

Panel: How to provide civic education in school

Three talented Peruvian educators discuss the challenges schools and teachers face for institutionalizing ethics and citizenship education and modelling fundamental learning: democratic co-existence, respect for diversity and gender equality.

KEYWORDS:

Peaceful democratic co-existence, National Basic Education Curriculum, Civic education, Ethical education, Gender equality.

Panel: ¿Cómo educar en ciudadanía en la escuela?
Tres talentosos pedagogos peruanos dialogan sobre los desafíos que enfrentan escuelas y docentes para institucionalizar la educación ética y ciudadana y modelar aprendizajes fundamentales: la convivencia democrática, el respeto a la diversidad y la igualdad de género.

PALABRAS CLAVE:

Convivencia democrática, Currículo Nacional de la Educación Básica, Educación ciudadana, Educación ética, Igualdad de género.

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Panel moderated by María Amelia Palacios Vallejo.

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TAREA: What is the approach taken and place given to civic education in the 2017 National Basic Education Curriculum (Currículo Nacional de la Educación Básica, CNEB)?

Lilia Calmet (LC): Civics has an important place in the CNEB, although perhaps less than planned, because in the most recent version of the National Basic Education Curriculum 2017, civic education lost some ground when compared to the National Curriculum Framework. Nevertheless, the CNEB clearly contains core lessons connected with life in democracy, the importance of human rights, participation and deliberation about public affairs.

The strength of civic education in the CNEB is that it makes clear the way we expect students to act at the end of their basic education. The previous curriculum did not transition toward a focus on skills and ended up being — again — a curriculum closely tied to content. The current CNEB proposes that we must learn to live together and to participate, and that this participation must be expressed in both concrete action in public spaces and actions more connected with thinking and deliberation.

We also haven't managed to transition away from a curriculum strongly structured by subject areas, which is why the competency connected to the exercise of citizenship ended up confined to one area. In primary education, that shouldn't be a problem, because the same teacher handles all areas of the curriculum. But in practice, for cultural reasons, they divide up the subject areas and work on personal social development only in some of them. They also divide up the areas in secondary school, and the competency related to exercising citizenship gets confined to one area.

There is a specific mandate that cross-cutting themes — such as human rights, inclusion, intercultural issues, gender equality, environment, and the common good — are addressed in all areas. Those six are fundamental in formation for exercising citizenship. Like the cross-cutting approach, that is not an action, but a clear framework. The problem is how to put it into practice, because teachers know the approach, but their practice remains the same.

Darío Ugarte (DU): In the last version of the CNEB, civic education appears as a responsibility of the school, but without specifying, beyond the areas, how that responsibility is expressed or how it is translated in the

areas. Civic education isn't done just through classroom work. Living citizenship, in various spaces in the school, is something that could be a complement. In the past, it did not appear as strongly. It does now, but schools could regain their role in forming citizens in all areas. By making it part of the curriculum, in the sense of putting it in subject areas, civic education ends up being the responsibility of the teacher and the area, rather than a function of the school as a whole.

Eduardo León (EL): Despite efforts in recent years to introduce civic education into the curriculum, developing concrete tools for implementing it in the school, it still has not become a priority for the Ministry of Education. Being a priority in the curriculum would mean facing, taking by the horns, the obstacles that keep schools from truly being a place for democratic formation. We have made progress in certain aspects of curriculum design, but not on the same scale in putting civic education into practice.

The problem lies in thinking of citizenship as a list of lessons, without more clearly identifying the structural changes that must take place in the conventional school. Beyond the curriculum, in the field of education, the traditional approach to civic education has only been partly abandoned. In the curriculum, it has been replaced by a new approach, although there was some backsliding under Minister Idel Vexler, but in the schools you can still hear opinions in favour of the alleged benefits of pre-military education associated with civic education, which is still seen as respect for patriotic symbols, etcetera.

TAREA: What are the main challenges that teachers face in civic education and in educating children and adolescents for citizenship with this curriculum?

LC: We can't think only about the challenges for the teacher, in the isolated sense of the classroom teacher — which has its own challenges, which we can talk about later. We must also think about the challenges that the school must face. If civic education does not raise questions about school culture and certain school practices, it will be difficult to turn it into reality. Enrique Chauv mentions one principle of teaching methodology, which is easy to apply. If you ask, "How does someone learn to read?" people will answer, "By reading." "To add?" "By adding." "To participate?" "By participating." "To deliberate?" "By deliberating." And "How does someone learn peaceful co-existence?" "By practicing peaceful co-existence."

