The Dawn of Education:

Basic Principles and Objectives of the KMDD in the Light of Buddhist, Bahá'í and

Democratic Life Standards toward Full Human Development[1]

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1.   Introduction (Georg Lind)

Education is needed to foster the ability to live together peacefully in times in which many cultural and religious traditions come in contact and also in conflict with each other (Dewey, 1966). Because this great new task of education is largely unprecedented, school must turn itself into a laboratory of democratic competence development.

This paper is about the Konstanz Method of Dilemma Discussion (KMDD), which has been developed just to do that. The KMDD originates in philosophical traditions from Ancient Greece to the Enlightenment (e.g., Spinoza, Rousseau, Kant, Dewey) to modern Communication Ethics (e.g., Habermas, Apel). It is designed to foster basic competencies for participating in democratic life in all subject areas and on all levels of education from grade three upward (Lind, 2003, 2005; Zierer, 2006), that is, for example, the ability to speak out one's own moral convictions and, at the same time, the ability to listen to the moral convictions of others; to argue against proposals made by others, and to weigh and reflect upon counter-arguments. Without these abilities people cannot discover common moral grounds for settling their conflicts through deliberation and discourse rather than the use of violence and power.

Religious cultures are often seen as a potential or real threat to rational and democratic conflict resolution (Hunter, 1992). Therefore, this paper examines the trans-spiritual and trans-cultural dimensions of the KMDD, which is a brain-child of moral philosophy, also in the Light of Buddhist and Bahá'í standards toward Full Human Development. We will focus on the similar challenges of a non-theistic (Buddhism) and a theistic (Bahá'í) world religion that have gained a firm foothold in the west, and of a democratic society to present moral values and virtues in ways which highlight their actual relevance in a world of secular materialism and educational deficits.

Knowledge and Moral Competence are important factors for the realization and maintenance of Liberty which is in the Buddha's teachings a dynamic balance or harmony, and not the freedom to do what one pleases, but in a way limited by others. These 'Great Twin Virtues' of Wisdom and Morality are also the pillars of a just and democratic society, where people are able to contribute to their own and to social well-being and happiness, to care for the environment, and to protect mental health by discerning right from wrong and acting accordingly. Democracy is government by a population of people who know how to govern themselves (Payutto, 1998, p. 3).

Education in Buddhism – namely learning, training and development – therefore means all the external and internal ways which lead to this universal understanding of life's choices and opportunities for full human development - intellectually, emotionally and spiritually. From the perspective of a long time Buddhist practitioner and Mental Development (Meditation) teacher the KMDD is a valuable "skilful means" of Moral Education toward Liberty and Democracy, and without it full human development would be a mere utopianism.

Similarly, the Bahá'í Faith regards moral and democratic competencies as one of its most central values. "In exercising his right and responsibility, each individual will call, to varying degrees, on the range of capacities that characterize human nature. The development and exertion of physical well-being, experimentation with aesthetic and intellectual capacities, and the struggle to cultivate moral and spiritual insight are, therefore, aspects of the practice of this inalienable feature of human life. Any or all of these capacities are engaged as human consciousness begins to explore the inner and external worlds that provide its frame of reference and constitute its field of activity". (Bahá'í International Community, 1993 Jun 10, Development, Democracy Human Rights)

2.   Democratic Education from a Buddhist Perspective (Matthias Scharlipp)

From the perspective of a Buddhist practitioner and mental development (meditation) teacher I confine this to two important aspects of Buddhist education: (1) consideration of basic principles for quality education, and (2) encouragement of a dignified lifestyle and mutual respect. I end with some general remarks on (3) the factor of moral choice and (4) the concept of commitment in Buddhist psychology.

Consideration of Basic Principles for Quality Education

In Buddhist education quality teaching techniques are based on the following principles:

(1) *Making clear*: the educator (teacher, mentor or preacher) clarifies the main points and explains the reasons behind it so that the listeners understand the meaning of it clearly, as if leading them by the hand to see it for themselves (Payutto, 1998a, 68);

(2) *Inviting practice:* he or she teaches in such a way that listeners see the importance of committing to what needs to be done, appreciate its value, become convinced, accept it and are motivated to implement it or put it into practice (Payutto, 1998a, 68);

(3) *Arousing courage*: the educator rouses the listeners to zeal, interest, fortitude and commitment to consummate the practice, and not to fear difficulty or hardship (Payutto, 1998a, 69);

(4) *Inspiring joy*: he or she creates an atmosphere of fun, cheerfulness, joyousness and delight; the educator inspires the listeners with hope and vision of a good result and a sense of success (Payutto, 1998a, 69).

