

ABSTRACT: Learning to live together in Peace from early years: educating the personality of the child and their values-, by AMEI-WAECE.

It is well demonstrated that the first years of life are the most relevant to the development of the human being. all the scholars in psychological science agree on is that at **this stage the fundamental basis for the development of personality are established, on which the following phases of life will be consolidated and improved.** For this reason we have established this project, to educate, from childhood, in the noble art of living together in peace. To provide school teachers with elements that will help them educate the youngest children in love and respect for their fellow man.

This project is running throughout the most diverse ways: courses, seminars, conferences, visual material, texts, among others, teachers will have access to pedagogical and methodological procedures that allow them to develop in children norms, values, concepts and behaviours towards the acceptance of peace and the rejection of violence as essential components of their personality.



Our aim is to create habits in the children that determine any performance in the future, a transfer of values that remains in the long term that extends during all their lives.

With this programme we intend to contribute with more than just doing our bit in the education of this huge beach of humanity in which everybody fits and where we can enjoy the advantages of a more

educated and developed society, where we can LIVE TOGETHER AND IN PEACE. Because we deeply believe that we can only have a better world with adequate early childhood education

We encourage all of you to help us to aid those that educate day to day those who will be the citizens of the future and the leaders of the society of tomorrow. **AMEI-WAECE invites all the agents in socialization (families, schools, educators, politicians, leaders of NGO's, the media, ...) to create an EDUCATIONAL SOCIETY in which we can live together in peace.**

Peace Education from early years

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PROJECT JUSTIFICATION

Elvira Sánchez Igual

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LEARNING TO LIVE TOGETHER...IN PEACE from infancy

A few months ago at the University of the Valley of Mexico, Juan Sánchez Muliterno gave a lecture on **"how to learn to live with others...in Peace"**. One student handed me a note with a sentence that shocked me. It said:

"Men have learnt how to fly like birds, have learnt to swim in the depths of the sea like fish, but we have not learnt the noble art of living together as brothers".

And unfortunately that sentence was absolutely correct. We analysed amongst ourselves in AMEI-WAECE, and we reached the conclusion that we simply "have not learnt the noble art of living together as brothers", **because nobody has been concerned about teaching us how to do so.**

We are aware that when **a child is born his/her brain, except for a series of reflexes that allow him to survive (unconditional reflexes), is free of genetic and constitutionally inherited behaviours, and he owns an infinite array of possibilities and capabilities to take in all the social experience accumulated by mankind during hundreds of generations that are transmitted to him or her by the adults who take care of him.** This capability for a child to receive stimulation from the world that surrounds him is what is called the "human brain plasticity." The child, when born, does not know how to "fly like birds nor swim in the depths like fish". He has to be taught. No doubt the same occurs with **the noble art of living together as brothers.** HE OR SHE HAS TO BE TAUGHT.

For this reason, we have established this Permanent Chair for Education for Peace, to educate children, from childhood onward, the noble art of living together as brothers. We seek to provide school teachers with elements that will help them educate the youngest children in love and respect for their fellow man.

This Chair will be a place where through the most diverse ways including courses, seminars, conferences, visual material, texts, among others, teachers will be able to access pedagogical and methodological procedures that will help them to develop in children the norms, values, concepts and behaviours that promote the acceptance of peace and the rejection of violence as essential components of their personality. **Our aim is to create habits in the children that will determine their behaviours in the future,** through a transfer of values that will continue during all of their lifetimes.

With this programme, we intend to contribute to the education of all ethnic groups and help ensure everybody fits in and enjoys the advantages of a more educated and developed society, where we can LIVE TOGETHER IN DIVERSITY, RESPECT AND IN PEACE. We deeply believe that we can have a better world only if we provide effective early childhood education for peace.

LEARNING TO LIVE TOGETHER ... IN PEACE FROM EARLY CHILDHOOD -Activities for children-

It has been clearly demonstrated that the first years of life are the most significant in the development of human beings. This stage of development in individuals has been called by various terms. Regardless of the terminology employed, all researchers in the psychological sciences agree completely that this stage establishes the fundamental bases of personality development, which in the successive phases of life, are consolidated and perfected.