Not by talking about what you are living. The main challenge is how the school can reinvent itself and modify some of its practices.

Dialoguing in a workshop with teachers about the appropriate climate for peaceful co-existence, I asked them, "What does the Good Teacher Performance Framework say about that?" No one remembered. I read the competency: "Create a climate conducive to learning, for peaceful democratic co-existence, and for living out diversity in all of its expressions." One teacher immediately raised a hand and asked, "What is the limit of diversity?" I said, "It says diversity in all its expressions. Who can set limits?" The teacher argued, "We have to know the limits. Or are we going to allow students to do whatever they want?" The concern was whether the school should allow students to use tattoos. "Why are you worried about tattoos?" I asked. "You have to understand that they cause diseases." "So we agree: we both want to take care of the kids. But if you want to take care of them, don't prohibit tattoos; discuss with them and motivate them to find out which tattoos produce or don't produce skin diseases."

The great challenge of civic education in the school is to think about current practices that run counter to the civic learnings that we want to achieve. We need to understand that values and skills are only learned when they are lived, if they are incorporated into practice. There's willingness — everyone wants to learn to get along together peacefully; what isn't connecting is that to achieve that, they have to change as an institution and as teachers.

DU: Listening to Lilia, I recalled a recent panel discussion about rural secondary school. Education service has been expanding throughout the country in recent years, and it reflects the desire of families and students for access to secondary education. The myth of progress now consists of finishing secondary school and having access to higher education. Education is being seen as myth of progress, as a vehicle for moving up. This expansion has not gone hand in hand with development of the school as institution. How should we conceive of a school that looks at diversity, that recognizes students as subjects? The secondary education service has been established with the idea of covering the minimum and providing a certificate of completion, which is the families' basic demand. But the meaning of the school, why it is crucial to form citizens there, is not yet part of the discussion, even among teachers. That is why it is easy for those

who would rather control to slip in. And who, ultimately, defines order? The adult in the school, without prior discussion about what kind of institutional development is happening. I think that is a huge challenge that has to do with structure.

The rest is what is lived out daily in school, and which is also food for thought: How do we address diversity, situations of violence, or how do we equip kids to face the challenges of life by identifying problems? That's not even part of the discussion. There are various pending issues that do not create conditions for civic education to become part of the schools' DNA.

EL: I agree with what Lilia and Darío have said, but I also believe that the main challenge for teachers is to be aware of their own challenges. The type of institutional structure of the school, teacher mind-set and school culture that we have is affecting the teachers' ability to see what challenges they face in forming children as citizens. We must talk about how to help teachers see clearly.

One fundamental challenge is to form citizens to address institutionalized corruption. Institutionalized means that the state itself, society itself, is in a situation marked by corruption, and we demand that citizens address that corruption. The slogan used by some civic movements, "The system is the corruption," fits our situation perfectly. When the system is the corruption, it is difficult to see; it is like the fish that doesn't realise it is in the water. These situations make it more difficult to understand and to see the challenges. An initial challenge, therefore, is how to address corruption in a context of generalized, systemic corruption.

A second challenge for teachers is how to form children as being subject of rights when we don't see them that way. Forming them as knowledgeable subjects when we don't see them as people who are capable of learning, proposing and expressing their personal and cultural knowledge. Forming them as ethical subjects able to take a stand on public problems in our society when we don't see them as young people who are able to understand what is happening and to propose solutions for changing this situation.

Finally, we also have difficulty as teachers in seeing students as emotional subjects, because emotion, as has been noted, does not have a clear place in the school. Although many curricula at the international level have begun to incorporate emotional competen-

cies, we have not yet reached the point of understanding the importance of the person's emotional life so as to introduce it into the curriculum and into educational processes.

A third challenge has to do with how to build a society that is open and that respects diversity, diversity without limits, beyond what the teacher whom Lilia quoted had to say. We are at a moment when the issue of diversity is jeopardized because many institutions are questioning the different ways in which diversity is manifested, and that constitutes a problem for the development of a democratic society.