When we look at the different phases of a moral dilemma discussion following the Konstanz method we can see all four basic education principles in action. In the opening *clarification phase* the dilemma story is carefully introduced so the class is able to perceive and understand it fully. In the following *resolution phase* a "straw vote" and later a "final vote" invite the students to commit themselves publicly to an opinion about right and wrong on a controversial issue. This arouses courage, interest and determination. It also helps to overcome thoughts of obscurity or doubt to express an opinion that others may or may not share. An important source of encouragement is the subsequent *back up phase* of collecting supportive arguments in small groups. It prepares for the following plenary discussion and strengthens the capacity to engage the larger world which defines a person's character as the relational side of personality. Expressing their commitment to these (invisible) comrades or to an abstract moral principle in the *plenary discussion phase* that follows transcends the dictum that only face-to-face relations are emotionally gripping. (Gerth & Mills, 1953) The semi-realistic nature of the dilemma stories and the public debate on "real" issues help to

activate moral ideas and principles in the students' hearts so that their practical applications are able to become manifest in their lives. The *principle of mutual respect* and the *ping-pong-rule* during the dilemma discussion allow a free and playing debate that inspires joy and creates an atmosphere of lightheartedness, appreciation and community. The same is true for the *reconciliation phase* and the occasion to reconsider one's former "straw vote" in a "final vote". The closing *group reflection phase* on the lesson clarifies again one's own moral and democratic learning and directs the attention to the stimulating and helpful conditions in the learning environment that facilitated that learning. This anchors the listeners' understanding in more depth so that future self-learning processes are influenced in a positive way, intellectually, emotionally and spiritually.

Encouragement of a Dignified Lifestyle and Mutual Respect

Though living with mutual respect and dignity (i.e. the conviction that one's life has intrinsic worth, that we possess a potential for moral excellence that resonates with the natural world) seems so fundamental to our experience of social relations and self (Sennett, 2004, p. 49) we find that the deliberate pursuit of such a lifestyle does not enjoy much recognition these days. For Buddhism the innate respect and dignity of human beings stems from the high esteem of human life in the vast diversity of sentient existence. It teaches that the human realm is a very special realm standing squarely at the spiritual center of the universe. (Bodhi, 1998, p. 1) What makes human beings so special is *education*, namely learning, training and development. Human beings who have been trained, educated or developed are therefore called "noble beings". They *know* the reality of existence[5] and its principles, and are able to *conduct* a good life[6] for themselves and also support their society fare securely in peace and happiness. (Payutto, 1998a, p. 15)

In the Buddhist scriptures the interdependence of the involved *cognitive* (rational) and *affective* (emotional) *aspects* of the mind is described thus: "To whatsoever one frequently gives attention and repeatedly reflects on, to that the heart will turn."[7] And with a simile it is illustrated how the

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5 In the context of this work, we define the concept "reality" as the natural world as distinct from human conventional additions.

6 The English words "*good*" and "*evil*", "*right*" and "*wrong*" have very broad meanings. In the Buddha's teachings they are technical terms that describe certain qualities of *moral conditionality* (also known as 'the principle of *karma'*) and not a set of social values.

7 *Dvedhavitakka Sutta*, translated by Nyanaponika Thera, in Introduction to "The Discourse on Effacement" (Sec. 13), http://www.dharmaweb.org/index.php/The_Simile_of_the_Cloth_and_the_Discourse_on_Effacement

two aspects get each other going in performing their common task toward full human development: "Wisdom is purified by morality, and morality is purified by wisdom: where one is, the other is, the moral person has wisdom and the wise person has morality, and the combination of morality and wisdom is called the highest thing in the world. Just as one hand washes the other (...) so wisdom is purified by morality, and this combination is called the highest thing in the world".[8]