Hence, an extraordinary importance is attached to this foundational period for the future development of humans as individuals and persons, and to the necessity to understand in minute detail the causes and conditions of child development, including children's biological, maturational, physiological, functional, psychological and social development processes. Only then can we exercise a positive influence on these foundational mechanisms and structures to maximize children's development and to make possible the formation of healthy individuals who will be capable of transforming the world.

1.0 Traditional early childhood education

Traditionally, early childhood education has been heavily influenced by later primary and secondary schooling techniques. This is evident from the term assigned to it, that of 'preschool education.' In this stage of children's lives, teachers were instructed to focus mainly on advancing children's knowledge (cognitive development). Teachers did not educate children socially, but rather taught domains of knowledge. In many countries, entrance exams for primary schools still exist that consist of reading and writing tests, knowledge of numbers, and sometimes simple arithmetic operations. Thus, the social and emotional education of children did not exist in these places, and instruction was limited merely to accelerated preparation for subsequent schooling.

1.1 Early childhood education today

Today we know that when children are born, they have the potential to develop in many different ways. They carry many promises inside, but these promises will all exist in vain if children do not receive a sufficiently rich mix of types of stimuli from "the medium" -- their caregivers and their home environments. Contemporary biological sciences, and above all neuroscience, tell us that the nervous system, which is especially highly developed in humans, cannot achieve its full potential if there are insufficient exterior stimuli that promote reactions enabling certain functions to develop fully. It can be said that the development of individuals is a function of their biological and neurological states at birth, but later the medium becomes fundamental in their subsequent evolution. *This is not to say that the action of the medium can make or break individuals completely. Rather in the moment of birth there is an entire range of possibilities and the action of the exterior medium, within the limits imposed by the biological and neurological situation of individuals, can amplify or limit development.*

Thus H. Pierson could claim that at birth a child was no more than a candidate for humanity. This means that the road is long between birth into human life and participation in humanity. The link between them that permits passage from one stage to the other is informal, non-formal and formal education.

This is confirmed over and over again without our realizing it. Without a doubt the recent declarations of Dr. Craig Venter, director of one of the teams that carried out research of the human genome map, are fundamental. He claims that the idea that personality characteristics are closely linked to the human genome can be considered false. He further argues that humans are not necessarily prisoners of their genes, and that the life circumstances of each individual are crucial for personality.

The young child's social context and the stimulation of surrounding community contexts make possible the structuring of these foundational processes. They also enable a certain level of development in all children. Nevertheless, social and family contexts acting alone without the support of scientifically established guidance regarding child stimulation might prove to be inadequate. Existing family and community contexts alone may not enable children to reach their full developmental potential.

This is to say that through the creation of a system of scientifically conceived and consciously organized influences, developmental goals can be achieved that often cannot be reached through spontaneous stimulation.

As Jean Piaget pointed out, an insufficient or absent stimulation can affect the normal predetermined sequence of psychological development. It is possible that the culmination of this sequence, which is the stage at which formal operations of thought permit high reasoning and the carrying out of logical and abstract operations, never completely forms due to insufficient consciously directed stimulus actions.

In addition, the fact that this system of influences is able to act during the development stage in which the biological, physiological and psychological structures are forming and maturing *has special meaning*. Lev Vygotsky, one of the leading researchers of early childhood development, pointed out that since this action is carried out during the moment of the formation of these structures, a much more significant effect is produced on the processes and qualities that depend on these structures and on the development itself. **The organization and direction of a system of scientifically conceived influences is important at any stage in the development of the individual. However, in early childhood this stimulation acquires greater importance and meaning because it is carried out on foundational biological, physiological, and psychological formations, and not on already formed structures, as happens at other stages of life.**

Thus this formative stage has been characterized as crucial for child development, and the necessity has been highlighted of organizing a system of well thought out and scientifically conceived educational influences that are directed to make possible the maximum formation and expression of all the physical and psychological potential of children during their initial years.

Early childhood education can, because of its social function and its technical level of impact, enable this system of educational influences. It, in conjunction with parent education, can achieve higher goals for the development of all children.

1.2 What should early childhood education be like?

If the scientific community agrees on the necessity of education from the time babies are born, if not before, it would be advisable that we all come to an agreement regarding the objectives, content and methods of this early education. Furthermore, this would help us to avoid having early education services become merely a stage of accelerated school knowledge, as pointed out above.