DU: Eduardo has reminded me of an episode that occurred two years ago. Talking with teachers in Cusco about how to handle a transformation process, they said that what they were offered in terms of continuing education was very interesting, but added, "they never talk to us like people." So teacher self-awareness, the first challenge that Eduardo raised, also implies being aware of how the educational system views the teacher. A few weeks ago, Manuel Iguíñiz said, "You can't talk about a teacher who forms citizens if the teacher is not acknowledged as a citizen." If the teacher is not a citizen, and lacks the conditions for being one, how can we ask him or her to teach citizenship? Another key element is that the teacher be recognized as a person, as subject of rights and as a citizen.

EL: Something that I learned from Rita Carrillo, a great Peruvian pedagogue, is how she began teacher training programs about significant issues, such as gender, citizenship or sexual diversity, by having the teachers reflect on their own experience in that area, in that aspect of their life. The result was that the teacher began to reflect seriously about the issue, because he or she was the object of his or her own reflection. Only when they reflected about themselves could they begin to reflect about their students needs for formation on those issues.

LC: Complementing that, one of the great challenges for teachers is to discuss what it means to accept that students have rights. Because just as they place limits on diversity and talk about rights, it's true that in the school, there is a lot of talk about rights, but it is not put into practice.

When we studied the regions' demands on citizens for the drafting of the curriculum, we reviewed the study of school culture and citizenship that Eduardo and An-



TAREA / JULIA VICUÑA YACARINE

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Lilia Calmet

drea Staheli conducted in Ayacucho and Lima. Andrea indicated that in schools in Lima, children wondered, "Why do they talk to us so much about rights if we can't live them out?"

There are tensions that are difficult for us to resolve with people, especially teachers. For example, proposing that rights and obligations are inseparable, when in theory human rights are inalienable. We believe that if we do not link duties to rights, we are not educating in citizenship. If "you didn't do your homework, so you lost the right to speak," if you didn't do such-and-such, you lost such-and-such a right, when rights cannot be lost. In the mind-set of many teachers, if you don't put the students in jeopardy, they will not learn to fulfil their obligations.

Freedom is another difficult issue. You can't foster the exercise of citizenship if freedom is not part of the foundation. But we are extremely afraid of freedom; we try to limit it, and we confuse having liberty with being libertine. We are free to decide, and that is complicated.

A third complex issue is ethical development. We teachers have been trained with the obligation to educate in morals. We don't put into practice the idea that ethical reflection is an individual reflection. It frightens us, and we don't open that door. Instead, we tell students what they have to do. That hampers ethical development. Gustavo Shujman said that we have to trust people, and that by working with us teachers, students will gradually discover the benefits of our values or those of society. That is the only way.

Teachers always ask about the limits on rights or restrict them: they admit the right to a name, but not the right to sexual orientation, for example. They worry that society holds them responsible for not educating in values if a scandal occurs, as if education were such a rapid process. We as teachers have basic questions about civic education that we have not yet resolved, because they have consequences. Accepting that students may hold opinions different from yours, for example, because it questions your authority.

EL: Another example of the tensions that Lilia is talking about are school rules. For children or adolescents to define, with their teacher, the rules for peaceful co-existence is a great opportunity. But opportunities at school are shaped by the characteristics of the school format. Rules are a translation of what teachers and the students understand as discipline, that is, traditional

discipline, or they are democratic space in which kids repeat the same old school messages: "you must not speak, you must not play, you must not hit anyone, you must not steal." Teachers use the rules like prayer: they pray the rules. They call on a girl and ask her what the rules are, and the girl recites them as if they were a catechism. Teachers generally don't take the rules into consideration, even the simplest ones. They apply them because they have to apply them. They are not based on reflection about real situations; instead, they're recited, without being made into an important tool for the positive development of peaceful co-existence.

DU: I was remembering something Willy Nugent said about school culture and how it is impregnated with ceremonial acts that have to do with rules. Ceremony that is an end in itself, not a ceremony that makes it possible to construct something. After that reflection, we visited a secondary school in a Shipibo community, and it was a reflection of that. It was all a play in which the actors in the school, in the strict sense of actors, played out on a stage the school that they had in their minds. School meant standing up to speak and respecting what was established in the rules. Neither the teacher, the principal nor the students appeared in this representation. The structure of the school culture ends up subjugating the subject, something that Eduardo has noted often, and which is impressive to see.

