

# UNESCO and the Human Right to Education for All

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## Foreword

This paper intends to highlight the commitment of UNESCO, within the international community, to promote the human right to education. Starting from the UNESCO mission statement as it can be understood from the very first lines of the organisation's Constitution, under which a long-term project for educational democracy was established, the author makes the case for consistent and concerted international efforts, led by UNESCO, to attain education for all.

Special emphasis is put on the Jomtien Declaration and the Dakar conferences on education for all, as these have played a decisive role as catalysts for the international commitment in favour of EFA. Reference is made also to the annual publication by UNESCO of the Global Monitoring Reports, which provide a valuable state-of-the-art insight into the implementation of the human right to education worldwide.

Besides mentioning selected UNESCO and UNESCO-inspired key documents on the subject of education for all and the right to education, the paper also briefly introduces certain theoretical and conceptual clarifications that should contribute to a better understanding of the documents in question.

## 1. UNESCO and the Right to Education

«The wide diffusion of culture, and the education of humanity for justice and liberty and peace are indispensable to the dignity of man and constitute a sacred duty which all the nations must fulfil in a spirit of mutual assistance and concern». In its Constitution, adopted on 16 November 1945 in London, UNESCO took on a mission of high ethical value: to rebuild

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*humanitas* through culture. This is stated clearly by the states parties to the Constitution: «[...] believing in full and equal opportunities for education for all».

Federico Mayor, Director General of UNESCO from 1987 to 1999, defined the Constitution of UNESCO, referring in particular to the Preamble quoted in part above, as «one of the most inspirational documents of our time»<sup>1</sup>. As if to say: always topical, because it is profoundly human.

The contribution made by UNESCO in raising awareness of the value of education and culture in building a free and just society is decisive at international level.

In particular, UNESCO has been committed since its inception to the ideal of education for all, in the belief that only within this perspective can the «defences of peace» be constructed. Considering the moment in history when it was written, one would be justified in describing this Constitution, and especially the Preamble – the few short paragraphs that precede the articles relating specifically to the internal workings of the organisation – as a courageous act of personalism: surrounded by the material and spiritual ruins of a world war, it nonetheless makes an extraordinary statement of faith in the capacity of human beings for redemption. It insists that, even though the horror produced by human degradation may be indescribable, the principle of human dignity can and must always be defended and reaffirmed. And the possibility of reaffirming such a principle is essentially dependent on education. «[...] peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind». In short, education and culture as the way forward in re-establishing a humanity that will never backslide – one hopes – into the horrors and errors caused by ignorance and prejudice. It was a relatively short step from the UNESCO Constitution, which came into force in November 1946, to the UN Universal Declaration of Human Rights, ratified on 10 December 1948. Article 26 of the Declaration establishes, for the first time in human history, that «everyone has the right to education». After this opening statement, it goes on: «Education shall be free, at least in the elementary and fundamental stages». Thus, a distinction is drawn between two levels of education, elementary and fundamental. We can infer from the preparatory work on Article 26, as reported in the World Education Report 2000, that *elementary* refers to instrumental literacy, and *fundamental*

<sup>1</sup> F. Mayor, *Los objetivos del milenio (II). La sociedad civil debe hacerse escuchar*, 14 September 2005, on «El País» on-line: [http://elpais.com/diario/2005/09//14/opinion/1126648806\\_850215.html](http://elpais.com/diario/2005/09//14/opinion/1126648806_850215.html) (accessed 27 January 2014).

refers to functional literacy. In other words, it was envisaged that every individual's educational experience would go typically through a first phase, corresponding to the early stages of life when one acquires the basic tools of literacy, followed by a second phase that would last effectively for life («from cradle to grave»), and would be a time of learning opportunities in the wider community, afforded not least by the multiple roles and functions taken on in adulthood. In addition, Article 26 affirms that «Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace». The statement of the article (the essential parts only are cited above) leaves no room for any doubt: education is a fundamental human right, and as such must be guaranteed to all human beings everywhere. Article 26 marks a key stage in the development of educational culture in contemporary societies; elsewhere it has been described as a turning point in educational democracy<sup>2</sup>, expressed in a language that would become familiar in UNESCO circles during the decades subsequent to the UDHR.