If we read once again Article 29 of the Convention on the Rights of the Child approved by the General Assembly of the United Nations on November 20, 1989, we find what we understand today as appropriate early childhood education:

States Parties agree that the education of the child shall be directed to:

- (a) The development of the child's personality, talents and mental and physical abilities to their fullest potential;**
- (b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations;**
- (c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own;**

(d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin;

(e) The development of respect for the natural environment.

These words are not a definition, but rather they describe what **'education of the child shall be directed to.'** They outline and identify perfectly what we must understand by "education." Today education is defined as what is offered to children **for their integral development NOT ONLY in COGNITIVE (a word that is not used in the article) aspects, but also psychological and spiritual aspects through experiences of pedagogical and recreational socialization.** This definition is perfectly valid regardless of the age of the child. It is a valid definition from the moment of birth. The methodologies to be utilized could vary, but the essence of the concept will remain constant and lifelong. It must be, according to section (d), an education directed to **'The preparation of the child for responsible life in a free society, in the spirit of understanding, peace...'**

It seems clear that the concept of education must be understood as **promoting the faculties that nature gives children** and not as a merely a transmission of concepts. Today our actions must be directed toward children learning to be themselves (learning to **be**), learning to understand, in social aspects (learning to **live together**) as well as merely cognitive areas (learning to **know** and to **do**).

1.3. Learning to live together

The end of the twentieth century and the beginning of the new millenium have been characterized by a **progressive escalation of conflict and violence** that, found in all world regions, has generated a multitude of situations including widespread community and national conflicts as well as confrontations among non-state actors at the international level, with tragic consequences of widespread terrorism.

If we add to this the effects of the **devastating reduction of natural resources of the planet**, global warming with its disastrous consequences, the progressive deterioration of the ozone layer that preserves life, and **deforestation** with the logical consequence of a higher incidence and intensity of natural disasters (among other factors), an unpromising picture of the current situation of the world is painted, whose effects, whether through natural or social causes, fall principally on the most vulnerable members of the population, especially women, senior citizens, the handicapped, and **above all on the children to whom we offer a hopeless future.**

This convulsive situation has its expresion in the media, which reflects this chaotic situation through the most diverse means. The media almost always serve as a mirror and a method for the transmission of violence and crises in society. The media encourages a morbid interest in and sensationalism about daily violence. Therefore, by the time children complete their childhoods, they have seen thousands of crimes and acts of violence on television or in films. **The concealment of negative values in their personal and social development is confronted by a culture of survivalism, isolation and fierce individualism.**

If it is naive to think that the evils of this world which underlie the challenges mentioned above can be resolved through **ideal and spiritual reconciliation**, without resolving great geopolitical and economic contradictions that make the differences among rich and poor countries increasingly greater on a daily basis. However, this does not mean that educators should not **propose actions that will act to develop the minds, attitudes, behaviours and values of children.** Such actions could create in children **norms, ideas, values, and concepts that would lead them to search for reconciliation among persons and to accept with respect the enormous diversity of human beings in the world.**

One of these factors, if not the most important, is the assumption that **peace, in the widest concept, among peoples is the only way to make development possible** and achieve a **more just and humane society.** This is the role of education, and only education is capable of achieving the goals put forth by society for children. **It is fundamental to begin education in the earliest stages of life. In early childhood the bases of personality are formed, and in the successive phases of development, they are consolidated and perfected.**

Supporting these concepts in the complex world, including the great migratory movements that are occurring, **LEARNING TO LIVE TOGETHER** has become increasingly pertinent. Dr. Koichiro Matsuura, Ex-Director General of UNESCO said, *"The changing international situation has suddenly made one of the central themes of the Delors Report, that of 'learning to live together,' acquire renewed urgency and pertinence. More than ever the contents, methods, and results of apprenticeship must be revised to make education a more effective and powerful instrument to construct defense for peace in the minds of people. It is particularly important that we distance young minds from the violence and we guide them toward the virtues of tolerance, mutual understanding, and peace, not only of action, but also of thought and expression."*

Coinciding with this affirmation and convinced that such an education must begin from birth, we have designed our program

THE PROGRAM LEARNING TO LIVE TOGETHER..... IN PEACE.