EL: What Darío is saying is really important: how the school has certain processes that end up making the subjects invisible. In the research that Lilia mentioned, and which I did in Ayacucho, I described certain processes that I observed in the school, which I called uniformizing processes, because they tried to put children into a single format, cut with the same pattern, like paper dolls. After this process came another process of "anonymizing." In other words, the uniformizing process turns students into anonymous beings, without a name, without characteristics, without interests, without particular tastes. These are processes that lead to the loss of the intrinsic characteristic of the person, their subjectivity. When they don't have an identity, when they are anonymous, there is a process of non-recognition as a subject: the school begins not to recognize persons, not to recognize subjectivity, and ends up not forming citizens. Instead it turns students into an anonymous mass that doesn't participate, doesn't express opinions, doesn't have the right to express its point of view because it does not exist, because the school makes them disappear as persons.

TAREA: The CNEB establishes a series of skills and competencies that students must master by the end of basic education. Some of these are related to citizenship. Which ones do you believe are the top three priorities for civic education in Peru? Are they the same for the entire country?

LC: It's difficult for me not to mention the work we did during two years in the Ministry of Education to define the competencies at the end of basic education. We concluded that we have, for eleven or twelve years in school, exceptional spaces for learning to get along together. The school cannot renounce teaching people to get along peacefully, to respect diversity, intercultural aspects, gender equality, and to resolve conflicts constructively.

A second priority is learning to develop the conviction that we must participate to build a more just society. We won't do that all the time. As Gustavo Shujman said, it is impossible to have people participating all the time. Society as it is now doesn't allow that. But the school should give you opportunities to experience participation, so that you feel agency, and when there is a social problem you can have the mechanisms for participating at the moments that are most important to you, and you are prepared to do that.

Learning to deliberate is the third priority. People often speak without arguments; they think they have a solid foundation, but they don't. Post-truth, which refers to objective facts that are now being replaced by people's beliefs, emotions or desires, makes it very important to learn to deliberate.

Peaceful co-existence, participation and deliberation all require critical thinking, which is so absent in the school. If we don't make the school a place conducive to learning to participate, deliberate and get along together, we're losing a golden opportunity.

DU: And if we distance ourselves a little from the emphasis on competencies? What are the key words that would have to be incarnated in school life?

Development of identity is one, related to autonomy. We were saying that there can be no subject of rights if the person is not first recognized as a subject in himself or herself, and that doesn't happen. Autonomy is key, because if people don't recognize themselves as able to face challenges, they will not finish basic



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Dario Ugarte

education with the ability to face them in the future in interactions with others. The third is participation, where the political dimension of the subject appears and enables people to assume their role in the transformation of the world around them. One area that is still weak is thinking about the life cycle of the subject, and how in that life cycle you keep affirming their identity, strengthening their autonomy, creating conditions for their well-being and so that they can exercise a form of participation that enables them to transform the world around them.

EL: An initial priority is to work for the transformation of the school as an institution. Starting with something as simple as issuing regulations that eliminate all expressions of authoritarianism and guarantee democratic life in the schools. Why regulations? Because in the school world, regulations are decisive. From a pedagogical standpoint, that may seem too harsh, too much of a burden. But if we have made progress on the issue of child abuse in the school, it hasn't been because of long years of campaigns and efforts by various institutions and the Ministry of Education to eradicate it, but mainly because now we have rules that punish child abuse. Teachers feel freer not to use abuse as a corrective strategy, not out of conviction, but because they are worried that if they touch the child with a rose petal, they are going to be punished, the families will complain, or the Local Education Management Unit will come to investigate them. I'm not saying that we should stop working in the formative sense, but a first step toward transformation of the school as institution is to have regulations that can provide a foundation on which to build other conditions that are necessary in the school.

The second priority, I agree with Darío, is to promote autonomous student organization. The main mistake we have made with regard to student participation in schools is to do it through teachers. We have to work with more direct interventions with the students so that they take up the democratic standard in the schools and have the information they need to demand that their rights are guaranteed in the school. This constitutes a change in emphasis, so that students are the centre of attention of the interventions that we want to do in the public school.

The third priority is more in-depth formation of a democratic corps of teachers, through continuing education. That means developing an alternative model of teacher training, which focuses more on how to form

a democratic teacher than on specific content or methodologies.

The priorities I have proposed are national in nature, but they must be viewed in light of specific social and cultural contexts and, in that context, re-examined to respond with greater relevance to the highly diverse demands, interests and needs of the regions and peoples that make up our country.

TAREA: Let's think about evaluation now. How should civic competencies be measured in the school?

LC: The question refers to how we seek evidence about whether we are progressing in civic education in the school.