*Educational democracy* means nothing more or less than that the *right of everyone to education* is accepted and established. Indeed it is in this direction – in the pursuit of this right – consistent with its chosen mission, that UNESCO has sought to move ever since it was created. Furthermore, the term *educational justice* can be regarded as referring to the implementation of educational democracy. Educational justice means to promote equal opportunities for all people to achieve essential educational outcomes, enabling them to live and work in their respective societies. But creating equal opportunities basically requires a strong political commitment on the part of national governments, and this, far too often, is a source of controversy. All the same, it must be said that any commitment to the specific cause of educational democracy, which undoubtedly was discernible during the immediate post-war decades in the actions and utterances of UNESCO – most notably, in the International Conferences on Adult Education, which never failed to interpret actions on adult education in the wider perspective of education for all, and for a lifelong duration, and

<sup>2</sup> A. Pavan, *Cultura della formazione e politiche dell'apprendimento*, Rome, Armando Editore, 2003, p. 37.

in the seminal Faure Report (1972), justly regarded today as a milestone in international educational policy post-1968 – was given huge impetus and found a new and more effective voice under the leadership of Director General Federico Mayor. Of Catalan origin, Professor of Biochemistry at the Autonomous University of Madrid, he was appointed Director General of the organisation in 1987, following a political career in Spain and at the European Parliament. Deeply convinced as to the fundamental importance of education as a vehicle for the emancipation and democratisation of societies, Mayor was also «a man able to project himself into the future»<sup>3</sup>. These two attributes of faith in education and forward thinking would provide an unprecedented boost to the commitment of UNESCO as a champion of education for all.

## 2. Jomtien: Basic Education for All

The first World Conference on Education for All, known since as WCEFA, took place in March 1990 in Jomtien, Thailand. It was sponsored by the World Bank, UNESCO, UNICEF, UNDP, and co-sponsored by UNFPA, ISESCO and USAID, among others, with the participation of several associate sponsors including the WHO. The Final Report, moreover – from which it emerges that 150 NGOs took part in the Conference – gives a clear indication as to the novelty and openness of the debate that unfolded during the proceedings. Representatives from all levels of the international community raised their voices in unison to call for the eradication of illiteracy. In his address to the Conference, Mayor remarked<sup>4</sup>: «Education for all needs the contribution to education from all. [...] If we combine vision with pragmatism, political will with economic resourcefulness, international solidarity with national commitment, the expertise of educators with the fresh contributions of the media, science and technology, the business community, voluntary organizations and many others – then, and probably only then, the struggle to bring education to all can be won». Here, Mayor summarises the commitment and the programme for what has since become known as the EFA movement, an essentially UNESCO-inspired initiative, which endeavours to make education for all a reality for everyone,

<sup>3</sup> J. Delors, *Mémoires*, Paris, Plon, 2004, p. 546.

<sup>4</sup> Inter-Agency Commission, WCEFA (UNDP, UNESCO, UNICEF, WORLD BANK), *World Conference on Education for All: Meeting Basic Learning Needs*, Final Report, New York, UNICEF, 1990, p. 7.

everywhere, in accordance with Article 26 of the Universal Declaration of Human Rights. The existence of an estimated 960 million illiterate adults were at last recognised in 1990 by the Jomtien Conference as being a perfect reason to launch a more determined commitment nationally and internationally, involving as many governments and NGOs as possible in the effort to combat illiteracy and, *a fortiori*, implement the right to education. The Conference stated that «[These forces...] make the goal of basic education for all – for the first time in history – an attainable goal». And still more radically: «Today, more than ever, education must be seen as a fundamental dimension of any social, cultural, and economic design».

The point that draws our attention here is the introduction into the international debate of the new terms *basic education* and *basic learning needs*. These needs are defined as comprising «both essential learning tools (such as literacy, oral expression, numeracy and problem solving) and the basic learning content (such as knowledge, skills, values and attitudes) required by human beings to be able to survive, to develop their full capacities, to live and work in dignity, to participate fully in development, to improve the quality of their lives, to make informed decisions, and to continue learning», whilst basic education is the education designed to meet basic learning needs. Representatives of the international community gathered in Jomtien fundamentally endorsed the distinction introduced by Article 26 of the UDHR (elementary/fundamental education), thereby acknowledging that the right to education requires implementation on two levels. And so for the first time they used what is perhaps a more understandable term to define this dual implementation, namely *basic education*. However, it should be borne in mind that basic education is not synonymous with primary (or elementary) education; this is clear from the above-mentioned definition of basic learning needs. We can recall the position taken by UNICEF, among several others, as quoted by the UN Economic and Social Council in 1999: «Primary education is the most important component of basic education», where it is clear that primary education involves the acquisition of reading, writing and numeracy skills. So we have a *general right to education* consisting in the right to primary education and the right to fundamental education, which refers to the development of basic learning content, according

to Jomtien's definition. This general right is the *right to basic education*. From Jomtien onwards, accordingly, the major goal within the UNESCO-led EFA movement would be *basic education for all*.