In order to accomplish our goals, we must make **education for peace** a fundamental apprenticeship in the lives of small ones, **a continuing approach that conditions all future actions**, a passing on of values that remain throughout time and are extended during entire lifetimes and generations. It is fundamental that from an early age onward, the idea of peace is constructed within each person. We also believe that **although an international day of peace already exists with many activities developed specifically for said day, it is important to design and implement a global program on education for peace that coordinates actions for children in the future.**



FOUNDATIONS OF THE PROGRAM

2.0 Working Schedule

- January 2003- June 2003: Survey "What peace is for you and your children"
- June 2003- September 2003: Analysis. Elaboration of the Pedagogical Dossier, distance training & classroom activities.
- September 2003- June 2004: Evaluation of the Pedagogical Dossier, distance training & classroom activities.
- September, 2004 – Nowadays. The curriculum is available (english, spanish and Bosnia and Herzegovina) to everyone and can be downloaded, from the AMEI-WAECE website www.waece.org or www.webforpeace.org
- June 2005 - Nowadays: Evaluation & Updates.

When we began thinking about the makeup of the program, a question arose--**What is peace, really?**

We all use the word peace, and it is perhaps one of the most written about and heard word in the media. In order to know its exact definition we consulted a dictionary. Interesting enough, we found a multitude of meanings ascribed to this word.

2.1 The concept of peace according to children

First of all, if we were to construct a plan to teach children about peace, it seemed important to us to understand how children themselves define peace.

We then asked children from ages three to six what the word "peace" meant to them. The children responded with a very literal meaning:

82% OF THE CHILDREN RESPONDED THAT PEACE MEANS NOT TO HIT.

In addition to that response, a multitude of definitions of peace came up. Among the multiple definitions, the following were found:

WHEN THERE IS NO BLOOD (Mexico)

MY MOTHER (El Salvador)

SPEAKING WITHOUT SHOUTING (Argentina)

WRITING A LETTER TO THE POLICE SO THAT THEY PUT IN ROBBERS IN PRISON (Argentina)

NOT TO SAY UGLY THINGS (Peru)

NOBODY DYING (Colombia)

THAT PARENTS DO NOT SMOKE BECAUSE OTHERWISE THEIR LUNGS BECOME BLACK (Spain)

2.2 The concept of peace for adults

We made up a series of questions that were sent by email to learning centers located in more than twenty English and Spanish-speaking countries. We asked these adults, 'What is peace for you?' 'How would you approach teaching the concept of peace to small children?'

Responses were received from all twenty nine countries¹. Interesting enough, a multitude of nuances detected previously appeared in the responses without a correlation between the type of response and the situation of the respondent's county of origin. We did find a slight tendency in the responses of educators in religious schools, where some linked peace to religion.

When asked the completely open question, 'What is peace for you?,' only 9% of those surveyed responded that it was the ABSENCE OF ARMED CONFLICTS. The great majority related the concept of PEACE with an interior state that was subsequently transmitted to the rest of society. The items mentioned by more than 5% of respondents were:

- 38% interior harmony and welfare of the person
- 36% respect for one's neighbor
- 22% tranquility
- 16% living together in harmony
- 13% tolerance for others
- 11% loving others
- 9% absence of armed conflicts
- 8% understanding others
- 8% establishment of a just society
- 5% dialogue among persons
- 5% solidarity among peoples and persons

In practically all of the responses, PEACE was associated with what we have always known as VALUES, that is, RESPECT, TOLERANCE, UNDERSTANDING, HELP, and so on.

2.3 Educating values

We decided that Education for Peace, consequently, must be an education of values.

Arguing from the premise that when children are born they are not cognizant of the roles, norms, standards of conduct, and the moral and social values of their community, educational agents are converted into facilitators of experience and relations that enable children's progressive social maturity.

We can define a value as **a real, desirable, objective and convenient element for human beings who interiorize it through individual experience, and which is converted into a moral norm of conduct.**

Through their experiences, children select, choose, and make their own system of values that helps them to develop a moral conscience and to acquire the individual commitment for organizing their conduct and putting it into practice.

Education must offer children a guide for conduct from their early childhood onward, that promotes achieving the internal maturity that is essential for acquiring an autonomous conscience.