TAREA: Exactly.

LC: It depends on the nature of each of the competencies or skills that we want to evaluate. If we want to evaluate peaceful co-existence, we have to observe how the students get along together, and as someone said, to do that the school has to change. The person who provides information about a student's ability to get along peacefully can't be someone who only sees the student for two hours a week. Moreover, evaluating doesn't mean just providing information, but also accompanying and intervening at the right time. If we believe that for someone to learn peaceful co-existence, they have to do it with all of us and not just with one teacher, the change is drastic. If the evaluation is not just a matter of giving a grade, but of deciding what to do at the right moment, then everyone in the school has to pay attention to this. You don't learn to resolve conflicts peacefully with paper and pencil; the conflict happens on the playground, and those who are there have to help. That may be a teacher, but also a student. Evaluating isn't just a matter of recording what the teacher sees, but of the students' own perceptions of whether or not peaceful co-existence has improved or how their classmates view them. You have to look at behaviour in practice.

If spaces for participation are not created in the school, it will be difficult for us to evaluate it. Maybe part of it — for example, if they know the mechanisms for participation. But the important thing about participation isn't whether students know the mechanisms for participation, because they can find that out on the

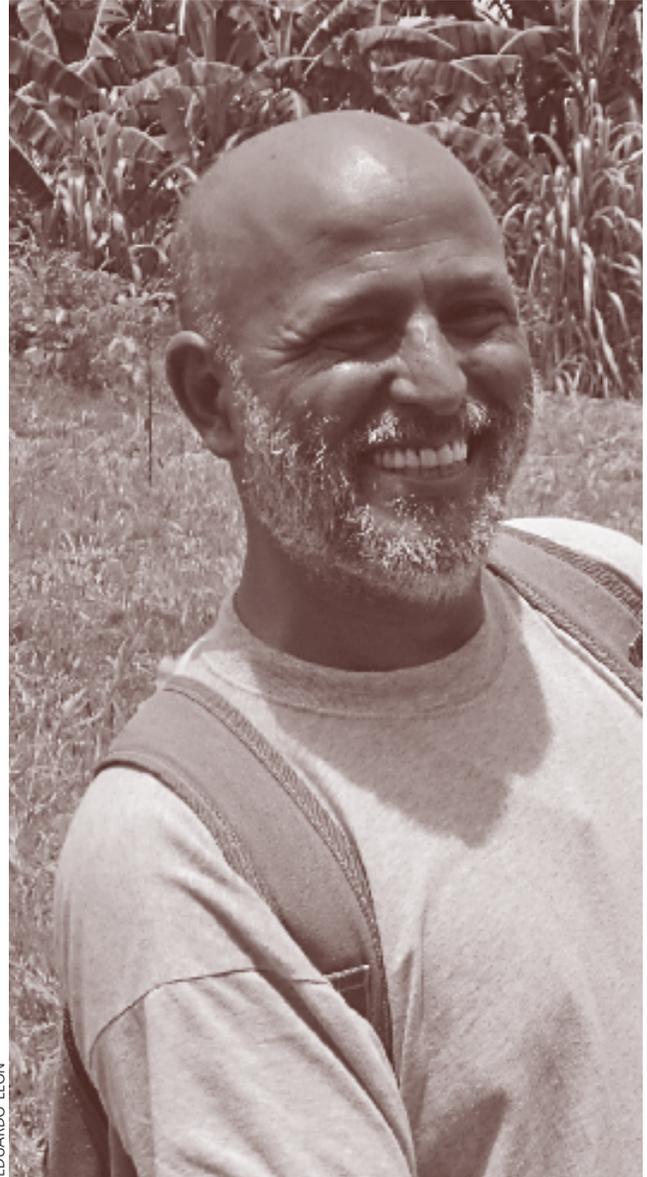
Internet, but whether they have developed the capacity for agency, if they find a way to position themselves in the world so they can participate.

The easiest thing to evaluate is deliberation. Because it is more cognitive, it can be evaluated on paper through an essay that shows how the student thinks about real problems or events. The case of the girl who was doused with gasoline and set on fire, for example — how would they resolve it? Deliberation also means listening to others; listening can be observed in classroom discussions. Even with the fragmented curriculum structure that we have now, if we understand what deliberation is, we can evaluate it both to help students improve this skill and to certify whether we are making progress in participation and peaceful co-existence.

