilitating the transition from school to working life, the learning process is a human one, and should contribute to the full development of the

L'invité: Felice Rizzi, Chair UNESCO. Université de Bergame.

Etica della cooperazione e sviluppo umano



Lo sviluppo umano comporta la garanzia della sicurezza umana, nelle sue multiple dimensioni (alimentare, sanitaria, ecologica, economica, educativa, informale, civile, sociale, politica..) corrispondente a ciascun diritto dell'uomo un aumento delle capacità di scelta per tutti, secondo la stessa molteplicità di dimensioni e una governance democratica che significa:

- a. il rispetto e la realizzazione dei diritti civili, culturali, economici, politici e sociali compresi come fini e mezzi dello sviluppo, fondamenti dello Stato di diritto democratico, rispettosi del principio di equilibrio dei poteri distinti;
- b. la partecipazione forte di tutti gli attori della società, pubblici, privati e civili alla governance; ciò significa che i partners della cooperazione non sono solo gli Stati, ma l'insieme degli attori che trovano in questo modo più risorse, più stimoli, più legittimità nella loro partecipazione allo spazio pubblico;
- c. l'interdipendenza fra le governance democratiche interne ed esterne: nessuno Stato può pretendere di assicurare la democrazia interna al prezzo di politiche esterne che nuocciono al rispetto e alla progressione della cultura democratica in altri paesi.

I diritti dell'uomo sono i fini e i mezzi dello sviluppo; essi costituiscono di conseguenza un valore imperativo comune.

La persona, come soggetto dello sviluppo, è l'attore di un processo che è chiamato a promuovere attraverso la sua partecipazione individuale e collettiva a tutti i livelli del vivere sociale. Il diritto allo sviluppo, come ogni diritto dell'uomo, sviluppa una dialettica fondamentale "particolare-universale (identificazione del soggetto come individuo singolare in una logica universale) sostenuto da una dialettica politica singolare/

comunità (ogni diritto è capacità di singolarizzazione, autonomia e di socializzazione, legame politico)".

La base culturale e sociale a partire dalla quale si può parlare di effettività del diritto allo sviluppo è quella di pensare in comune le nostre finalità superando il binomio Nord-Sud, noi-loro, finanziatori e beneficiari.

Pensare in comune le nostre finalità significa che c'è sviluppo quando i diritti sono riconosciuti, sono effettivi e quando ogni persona diventa soggetto di diritto. E l'effettività del diritto allo sviluppo ha un'importanza centrale in quanto permette al soggetto di appropriarsi del diritto e di accedere all'insieme delle sue libertà e responsabilità. Come ogni diritto dell'uomo, il diritto allo sviluppo non è solo un diritto ad avere qualche cosa o ad accedere a qualche servizio ma è un diritto-libertà, un diritto-capacità, un diritto-responsabilità a partecipare e a vivere una relazione nella misura in cui favorisce le libertà umane, accresce le capacità di ogni persona, aumenta le scelte di ciascuno in modo giusto e diventa una garanzia alla sicurezza umana in tutte le sue differenti dimensioni: economiche, sociali, culturali, religiose ed etiche.

Pensare in comune i destini dell'umanità e promuovere tutti i diritti dell'uomo significa tradurre le scelte delle politiche della cooperazione internazionale in relazioni, accordi e contratti etici.

L'etica della cooperazione si pone come obiettivo l'equità nelle relazioni internazionali, diversamente asimmetriche. L'asimmetria nei rapporti di forza non autorizza a giustificare le ingerenze praticate soprattutto con il pretesto di un "aiuto" disinteressato. La cooperazione in situazioni di asimmetria non può mettere in pericolo la reciprocità; essa implica precisi diritti e obblighi reciproci che devono essere costantemente e equamente controllati, negoziati e adattati.

L'asimmetria dei rapporti di forza non può essere un pretesto per il non rispetto delle sovranità nazionali e dell'autonomia legittima dei diversi attori. Il principio di sussidiarietà va rispettato a due livelli:

- a. in senso verticale utilizzato nei sistemi federali, secondo il quale ogni decisione deve essere presa al livello più vicino al cittadino e a coloro che saranno i responsabili della sua esecuzione;
- b. in senso generale, o orizzontale, secondo il quale l'attore che interviene a sostegno delle capacità di un altro attore, rispetta e sviluppa l'autonomia di quest'ultimo.

L'etica della cooperazione considera come punto di partenza i legittimi proprietari della società vale a dire i cittadini che esprimono sia le loro aspirazioni sia i vincoli dell'organizzazione, della regolamentazione dei rapporti proprio per evitare che i singoli o alcuni gruppi prevalgano su altri soffocando le loro energie.



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Les enjeux de la citoyenneté globale



Les enjeux de la citoyenneté globale

Le Secrétaire Général des Nations Unies a lancé l'idée de la citoyenneté globale dans le cadre de son initiative "l'Education avant tout".

La citoyenneté globale doit permettre d'intégrer les différentes communautés auxquelles appartient chaque être humain : mondiale, régionale, nationale, locale, culturelle. Intégrer c'est permettre de jouer un rôle actif. Jouer un rôle de bâtisseur de société, de bâtisseur d'espace commun.

Cette citoyenneté doit se fonder sur des valeurs inclusives qui favorisent le fait d'être national et régional, membre d'une communauté culturelle et enraciné localement. Ces valeurs sont celles de la Déclaration universelle des droits de l'homme. Celle-ci nous offre une définition de l'être humain, qui est la pierre de touche de tous les instruments internationaux et de la société internationale elle-même. Que dit l'article premier de la Déclaration ? :

Tous les êtres humains naissent libres et égaux en dignité et en droits. Ils sont doués de raison et de conscience et doivent agir les uns envers les autres dans un esprit de fraternité.

Liberté et égalité de droits, conscience et rationalité, fraternité, appartenance fondamentale à la même famille humaine. Il y a, en dernier lieu, cette appartenance à la même famille, à la famille humaine qui implique nécessairement la fraternité : les êtres humains doivent ainsi agir les uns envers les autres dans un esprit de fraternité.

Citoyen du monde, la personne humaine doit connaître ses obligations morales vis à vis de ce monde dans lequel il vit et grâce auquel il existe tant physiquement que culturellement. Cette appartenance nous oblige, nous octroie la responsabilité que Saint-Exupéry décrit dans "Terre des homes" : Être homme, c'est précisément être responsable. C'est connaître la honte en face d'une misère qui ne semblait pas dépendre de soi. C'est être fier d'une victoire que les camarades ont remportée.

Oui, il faut connaître la honte face à ces misères qui ne dépendent pas de nous. Être fier de la réussite de l'autre, savoir qu'avec notre travail, notre étude, nous bâtissons le monde. Savoir que nous sommes tous responsables de tous. Cette responsabilité ne doit pas nous accabler ou nous paralyser. Elle doit au contraire nous encourager à envisager la vie comme un projet solidaire dont nous sommes les protagonistes.