These small people in the first stages of development are opened to a knowledge of themselves, to the world that surrounds them, and to the people in their environment in which they live. This environment must offer positive role models who will transmit positive values that are accepted by the community, thereby helping them to distance themselves from negative values and destructive forces.

¹ Argentina, Australia, Bolivia, Brasil, Chile, Colombia, Costa Rica, Ecuador, Egypt, El Salvador, France, Guatemala, Israel, Italy, Japan, México, Pakistán, Palestina, Panamá, Paraguay, Perú, Portugal, Puerto Rico, Spain, St. Vicent, United Kingdom, Uruguay, USA, Venezuela.

In order to learn to live together, it is **necessary to instruct children from early childhood onward in the norms that govern – or should govern – living together in peace.**

The fundamental achievements of personality development in early education consist of the formation of a **self-conscience and a hierarchy of values.** Thanks to this, children acquire a rather stable 'internal world' that allows them actively and consciously to participate in the society that surrounds them. It also imprints on them determined tendencies toward positive relationships in their conduct with others.

The fundamental condition that allows us to speak of personality formation at this age is that their conduct becomes predictable, which implies a definable direction in their behavior. The main point of this formation is gaining the capacity to observe and use rules of conduct that are socially acceptable. **These are norms that children assimilate into their activities and use in communication with adults, other children and the surrounding world. These norms help them to self-regulate and to regulate their conduct more effectively during their subsequent stages of development.**

Using this point of view, it is possible to state that values take shape during the processes of the development of individuals from their earliest stages of life. Neuroscientist Dr. Paul Bloom of Yale University has identified moral decision making in infants as young as 4 months of age. This highlights the fundamental importance of providing education for peace in the home and child care and development centres from infancy forward.

Within this conception of **MORAL NORMS OF CONDUCT**, values are infinite in the sense that **reality is object and ideally oriented.** This means that in carrying out actions that encompass an important range of aspects based on reality, the bases for the formation of multiple values are constructed.

Educational programs for the formation of values at early ages must:

- **easily apply to practice,**
- **offer positive role models, and**
- **transmit fundamental or virtuous qualities.**

The formation of values in early education must be carried out in the same way that habits, abilities, knowledge and capacities take shape. It should also be conducted during other general educational processes and procedures--that is to say IN A GLOBAL MANNER.

Like everything dealing with children during the first years of life, values must **have a global focus, just as do concepts, norms, notions, capacities, abilities, and other psychological formations.** This is true because the activities of children at these ages have a generalized character.

Within the global focus of children, the distinct and specific values that are going to characterize the adult human are established. At the end of this early stage we begin to see a differentiation of these global values. Affective and cognitive development then permit children to gain greater knowledge and personal experience of their surrounding realities.

In the early psychological formation of children it is generally not possible to act directly on their structure of values, capacities, and motivation. Therefore it is necessary to carry out well organized and methodologically conceived activities that allow children to orient their thoughts and conduct when they are carried out. This activity base is then intentionally transferred to other similar activities and they progressively form capacities, motives, and values.

From our point of view, it is a conceptual error to attempt to directly form values by talking about them in a general manner. Rather, what should be done is to work on abilities, habits, concepts, notions and personal experiences that will result in the formation of values.

This is to say that values are not taught as values per se, but rather they are formed as a consequence of doing activities that children find interesting. In these activities, actions are performed that enable the composition of future values.

When during role playing or an acting performance, the hero helps his needy friend, a determined influence on personal concepts of friendship and human solidarity is effected. Slowly, through the repetition and enrichment of this activity, a subsequent personality value is formed.

Values, as we know them, are learned and chosen in daily life through the behaviors that children observe in adults and assimilate through play. The formation of values can occur spontaneously or be directed pedagogically. Pedagogical direction of the formation of values helps to guarantee that the individual will gain values in accordance with generally accepted social norms and values – and hopefully those that are in line with peaceful relations among people.

If the activities that are offered for the formation of values are accompanied by strong sense of emotional satisfaction and welfare, children will tend to repeat them. Such activities will become habitual because they will begin to form a part of the system that regulates children's conduct.

That is to say that the formation of habits and the performance of activities directed at values formation should develop positive feelings and personal experiences in children and not only externally reinforce and orient their conduct.