If we don't change the way the school looks at things, we will evaluate civic education badly, or we are going to evaluate only what the students say they are going to do if they find themselves in a certain situation. But thinking and doing are not the same.

Regarding evaluation of reflection on ethics, we are light years from doing that and from it being understood that in ethics, it is necessary to distinguish the intention from the means and the consequences. I may have a good intention, but I used means that were not ethical, or my acts had consequences that affected other people. In school, we don't even make room for a student to disagree with the teacher's values. If the adolescent tells you, "I agree with abortion," the teacher thinks about giving them a zero, ten or twelve, because they don't share my life values.

DU: We need to assimilate evaluation into the practice of objectifying what changes have occurred in citizenship, how complex those changes are, and the greater challenge of imagining ways of evaluating them. There has been progress, but it is a huge challenge. What, of what currently exists, could help us? Connecting the evaluation of competencies in communication or mathematics with how they resonate in exercising citizenship could help. We said that if we do not differentiate the right to opinion, how will we develop the students' ability to form arguments? Connecting the evaluation of competencies in communication, mathematics and citizenship could help the teacher understand why it is critical to develop them from a standpoint that mobilizes them (citizenship). We haven't managed to weave these three competencies together so that the evaluation makes more sense.



EDUARDO LEÓN

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Eduardo León

EL: The evaluation of civic competencies is complex, because it is multidimensional in nature. To evaluate them, you don't have to break down the competency into each of its dimensions. Despite the years when we tried to apply a focus on competencies in the curriculum, when it comes time to evaluate them, we tend to fragment them on the pretence of evaluating skills and indicators with an obsession for measuring. In my judgment, competencies should be evaluated, as Lilia and Darío have said, in real situations and in a participatory manner. The civic nature of these competencies must lead us to propose that the various stakeholders who participate in the formation of citizens play a role in the evaluation. That is, there should be an evaluation by the students themselves, an evaluation by teachers, and an evaluation by classmates. That way of looking at the evaluation of competencies enhances it and frames within the concept of democratic citizenship.

Another way is to view it not only as an isolated evaluation, but as being associated with other competencies in different areas of the curriculum. It is interesting that the Ministry of Education's Teacher Evaluation Office, which evaluates teacher performance through protocols, includes in its evaluation manual "asks appropriate questions" as the only alternative for evaluating whether the teacher promotes critical thinking in the classroom. Developing critical thinking is not just a matter of asking good questions, but of multiple actions to develop it in students. As Lilia was saying, critical thinking is a core element in building citizenship and is present in mathematics and science, as well as in the personal social area. Teachers must learn how, through specific knowledge, they can promote the development of a civic sense in students, encouraging certain types of activities that enable students to begin to think for themselves, creatively and critically. In evaluating teacher performance, it is crucial to take into account these perspectives and how to evaluate the ethical dimension. It is difficult, and we may be far from the ideal, but the ethical dimension and the cognitive dimension must be addressed. Also the socio-affective dimension. I emphasize that, because it is included in the civic competencies and we must take it into account in the evaluation. Affectivity enables us to build as a society, it has to do with our ability to develop empathy and relate to others, and for that reason it is important to emphasize that dimension of citizenship.

LC: If there is one very important message that reaches the school regarding the evaluation of civic com-

petencies, it is that everyone in the school must clearly understand that we evaluate what we are willing to learn. When a teacher evaluates mathematics, they have worked on the competency of data management and uncertainty and evaluate what they have worked on and take responsibility for what they have taught. The evaluation also serves to show whether we planned well or if we must make changes. One of the big problems is that we evaluate civic competencies without having taught them or without taking responsibility for what we have taught. What we do is certify: "This child doesn't know how to get along peacefully because, look at where his family comes from." But are we evaluating where the child is from, or what we are willing to work on with him? We have to change the mind-set to recognize that I evaluate what I have helped develop; I don't evaluate whatever I want."

Although I totally agree that the evaluation must take place in real situations, the results of written evaluations, such as the International Civic and Citizenship Education Study 2016 (ICCS) allow us to understand interesting aspects of concepts of civics and citizenship among adolescents. When the ICCS asked if men and women should have the same opportunities to participate in government, 97.5% of adolescents said yes. But at the same time, 66.4% of students agreed with the following statement: "When there are not many jobs available, men should have more right to work than women." If there are good questions on written tests, they can help us see trends in the country. For some people, written tests don't measure anything, because people give politically correct answers. Although that is a possibility, it is also true that our adolescents do not recognize or have not understood what is politically correct; for them it is not politically incorrect to say that women can stay home.