In this twofold way, as described in Lind's *dual-aspect approach*, a gradual development of the human capacity progresses harmoniously. Individuals become able not only to overcome the resistance of inertia and antagonistic forces, from within and without, but also to develop the necessary competencies for skilful usage in everyday life situations. To be truly moral a behavior needs to be guided by moral principles, yet in order to be morally *mature* a behavior must be also informed by developed reasoning competencies. (Lind, 2003, p. 39) Lind's *education theory*, that emerges from this *dual-aspect approach* (Schellinger, 2006, p. 36), and Buddhist education both take up a dynamic "Middle Way" by fostering gradual education processes that make intelligent use of the *power of balance*. Didactically they both *create* a "learning environment" (Lind, 2003, p. 64) or "channel" (Payutto, 1998b, p. 16) through which different aspects of the human capacity function most favorable to overcome the causes of conflict, strengthen the growth of understanding reality, and give dignity and mutual respect to life. In a democratic system developing the capacity of its citizens is a task of highest priority. They must be taught to use discernment, to make intelligent, careful and sincere choices through a way of wise thinking that is *free* of the influences of greed, hatred and ignorance. The applied use of wise discernment and moral judgment in everyday life situations is the essence of democracy in action. Only when human beings are *free* of these deep rooted influences will we be able to use the human capacity purely, justly and fully, and achieve good results. Morality and wisdom are thus the connection between external expressions of free action and freedom as an internal quality. When external freedom issues from internal freedom, or is controlled by the free mind, the result is balance. (Payutto, 1998b, p. 16) When external behavior is used as a vehicle for obtaining knowledge and developing wisdom, knowledge is free of biases and penetrates to the truth. When wisdom is applied to external behavior it becomes constructive. With just this much, democracy is viable, and the heart of democracy can be grasped: government by a wisdom that is liberated. (Payutto, 1998b, p. 17).

To be truly involved in these proper aims of education the KMDD and Buddhism both oscillate between phases of *support* and *challenge* to give birth to a set of helpful qualities and attributes which make up what is known in Buddhism as the *dawn of education*. Opportunities of role-taking

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[8] *Sonadanda Sutta*, in M. Walshe, p. 131 (sub 21.)

and guided reflection in the KMDD, and an emphasis on community life and different reflective meditation techniques in Buddhism provide the necessary external and internal resources of a life moving toward full human development, to people becoming truly "noble beings". (Payutto, 1998a, p. 15) These competencies are also the pillars of a democratic and just society because democracy is government by a population of people who know how to govern themselves. (Payutto, 1998b, p. 3) The most important resources for this *dawn of education* are:

(1) *Establishing one-self in Heedfulness:* This is to be aware of impermanence, to realize the instability, unendurability and insubstantiality of life and all things around one, which are constantly changing according to causes and conditions, both internal and external. Thus one sees that one cannot afford to be inactive or complacent. One sees the preciousness of every moment and strives to learn about, prevent and rectify the causes of decline and bring about the causes of growth and prosperity, using all occasions to the greatest benefit. *Heedfulness* has a wide-ranging moral significance in regard to one's general conduct in life. (Payutto, 1998a, p. 17)[9]

(2) *Having a "Good Friend" (a person or social environment that is helpful to one's life development)*: Seeking out sources of wisdom and inspiration. This is to live with or be close to helpful people or a supportive social environment. It is especially that association which encourages one to learn and develop communication competencies and relations with fellow human beings through goodwill, to have the faith to follow good examples, and to know how to utilize external resources, be they people, books, or other communications media, for seeking knowledge of principles and competencies for one's life development, problem solving and constructive action. (Payutto, 1998a, p. 15)

(3) *Establishing one-self in Wise Reflection*: This is to know how to think, the competence to investigate, to be able to see all things as they are within the system of causes and conditions, by intelligently examining, investigating, tracing, analyzing and researching to see the truth of a given situation, or to see the perspective that will enable one to benefit from it. By so doing one is able to solve problems and do things successfully through intelligent methods that allow one to be self-reliant and at the same time give orientation to other people. It is that which guides the stream of thought in such a way that wisdom is able to get down to work and achieve results. (Payutto, 1998a, p. 17) It is that which provides wisdom with its method; it is the skilful means employed in the efficacious use of wisdom.

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9 A striking example is described in the short novel *Unquiet Night* by A. Goes; summarized in http://www.manasjournal.org/pdf_library/VolumeVI_1953/VI-46.pdf.