The international community in Jomtien elected to make a *new start* in the quest to universalise basic education, this surely being the means, *par excellence*, that must be available to all individuals in their efforts to find fulfilment, to be entirely themselves and at the same time inspire a kind of development that is humanly worthwhile. Certainly, there had to be a sort of pragmatic conspiracy for good that would involve all players of every national community, given that the possibility of implementing the human right to education would depend inevitably on the willingness of sovereign powers. Indeed during the 1990s, while much was undoubtedly being achieved in terms of increased political and economic commitment on the part of both the international community and national governments, it was only natural that UNESCO would see mistakes, defections and delays hindering the progress of the EFA movement. But on the whole, the project held together.

A tireless champion of education as a route to peace and human development, Mayor set up the International Commission on Education for the 21st Century, installing Jacques Delors as its President. In 1996 the Commission produced a document: *Learning: The Treasure Within* – better known as the Delors Report – a second milestone in international educational policy, following the Faure Report. In essence, it was a report highlighting the fact that education belongs basically to society, consequently underscoring the political impact of the learning experience: education, or rather lifelong learning, as a matter for the community to address<sup>5</sup>. Whilst there is a wealth of quotable material in the document, two passages in particular are significant for the purposes of this discussion: «Education is indistinguishable from democracy when everyone plays a part in constructing a responsible and mutually supportive society that upholds the fundamental rights of all»; and again: «One of the main functions of education is that of enabling humanity to take control of its own development». The Delors Report sits particularly well with the general mission of UNESCO as regards promoting education for all: the equation of education = democracy and the ideal of learning as the engine for human

<sup>5</sup> A. Pavan, *Pratiche, teorie e politiche dell'educazione: un difficile circolo virtuoso*, in *Educazione versus formazione. Processi di riforma dei sistemi educativi e innovazione universitaria*, Naples, ESI, 2003, p. 139.

development indicate quite clearly that the road the world must take in the 21st century, paved with difficulties though it may be, is that of securing the right of every individual to education.

Looking closely both at the Delors Report and at the UNESCO documents of those years, one senses the insistence of the authors that wherever the right to education cannot be guaranteed – due in particular to lack of political will, and consequently lack of funding – the enjoyment of human rights in general is also precluded, and democracy itself will ultimately be unworkable.

### 3. The Dakar Goals

Jomtien was characterised by a rush of optimism and, at the time, reasonable hopes that the goal of education for all might be achieved by the end of the century. In reality, when the World Education Forum (WEF) was held in Dakar from 26 to 28 April 2000, it became clear that whilst progress had indeed been made, the international community needed more time: the time frame for achieving the goal of *basic education for all* was extended to 2015. Mayor had stepped down in 1999, but the commitment to the EFA movement he engendered within UNESCO was a lasting one. At the start of the new millennium, there were brutally unsatisfactory numbers reflecting the lack of political will to achieve the goal of education for all<sup>6</sup>: the additional cost of achieving the EFA objective, on an annual and worldwide basis, over and above the investments already made by governments, civil society institutes, economic organisations, etc. was estimated at around 8 billion US dollars, in other words the equivalent of four days global military spending, or nine minutes of international currency speculation. In reality, the objective of education for all would be eminently attainable on an annual basis and, similarly, absolutely sustainable in the long term as well. But with political priorities tending to point in other directions, there were still too many countries falling short of the goal. Despite this unjustifiable lack of commitment, the Dakar Forum continued just the same to record slow but steady improvements around the world, in implementing the right to education.

Pragmatically aware of how much still remained to be accom-

<sup>6</sup> UNESCO, World Education Forum (Dakar, 26-28 April 2000), *Final Report*, 2000, p. 47.

plished, the Dakar Framework for Action announced six goals to be achieved by 2015, namely:

- expanding and improving early childhood care and education;
- universal primary education;
- meeting learning needs of all young people and adults;
- 50% improvement in levels of adult literacy;
- achieving gender equality in education;
- improving quality of education and ensuring excellence.

