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## COMMITTEE FOR OUT-OF-SCHOOL EDUCATION AND CULTURAL DEVELOPMENT

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### A N I M A T I O N



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### An Integrated Policy for Socio-Cultural Community Development

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Background note

As part of the work of its project on socio-cultural community development for 1972-73, the Committee for Out-of-School Education and Cultural Development approved the preparation of a draft statement of policy concerning socio-cultural community development - a statement which could be put before the CCC for adoption in a form comparable with that of "Fundamentals for an integrated educational policy" (EP (71) 1) to which this new policy statement would be the socio-cultural complement.

Accordingly, an earlier version of this paper was made ready for consideration by the OOS & CD Committee at its meeting in November 1973. Pressure of business on the committee's agenda prevented this however. The delay has enabled the paper to be revised in the light of comments from experts and national correspondents engaged in the project.

It is now submitted to the committee. It consists of four sections:

- I. The need for a statement of policy by the CCC.
- II. The importance and urgency of promoting national policies.
- III. Socio-cultural community development as an ethic; political and cultural implications.
- IV. Draft statement of policy.

To avoid confusion, and to explain in advance the restricted and selective nature of this draft policy statement, it must be made clear that it is concerned only with socio-cultural community development, not with cultural development programmes and policies as a whole. These, both nationally and at European level, cover, of course, many other important fields of work.

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I. Need for a CCC statement of socio-cultural development policy

a. Animation socio-culturelle (which we translate as "socio-cultural community development") is a response to a grave and widespread problem of our times, common in all our countries, - a culture gap which, apart from its offence to our ideals of social justice, vitiates the work of economic, political and educational policies designed to bring to our societies a greater measure of true democracy, compassion and equality of opportunity. The origins of this problem and detail about its nature and effects have already been stated in doc. CCC/EES (72) 78. (A report by the Project Director pp 1-9.) There, too, will be found a rudimentary list of the efforts being made in many countries to tackle this problem by various forms of socio-cultural community development (ibid. pp 13-27).

These initiatives are of widely differing kinds, ranging from the work of large socio-cultural centres, with their own permanent premises, to street-corner exhibitions; and from small protest groups to government-sponsored schemes of urban renewal. They all have the following features in common. They seek to provide that stimulus to the mental, physical and emotional life of people in a particular area which will move them to undertake a wider range of experience through which they will find a greater degree of self-realisation, self-expression, and awareness of belonging to a community - a community over which they exercise some control and to which they have a contribution to make. As this animation is primarily designed for people who, for one reason or another, are beyond the normal reach of educational and cultural programmes, special techniques are employed for attracting and holding people's interest. The aim of this action is not to assert the superiority of any particular set of experiences or any form of culture, but merely to widen the "repertoire" of values which constitutes the existence of a human being.

In the document quoted above socio-cultural community development has been described in general terms as:

"cultural liberation - an emancipation which is necessary before masses of our peoples can participate in a genuine cultural democracy. The long processes of legal and political emancipation have been crowned in the last fifty years by a large measure of economic freedom. Technological productivity, together with fiscal, educational, welfare and social security policies, has greatly enlarged the liberty of people to choose the personal and social activities that go to make up a style of life." However, this enlarged formal freedom is not seized as too few people are in a position to exploit this new potential. "Too many confine themselves to a narrow spectrum of experience and expression, rejecting as "not for us" whole areas of satisfaction and fulfilment which are rightly theirs as part of the cultural heritage."

b. In the last two decades the existence of this problem has been widely recognised, although in view of its gravity the response to it must seem timid and minuscule. Nevertheless some efforts are being made, and the Committee for Out-of-School Education and Cultural Development set up the project on socio-cultural facilities and animation to examine these initiatives, to catalogue and classify them, to identify their underlying aims and principles, and to give deeper study to any methods which seem effective and replicable, and to difficulties which beset the work. Difficulties there are in abundance, but all our experience so far in the project leads to the conclusion that the most serious of them all is something which afflicts the work in nearly all our countries. The progress of socio-cultural community development is held up everywhere for lack of a clear concept, accepted and formulated by governments as a policy for national development, comparable with, say, housing or education policies - a policy to which governmental practice and structures can be adapted. For lack of such a policy socio-cultural initiatives tend to be mounted in a tentative and obscure way, and they are fragmented between a number of different public authorities to which they are often only of marginal concern. They are inadequate in volume and vigour and scope for the dimension and urgency of the needs. This conclusion was endorsed by the proceedings of the symposium on socio-cultural animation held at San Remo in 1972 where more than a hundred delegates from member countries exchanged views on progress and problems. The report of this symposium states certain "guide lines" indicating action which the CCC may take to help. The first of these reads:

"To bring about a more active awareness on the part of local and central governments that socio-cultural animation is a distinct area of work of great and urgent political and socio-economic importance, for which governments should have an explicit policy supported by adequate resources and administered by a purposefully integrated structure of government departments" (doc. EES/Symposium 54.10.).