(Payutto, 2002, p. 60) An example is knowing how to reflect so as to overcome anger and cause its replacement by good-will. (Payutto, 1998a, p. 17)

Here we can see clearly how the KMDD overlaps with Buddhist education and mental development (meditation) training. Both meet in the *heedfulness* to reduce the amount of problems and difficulties in the world. But if that is what we all want and not just serve ourselves, then we have to join the school and any education environment in the spirit of the *learning-community* based on dignity and mutual respect. This is a *community* that goes straight to the dialogue after each student has exposed the moral dilemma story to an inner reflection, with him or herself. Another word for this transforming educational process is *meditation.* (Galtung, 1998, p. 413)

The Factor of Moral Choice

The initial response the Buddha's Middle Teaching intends to arouse is a moral one. By calling our attention to simple truths, namely, that we grow old, fall ill, and die, that we experience sorrow, lamentation, pain, dejection and despair, he seeks to stimulate in us a firm resolution to turn away from unwholesome ways of living and to embrace instead wholesome alternatives. (Bodhi, 2005, p. 19) The outcome of this process is *moral choice* as the matrix in which the push and pull of the *cognitive* (rational) and the *affective* (emotional) aspects of the psyche are funneled. (Keown, 2001, p. 213) The impulse to action, however, comes not from the intellectual faculties, but from the non-rational parts of the psyche, or the emotions. Thus in Buddhist psychological analysis the process of practical reasoning and its dependent origination involves deliberation, which embraces *initial attention* to the matter in hand, *reflection* upon it, and an intellectual decision or *resolution*. The implementation of the resolution depends upon an impetus from the affective faculties to bring about the end envisaged through *commitment*, eagerness or *joy* in the endeavor, and the *desire to realize the good*. These two complementary processes are fused in the factor of *moral choice* which is deflected in accordance with the psychic field created around it. (Keown, 2001, p. 212)

From the perspective of Buddhism the KMDD is a valuable "skilful means" of *Moral Education* toward Liberty and Democracy, and without it full human development would be a mere utopia-nism. It teaches not through inhibition and habit, but through gradually fostering a balanced, dynamic and universal understanding of reality by *listening carefully* to 'the different voice', by *asking objectively* 'the burning questions', by *reflecting wisely* upon the underlying principles of reason, justice, tolerance and good-will. This can bring about the commitment, joy and desire for realizing the good in need to act accordingly in the moral dilemma situations of everyday life, and to develop the knowledge and moral competencies that not only can help to overcome mental

obstacles but to arrive at liberating insights into the human capacity, the universal understanding of life's choices, and the unique *educational quality* of human life.

The Concept of Commitment: Integration of Cognition and Affect

In the Buddha's teachings trying to understand the principles of reality may be compared to catching a snake which, if grasped by the head, is brought under control but if seized by the tail, carries destruction and death.[10] Similarly these basic principles, if rightly understood and skillfully applied, can be used for overcoming the causes of conflict and for developing the human capacity towards freedom, peace, happiness and security both on a personal and social level. Yet if guiding principles are misunderstood and misapplied it will cause violence, harm and all sorts of suffering.

In Buddhism the balancing of the two mental aspects of cognition and affect is considered most essential for a harmonious and full human development. Against any one-sided emphasis of credulity, dogmatism, superstition, ritualism, intolerance and such, here the concept of devotion or commitment, i.e. the integration of cognition and affect, is distinctly different due to the fact that balance, moderation and gradual development are features that run through its entire system of sustainable education like a scarlet thread. Commitment from this innate human and democratic perspective is faith accompanied by wisdom. It sets on foot a harmonious development of all the mental aspects bringing about integration and wholeness of personality required for full human development. (Buddharakkhita, 1975, p. 17) Yet today democratic institutions are still engaged in the cultivation of institutionalized reluctance.

In our so-called civilized world we can see at least two types of human development methods. The *schooling* type is dry and intellectual, because it lacks cognitive and affective balance. It regards the world as a final state of affairs, not as a scene of perennial creation, of constant flow, change and evolution. (Galtung, 1999, p. 411) Here the human capacity is limited to handing down and receiving dry information and preconceived answers. We may know everything, but we do not understand anything in depth to get access to reality or to be of real use in everyday life situations.