TAREA: One final question. Besides the Ministry of Education, what other stakeholders are key for educating children and adolescents in civics and citizenship?

DU: If the state assumes its role in guaranteeing rights, and that role is reflected in all of the public services it provides to people, any institution that represents the state become a place for civic formation if it expresses that principle in its service. That does not happen now. What predominates instead is the violation of children's rights, especially when no government service offers a place for learning about the meaning and role of the state and about their own role as citizens. Another key stakeholder, thinking in territorial terms,

is the local government. It is key for creating conditions and possibilities for learning for about citizenship through experience. Both the local government and public services provided by the state reach the stakeholder, the subject.

EL: This is the most difficult question, because in theory, there are several key stakeholders, but in a situation of systemic corruption, very few stakeholders have the possibility of really contributing to the civic formation of our students. Congress, for example, has been the leader in opposing any curriculum change in civic education, from the inclusion of the Truth and Reconciliation Commission recommendations to recognition that fujimorismo was a dictatorship. The Judiciary is interfering in the Ministry of Education's technical work in matters that are purely pedagogical, such as the gender focus. Churches, which are important stakeholders in our country, are showing a more anti-democratic filter nowadays and could become very serious obstacles to further progress along the road to democracy. Religions and local governments must commit to civic education, but we see that most are not interested because it reduces opportunities for bad politicians to be re-elected. Universities — another important stakeholder — do not play an active role in this, with a few honourable exceptions. The business sector has no interest in this issue. Right now, the only initiatives are from some civil society institutions that are committed to promoting civic formation. I may be painting a very negative picture, but the situation in the country is very negative. I forgot to mention the deadly role of the media in building a democratic society.

LC: From another standpoint, if we think about how values are learned, cognitive psychology is clear: you don't learn it because someone tells you about it, you learn it based on lived experience and modelling. We might want it to be lived out in other ways, but what you experience in the street is different. We have to continue fighting so that schools understand that in the five or six hours they have, they could model something different with students, recognizing that it is not an easy task.

In Peru, we experience a tension with regard to the principle that education transforms society. In a democratic society, the curriculum should be constructed collectively, but you have a collective that doesn't want change, that is conservative. There is an obvious tension, for example, in the matter of gender, but not only about that focus. If we have to dialogue about what the



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school must teach and you have a conservative sector that has enormous influence, how can we make education transformative? Transformation creates upheaval in society. Are we able, as state, to contain that upheaval and affirm certain values even though there are groups that don't like them?

TAREA: You haven't mentioned the family, which is an important non-school and non-state institution. Does the family play a role in civic education?

LC: Of course. The strongest values that we form are those that people imbibe with their mothers' milk. But how do we help families understand that, because nowadays people are discussing whether the family alone makes decisions about their children. Aren't their children going to intervene in affairs in the community and the country with other citizens? But it plays an important role. A family that does not live in an aggressive environment makes it easier to teach non-aggression in school; a family that lives in dialogue makes it easier to teach dialogue in school. But we cannot keep reinforcing the idea that if the family doesn't change, we teachers cannot change. Teachers, with many families and mothers who fight for better conditions for their daughters, breaking bonds, can contribute to civic education.

EL: The family is an important stakeholder on two levels: as a concrete unit, and as a participant in the political sphere. Nowadays, churches in general, both Catholic and evangelical, are stealing the role that families should play, and are speaking for them with an ideological discourse that attempts to block initiatives that aim at the democratic progress of our society. The family does play a role, but not that voice of the family that is usurped by churches. There is a voice of families that must be heard. The problem is that they are not participating actively in this discussion. For example, in the matter of the gender focus. What we should encourage is that families participate, express their opinions, communicate their feelings. Not all families' opinions are structured: they have doubts, they have questions. But when their doubts and questions are manipulated in one direction or another, their participation fades, they lose their identity, and we can't recognize what they are thinking today. The role of families is important in politics, and we must encourage them to express their opinions about these matters openly, with their doubts and convictions, and help ensure that they really are heard.

TAREA: Thank you all very much for such an honest and enlightening conversation about civic education in the school. 🗣️



COMPARTIENDO SABERES (SHARING KNOWLEDGE) YACHAYNINCHIKUNAMANTA RIMARISUN

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