In this sense, knowledge for knowledge's sake does not guarantee value formation. Instead it must be accompanied by personal emotional experiences that express and enable the unity of affective, social and cognitive processes.

Keeping in mind the characteristics of age (and here it is important to remember times of excitement and inhibition of the basic nervous system of children) and the fact that children work with what interests them, we have framed *Education for Peace* as a series of eminently recreational activities that have special meaning for children.

Education for PEACE really must become a transversal program that is developed through all of the activities of a learning center.

Thus, direct work on the formation of values should not be attempted. Instead, the formation of habits, concepts, notions and personal experiences that will result in the formation of values should to be carried out through well-organized and methodologically conceived activities that allow children to orient themselves as they perform the activities. This base of orientation is transferred to other similar activities and progressively form the capacities, motives or values that are intended to be formed. This means that values formation is really a transversal axis that must be utilized in all the content of the activities that children carry out. It can be incorporated as a general objective within the planning of any learning activity.

Knowledge of educational practice leads us to claim that it is necessary to work with the transversal axes of the curriculum (in our case learning to live in peace) and with the rest of the objectives and content in a structured manner as one of the blocks that make up the curriculum.

Work with values exclusively as though they were a separate **transversal axis** has the disadvantage of creating a difficulty in relating the general objective to more specific objectives. This disadvantage can lead to discarding this pedagogical practice. Working this general objective into other activities and evaluating it in reference to the specific objectives of the activity can be difficult. On the other hand the excessive use of cognition in the previously cited programs limits work on the transversal axes to mere verbal observations on the part of the educator. This does not guarantee the realization of the value.

Offering activities specifically directed toward carrying out actions that result in the formation of values **is not a pedagogical contradiction** in the global focus of value formation.

Approaching education for peace in this way values education can be integrated as a general objective within any general activity. The value can be worked with in other activities as particular and specific content. The realization of one or another methodological procedure depends on the characteristics of the group, the focus of the content, the objectives of the activity, and so on.

MATERIAL AT THE DISPOSITION OF THE PRACTITIONERS

We offer through our web site a series of eminently practical programs that can last an entire school year. They are directed toward the formation of values that make it possible to cover each of the items listed in the previously cited survey regarding the meaning of ‘peace’.

Education for peace implies the formation of a series of traits, norms, values and behaviors for and with children. This group of psychological qualities regarding personality development are inseparable from any other area of the development and behaviour of children.

These qualities are focused on two great aspects of the personality of children – the Self, referring directly to the formation of their character, temperament, and other internal psychological formations – and the Projection of the Self on the environment that surrounds children, that is the family, the local community, and society in general.

This is a dialectic interrelation, given by the unity of cognitive and affective factors, the “**Self**” expresses in its essence the formative action of the medium on children. The “**Self and others**” expresses the action of the child on this medium. In this sense, it is necessary to remember that all psychological qualities are fundamentally an inter-psychological relationship of children with the those that surround them. Later, they become an intra-psychological relationship, of the Self. Therefore, the establishment of limits between the personality development area (the internal psychological zone) and the other area (the external social zone) is at times inconsistent and not very scientific.

The relationships of traits, norms, values and behaviors that are indicated below must focus on these concepts. Only in pedagogical work is it possible to give emphasis to one aspect or another, allowing them to be differentiated. For the child, the activities are the building blocks of personality and a structure of values for peaceful and respectful relationships over time.

PREVIOUS ACTIVITIES

Learning to live together in the classroom (Early Childhood Education) / **Democracy** (primary education)

THE FORMATION OF THE SELF	
Self-control	Laboriousness (work ethics)
Self-esteem	Order
Love of effort and working together	Creativity
Courage	Flexibility
Patience	Responsibility
Honesty	Love and understanding
Sensitivity	Veracity (truthfulness)
Perseverance	Curiosity
Resilience	Self-confidence
Independence	Persistence

THE FORMATION OF THE SELF AND OTHERS		
Friendliness- Friendship		Mutual confidence
Filial love		Cooperation and mutual aid
Love and understanding		Respect for diversity
Goodness		Solidarity
Love of nature		Respect for others
Generosity		Justice
Compassion		Collectivism
Obedience		Liberty
Gratitude		Respect for common good
Sincerity		Love for culture
Tolerance		