Yet from the other, the *educating* type of human development methods, the concept of devotion or commitment cannot be separated. Due to the KMDD principle that well-balanced affect is a nutriment for the development of wise discernment and moral judgment the affective aspect functions both as a center of support for the mind and a ready source of energy. This corresponds

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10 *Alagaddupama Sutta*, in Bodhi (1995), p. 269 ff.

with the role of faith in Buddhist education supporting the inquiring aspect of the mind by guiding it in a steady direction and sustaining it with perseverance. These two partners then work together toward realizing the goal. Once it is reached wisdom and morality prevail and faith does not need to support them any more. Here we can see that well-directed faith fulfills three functions in *'The World Of Educational Quality'*: It points out direction to the faculty of inquiry, anchors it to the cognized object or to the experience of a certain situation, and provides the search for wisdom and morality with strength until they are established. (Payutto, 2002, p. 51) This perspective is well ingrained in mindfulness-based education practices leading to balance as a condition for mental and physical health. (Altner, 2006, p. 91 ff.) The KMDD is a rare example of a mindfulness-based moral and democratic education practice.

3.   Democratic Education from a Bahá'í Perspective (Gordon Naylor)

"Let your vision be world-embracing, rather than confined to your own self." (Baha'u'llah, Published in 1983) These words from the sacred writings of the Bahá'í Faith challenge mankind to a standard of inclusiveness that is trans-cultural and insists on the individual arising to be of service to the common good. Indeed, it conveys the understanding that the good of the individual can only be realized when connected to the good of all. In other words, what is good for the whole will ultimately be good for the individual person. The Universal House of Justice, the supreme governing body of the Bahá'í Faith writes that, "The power of the individual is unlocked at the level of individual initiative and surges at the level of collection volition." (Universal House of Justice, 1997, Page 41)

Working towards peace and the unity of mankind is the essence of the Bahá'í Faith. In another international document the Bahá'í International Community (BIC) stated that, "The greatest challenge facing the world community as it mobilizes to implement Agenda 21 is to release the enormous financial, technical, human and moral resources required for sustainable development. These resources will be freed up only as the peoples of the world develop a profound sense of responsibility for the fate of the planet and for the well-being of the entire human family. This sense of responsibility can only emerge from the acceptance of the oneness of humanity and will only be sustained by a unifying vision of a peaceful, prosperous world society. Without such a global ethic, people will be unable to become active, constructive participants in the world-wide process of sustainable development." (BIC, 1993)

Bahá'ís believe that world- citizenship needs to be understood as a universal goal on which our survival and prosperity depend. It is based on the principle of the oneness of the human race as mentioned above. It involves the cultivation of "... tolerance and brotherhood, nurturing an appreciation for the richness and importance of the world's diverse cultural, religious and social systems and strengthening those traditions that contribute to a sustainable, world civilization." (BIC, 1995) World citizenship includes the teaching of the principle of *unity in diversity* as the key to strength and wealth for nations and the world community. World-embracing vision would foster an ethic of service to the world-wide common good and an understanding of both the rights and the responsibilities of world citizenship.

Other universal spiritual principles of the Bahá'í Faith that form a basis for the creation of indicators of human development are equity and justice, equality of the sexes, trustworthiness and moral leadership, unity in diversity, and the importance of the freedom of conscience, thought and religion. (BIC, 2005)

It is in light of these principles and more specifically the last one, freedom of conscience, thought and religion that Nancy Campbell Collegiate Institute (NCCI), a Bahá'í inspired school, found the Konstanz Method of Dilemma Discussion (KMDD) an indispensable methodology. NCCI began utilizing the KMDD as part of its three course World Citizenship Curriculum (WCC) in 1995. Over the past six years NCCI has begun a process of integrating KMDD in all classes and subjects. Our very diverse population of international students from all races, backgrounds and belief systems have benefited from the implementation of KMDD as a unifying forum for students to share their views and develop deeper understandings of important issues. The WCC program seeks to improve students understanding of world issues assisting them to respect and be considerate of the diversity of belief, understanding and approaches within the human family.

The KMDD results in the cultivating of understanding and respect for diversity of opinion as well as the need for moral action and is well aligned with a Bahá'í view of social action. It builds trust between participants as they learn more about each other's views. By discussing issues where individuals feel free to express their true views on subjects that can be quite emotional they learn that they have more in common than they had realized. It strengthens the bonds of working together on issues of mutual concern and reinforces motivation to act. It also increases the student's sense of their own ability to contribute and to value their own views as well as others. This method assists people to broaden their knowledge and intensify their interest by hearing the sincere expressions of others in real life situations attempting to solve moral dilemmas. Although they may not agree with each other, the importance of democratic majority decision making is better understood as key means of developing moral competencies.