Later on in the year 2000 (September) the Millennium Summit adopted the United Nations Millennium Declaration, which establishes the eight well-known and oft-quoted Millennium Development Goals to be achieved by 2015. The second of these goals is concerned specifically with education: *to achieve universal primary education*.

Returning to the Dakar Goals, it is significant that the second goal (universal primary education) not only coincides with the second of the MDGs, but doubtless refers to the acquisition of essential learning tools; this, accordingly, is the first of the two levels on which the human right to education must be implemented.

Literacy, on the other hand (the fourth goal), is a wider concept. According to UNESCO-IBE Thesaurus, adult literacy includes «Skills in reading/writing and numeracy which enable the understanding and use of different types of information in life's daily activities and in the community». Confintea VI states that: «The right to literacy is an inherent part of the right to education. It is a prerequisite for the development of personal, social, economic and political empowerment. Literacy is an essential means of building people's capabilities to cope with the evolving challenges and complexities of life, culture, economy and society». Moreover, in her Foreword to the 2012 Global Monitoring Report (GMR), Irina Bokova, Director General of UNESCO since November 2009, reminds us that: «Education is not only about making sure all children can attend school. It is about setting young people up for life, by giving them opportunities to find decent work, earn a living, contribute to their communities and societies, and fulfil their potential».

Firstly, we can see that all these quotations are in accord with the dual approach to the right to education introduced by Article 26 of the UDHR. Secondly, and interestingly, we find that when it comes to adult education, it is generally assumed that as adult



education levels improve, adults themselves will participate more actively in society. More education, more active citizenship. Nowadays it is generally agreed that the role of education in active citizenship is a central one, and that active citizenship results in democracy – democracy in the broader sense meaning fruitful and conscious *participation* in the various aspects of societal life, such as political decision-making, economy and culture. Consequently, it can be assumed that the future of all human societies and their opportunities to pursue human development will also depend on their present commitment to education. In effect, informed and wise decisions can be made only by human beings who have learned «to know, to do, to live together and to be». As the Delors Report suggests, echoing the World Declaration on Education for All: «Today, more than ever, education must be seen as a fundamental dimension of any social, cultural and economic design». And democracy will be the product of «an education geared to tapping each person's talents and potential, and developing learners' personalities, so that they can improve their lives and transform their societies», as the Dakar Framework puts it.

Historically and etymologically speaking, policy consists in debating, determining and implementing the common good and interests of a community. Undoubtedly, we need to recover this role and meaning of policy today, especially at national level. UNESCO, in keeping with the mainstream international debate on education, claims that educated people can be expected, and will be likely, to actually take an active role in the community and seek the common good. Ultimately, good policies will be the product of good education. Federico Mayor's visionary realism urges him to affirm: «I participate, therefore I am»<sup>7</sup>, as a contemporary version of the Cartesian «Cogito ergo sum». By this he means that chances to build international democracy can stem from the actions of informed, culturally aware, foresighted citizens who also possess the ability and audacity to plan the future of our societies, taking into consideration the common good. As knowledge, competences and awareness are the natural outcome of education, in a lifelong perspective, the link between education, active citizenship, democracy and human development is even more evident in our contemporary knowledge societies than it was in past decades.

Looking at events from 1990 to the present day, it can be

<sup>7</sup> F. Mayor (with the collaboration of J. Bindé), *Un monde nouveau*, Paris, Éditions Odile Jacob/ UNESCO, 1999, p. 35.

said that the response of the international community to the worldwide education emergency has been characterised by a commitment that is without precedent in previous decades. Certainly, with an increasingly clear shift toward the *knowledge society* now discernible, the past decade has seen a growing urgency in awareness as concerning questions of education, training, and in more general terms, of lifelong learning. So much so that today, in the light of international data reflecting enjoyment and denial of the right to education – looking well beyond theoretical definitions which, anachronistically, ignore the reality of a globalised world – it is possible to see a double entendre in the expression *basic education* (which in any event, as established at Jomtien, should be *for all*).

For many countries that had held the reins of economic growth hitherto, basic education was most typically the acquisition of a level of functional literacy that would respond to the learning requirements of individuals in the light of the roles they were to assume in their various communities, with a multiplicity of needs to be met.

In 2006, the European Union drew up a list of eight key competences that its citizens should possess: «Key competences are those which all individuals need for personal fulfilment and development, active citizenship, social inclusion and employment»<sup>8</sup>.