An interesting Bahá'í writing which could serve as a guide to potential levels of moral and character development states that,

"Every imperfect soul is self-centered and thinketh only of his own good. But as his thoughts expand a little he will begin to think of the welfare and comfort of his family. If his ideas still more widen, his concern will be the felicity of his fellow citizens; and if still they widen, he will be thinking of the glory of his land and of his race. But when ideas and views reach the utmost degree of expansion and attain the stage of perfection, then will he be interested in the exaltation of human kind. He will then be the well wisher of all men and the seeker of the weal and prosperity of all lands. This is indicative of perfection." (Abdu'l-Baha, 1996, p. 68)

In the Bahá'í community all believers are encouraged to consult on all matters. Although there are different organizational institutions no individual is exalted above another. There are no clergy and the community is organized by elected representatives. Elections are held without nomination, electioneering and by secret ballot. At a local and national level nine representatives are elected annually and they become local and national spiritual assemblies. The Universal House of Justice which serves as the supreme governing body of the Bahá'í world consists of nine members elected once every five years by members of over one hundred and eighty National Spiritual Assemblies throughout the world. The individuals serving on these bodies have no rank. However as a body they are to guide the affairs of the community based on the principles established in the Bahá'í writings as applied to their community and its needs. They are regarded as answerable to God and not to the electorate.

When consulting together Bahá'í consultation is to be characterized by frank and loving expression of the individuals view of each matter. All are to listen to each other's views without petty or cooling remarks and in a spirit of searching for the truth. In this process it is believed that, "The shining spark of truth cometh forth only after the clash of differing opinions. If after discussion, a decision be carried unanimously well and good; but if, the Lord forbid, differences of opinion should arise, a majority of voices must prevail." (Abdu'l-Baha, 1996, p. 87)

Throughout the Bahá'í experience which is consultative in nature it is not difficult to see how the KMDD method is an excellent vehicle for training one how to develop the power of expression in a 'frank and loving' manner. It also assists the community in learning how to root spiritual principle in real life situations in attempts to find suitable solutions. For it is the belief in the Bahá'í community that sacred writings of all the great religions provide the spiritual principles that should guide our lives but must be applied to real life situations through the art of consultation. True consultation of course would be of no value if it does not result in action that makes a positive difference. It is

only through this method that truth "surges at the level of collective volition". Then change can take place in a sustainable way towards the renewal and development of civilization.

As stated in a document released by the Bahá'í International Community (BIC) on human rights, "For Bahá'ís, the most fundamental of human rights is the right of each individual to investigate reality for himself or herself, and to benefit from the results of this exploration. That such a right exists is to us self-evident from the fact that the human consciousness is endowed with the intellectual, moral, spiritual, and aesthetic capacities needed to undertake such an effort […] Throughout human history the conviction that each person has not only the right but the responsibility to "know and worship God," by whatever terminology they may have described this ultimate reality, has been inculcated by the world's great religions, arguably the most important force in the civilizing of human nature." (BIC, 1993)

4.   Afterthoughts (Georg Lind)

As we have seen, neither do we need to construct an antagonism between religion on the one hand and democracy on the other. Non-theist religions (Buddhism) as well theist religions (Bahá'í) recognize democracy as part of their belief system and their educational efforts. Other religions could have been cited as well.

Nor do we need to base democracy and morality on religion. Morality and democracy is well rooted in philosophy and non-religious morality, which even seems to be historically older than religions: "Philosophy is older than religion" writes the Muslim philosopher al-Farabi in the 9th century (quoted in Holenstein, 2004). The wisdom writings of the 3rd Millennium before Christ, the oldest that we know of, argue philosophically and not theologically (Holenstein, 2004, p. 18, our translation).

While there is great agreement among people world-wide on the principles of democracy, namely the principles of equality and justice, mutual respect, personal liberty, and free communication (Schwartz, 1992), we are far from perfect when it comes to acting upon our moral principles. Many life areas, especially education, are still organized undemocratically, top-to-down. The gap between good democratic intentions of education on the one hand and how it is done in day-by-day practice on the other retards democratic life. School must become a place of democratic life in order to become a place of effective democratic education.

The economist and Nobel Prize winner Amartya Sen speaks of "abuse of cultures" rather than the "clash of cultures" because there is clash *within* the cultures between authoritarian traditions on one hand and emerging democratic movements on the other, rather than homogenous cultures standing against each other. The common basis of these emerging democratic cultures is good quality school and especially good democratic schooling. Only if we succeed in moral and democratic competencies globally, we will achieve global peace and justice.

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