There can be little question that, in the case of European citizens, entitlement to basic education is not an issue. Since everyone receives primary and secondary education, albeit with certain generational exceptions, the problem is not one of instrumental literacy, but of functional literacy, given the association with key competences.

#### 4. Educational Marginalisation

Now, from the standpoint of UNESCO, which in 2002 formally stated its commitment to education for all through another medium, namely the annual publication of a Global Monitoring Report, and in the light of analyses that appear more detailed and weighty with each year that passes, the second meaning of the expression *basic education* becomes immediately apparent. For the 759 million illiterate adults and the 72 million

<sup>8</sup> European Parliament, European Council, *Recommendation of the European Parliament and of the Council of 18 December 2006 on Key Competences for Lifelong Learning (2006/962/CE)*, in «Official Journal of the EU», no. L394, 30 December 2006, p. 13.

children who do not attend school (figures from 2010 GMR), basic education equates to primary education, and is therefore a question of instrumental literacy.

For the still too numerous «marginalised» illiterate people in the world, to whom GMR 2010 is dedicated, denial of the right to education means having no access to primary education, hence to the first level of the right to education as defined in Article 26 of the Universal Declaration, which in effect refers to education as having «elementary» and «fundamental» stages, corresponding substantially to the areas of instrumental and functional literacy, on the understanding that every individual has the right to access both these types of learning.

The global financial crisis that took hold in late 2008 has heavily reduced the funding provided by many national governments and numerous international organisations, which in truth had made significant financial commitments to the EFA movement over the last two decades.

GMR 2010 publishes all the usual in-depth analysis on the state of the art, so to speak, regarding the implementation of the six Dakar objectives, and expresses grave concern. Irina Bokova sets out the question in all its dramatic reality right from the Foreword: «We are at a crossroads. Either we continue with business as usual and risk undoing the considerable progress made over the past decade, or we use this crisis as an opportunity to create sustainable systems which promote inclusion and put an end to all forms of marginalization». The Report, as already intimated above, chooses to concentrate on those who are marginalised from education.

Considering, first and foremost, that governments will often undertake formally to guarantee their citizens equal access to education opportunities, but in reality do not monitor the situation to ensure this effectively occurs, the GMR stresses forcefully that «countries need to invest in more robust and consistent data analysis to identify areas of concentrated disadvantage», even in the knowledge that actually measuring marginalisation in education is by no means an easy matter. And it is here that GMR 2010 introduces the Deprivation and Marginalisation in Education (DME) data set, a statistical tool based on data relative to eighty developing countries, including thirty-eight low-income countries. The purpose of the tool is to draw maps of educational marginalisation in the hope that,

once the problems are identified, the governments involved can be persuaded to take the appropriate measures. Three critical and strategic areas are identified: the bottom line (education poverty), the bottom 20% (relative deprivation), and quality of education.

Clearly there is an underlying element of classification, as more serious and less serious levels of educational marginalisation are identifiable, but it is all marginalisation nonetheless.

The characterisation of those situations identified as being critical can be summarised briefly as follows.

- a) Bottom line – education poverty. Individuals aged between 17 and 22 who have had fewer than four years of education can be considered as being in «education poverty». Those who have had less than two years of education can be described as being in «extreme education poverty». This means essentially that the minimum length of time considered necessary in order to acquire the most basic literary and numeracy skills is four years.
- b) Bottom 20%. This category comprises individuals between 17 and 22 years of age in a national population, who have accumulated the least number of years in compulsory education. Accordingly, this bottom 20% indicates a measure of «relative marginalization», based on the assumption that lower levels of education equate to lower levels of opportunity in general terms.
- c) Quality of education. Here, the measurement of marginalisation moves to a decidedly more sophisticated level. Educational marginalisation has both quantitative and qualitative aspects, so that while the number of years compulsory education *per capita* provides one indicator, it happens that in many countries, limited time at school is compounded further by poor quality of learning, which translates into low levels of achievement, and consequently marginalisation.

Starting with data relative to a number of countries where there is educational marginalisation, accordingly, the Report identifies three strategic areas, in the light of which those countries involved are invited to take account of their educational emergencies and, it is hoped, come up with suitable measures to tackle them. It emerges from the UNESCO analysis that in 22 countries (19 in Sub-Saharan Africa, plus Guatemala, Pakistan and Morocco) covered by the DME data set, 30% or more of 17-22 year olds have spent fewer than four years at school, and in 11 of these countries, the figure rises to 50%. These numbers

are particularly alarming – especially so, when seen in the wider context of analysis presented in GMR 2010 – and prompt a number of reflections, which are commented on briefly here.

It is noteworthy that the 2011 and 2012 Global Monitoring Reports, entitled respectively *The Hidden Crisis: Armed Conflict and Education*, and *Youth and Skills. Putting Education to Work*, do not mention the DME data set. In other words, it is now up to governments to act against marginalisation, and to the extent that they defend their sovereignty, they are also accountable for the welfare of citizens, which includes their educational development.

## 5. In Conclusion

Firstly, the numbers indicating the education emergency worldwide are unacceptable not only when considering our supposed status as *knowledge societies* – where knowledge, however, clearly is not yet *for all*, so that we are still far from achieving educational justice – but also because the annual estimates published in GMRs show that education for all remains an achievable goal, at least financially. For 2010, it was estimated that in addition to the funding received from international sources, public and private, a further 16 billion US dollars would be needed year on year.

Secondly, the construction of this DME data set confirms the message being sent out by UNESCO with increasing alarm: the epicentre of the education emergency is located in Sub-Saharan Africa (45 countries) and in South-West Asia (nine countries).

Thirdly, when one considers that effective possession of the basic human right to education is an essential building block of democratic societies (and yet, starting from the principle that democracy is dependent on active citizenship for all, how is one to envision a dimension of active citizenship, defined first and foremost in terms of participation, for citizens insufficiently educated and trained to handle responsibility and constructive criticism?), it is obvious that there must be doubts as to the degree of democracy actually at work in today's world.

Finally, where the right to education is non-existent or extremely limited, there are patently situations of disadvantage in the field of employment, and in social life generally, with the result that

the individual and the community as a whole are impoverished. «Equal opportunity in education is a basic human right. Moreover, fair and inclusive education is one of the most powerful levers available for making societies more equitable, innovative and democratic. [...] Investment in the collection and analysis of data should be an integral part of every national strategy aimed at reducing poverty»<sup>9</sup>. Without doubt, this reference to poverty is made at first strictly with material well-being in mind, as it must undeniably be the case that education provides a means of economic survival and personal emancipation in the general sense and, quite rightly, GMR 2010 invites governments to foster the pursuit of wealth among citizens quite simply in order to guarantee the survival of society.

And yet, in concluding these observations on the question of the right to education, it must also be remembered that there is much debate today on the concept of prosperity, with an increasing tendency to eschew the boom mentality typical of the 1950s and 60s, which equated well-being with growth in GNP. We know that one indicator, among others, seen today as essential for the measurement of well-being, is that of compulsory schooling, a factor linked inextricably to the problem of who enjoys and who is denied the right to education.

But this is not a totally new idea. The following passage comes from a speech made by Robert Kennedy on 18 March 1968 at the University of Kansas, and echoes the first misgivings that the affluent society began to have with regard to the quality of its development: «Gross National Product does not allow for the health of our children, the quality of their education, or the joy of their play. It does not include the beauty of our poetry or the strength of our marriages, the intelligence of our public debate or the integrity of our public officials. It measures neither our wit nor our courage, neither our wisdom nor our learning, neither our compassion nor our devotion to our country; it measures everything, in short, except that which makes life worthwhile». It was during the transition from the 1960s to the 1970s that worries began to be voiced concerning the dominant model for growth of the boom years: worries that still persist, more complex and dramatic than ever, in the current scenario of globalisation. And in knowledge societies, questions of educational justice become more and more disquieting, since the world is losing its borders and there can be no certainty either of peaceful

<sup>9</sup> EFA Global Monitoring Report 2010, *Reaching the Marginalized*, Paris, UNESCO Publishing/Oxford University Press, 2010, p. 159.

coexistence, or of growth, without the deployment of a strategy for the education of nascent societies along multicultural lines.

## Abbreviations

CONFINTEA	Conférence Internationale sur l'Éducation des Adultes
DME	Deprivation and Marginalisation in Education
EFA	Education for All
GMR	Global Monitoring Report
IBE	International Bureau of Education
ISESCO	Islamic Educational, Scientific and Cultural Organisation
MDGs	Millennium Development Goals
UDHR	Universal Declaration of Human Rights
UN	United Nations
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNFPA	United Nations Population Fund
UNICEF	United Nations Children's Fund
USAID	United States Agency for International Development
WCEFA	World Conference on Education for All
WEF	World Education Forum
WHO	World Health Organisation

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