It was clear from the proceedings of the San Remo conference that the difficulty does not lie in lack of sympathy among individual government representatives. Rather, it lies in the dead weight of the existing compartmentalisation of government policies and structures; and it is for the removal of this that the moral authority of the CCC is invoked, to provide encouragement and stimulus.

c. Such a stimulus has already been given effectively by the CCC in the field of permanent education. The elaboration of this policy and its presentation at Council of Europe level have been of great significance in the development of governmental conceptualisation, planning and practice in a number of our countries. Largely by this means the very term "permanent education" has become a part of

official language and thinking. And in consequence there has been much un-freezing of the traditional compartmentalisation which has been a hindrance to educational progress. A similar result can be expected if the CCC were to give such a lead in the socio-cultural field.

d. Indeed a lead of this kind is a necessary corollary of what has been achieved in the educational sphere, and, as will be shown in II below, permanent education needs to be complemented with a vigorous policy of socio-cultural community development if it is to be fully effective. This is suggested strongly in the document CCC/EP (71) 1, "Fundamentals for an integrated educational policy" in which the earlier pages relate the educational needs of the people to the condition of man in contemporary society. Indeed, in the long term, the two policies may be seen, as Marcel Hicter has said at Montreal, as "les deux faces du même processus". Nevertheless, what is needed for immediate purposes is the clear separate statement of a policy for socio-cultural community development.

e. The relationship between two policies so closely allied needs some explanation. While pressing the urgent need for a distinct statement of a socio-cultural development policy - separate from permanent education - we note that this need is merely the outcome of forces which operate at present. It is not rooted in the theory of the two concepts; and it does not represent an ideal state of affairs. Ideally, we look forward to a global educational policy which gives full weight to the aims of socio-cultural community development and which is reflected by structures and practice which include the realisation of these aims. As things stand at present, however, this is far from the case. Even where educational policies pay verbal tribute to the aims of "animation socio-culturelle", the e are lost and neglected among the main preoccupations of educational administration - the schools, universities, education for productivity. This is understandable enough. Enormous tasks of reform are in process in the existing structures of education, and they are surrounded by controversies and problems - questions of university entrance, of the curriculum in primary and secondary schools, of selection or comprehension at the secondary stage, of "second chance" education and industrial training, of qualification by credit unit, of pupil and student autogestion, of the individuation of learning by multi-media systems.

As things are at present, moreover, there are marked differences between the content of any actual educational and animation programmes. The work of the latter is increasingly geared to the needs of people who are outside the threshold of educational facilities as they exist. It is part of the specialist work of the animateur to overcome their attitudes of mistrust, contempt or hostility or sheer apathy. Again, all animation processes are undertaken on an entirely voluntary basis. To bring people to them there can be no question - as in the case of schools - of any compulsion, nor of the motivation operative

in education for a better job, a qualification or more pay. Animation has to be its own motivation. By contrast, educational programmes imbued with the spirit of permanent education are chiefly concerned with the improvement of existing systems to bring about a genuine equality of opportunity whereby the individual may do justice to his innate abilities, go as far as he can in society, and make his maximum contribution to it. A system of "animation socio-culturelle" has yet to be created. This is the task which confronts it; and its emphasis is more on the quality of life in a community of meaningful dialogue and equality of esteem, on personal fulfilment and non-competitive creativity and self expression. It is because of such differences that, for immediate purposes, there is need for a separate formulation of policy in respect of socio-cultural community development.

As we have said, these differences are merely pragmatical and there is nothing final about them. And even in this imperfect relationship animation and education can be mutually interactive and supportive in several ways. Animation seeks to affect the totality of life in a community, from the town hall to the corner shop, from the pub to the factory floor. Naturally, then, it will envisage an effect upon the place of the school in the community, on the attitude of teachers and parents and pupils to each other. Indeed, the specialised techniques of animation can have great utility for teachers, particularly those whose pupils are less motivated by career ambition and preparation for qualifications. The schools, in their turn, can do much to further the cause of socio-cultural development in an area, where the teachers are sympathetic and co-operative and where school premises such as studios and gymnasias are made available to the public at large. The mutual dependence of education and animation is recognised in certain cases - still rare at present - where integrated facilities are provided - such as those at Yerres or Grenoble-Villeneuve.

There is, finally, one particular area of considerable overlap between animation and education. Here only a clinical, "intentional" definition can allocate certain forms of instruction or information either to socio-cultural development or adult education, and the decision must be made in the light of circumstances. Usually, the conventional kind of progressive course, or the set-piece lecture followed by discussion, is held to be "adult education". Adventurous adult educationists, however, increasingly adopt techniques which will appeal to less sophisticated people; the reluctance of the working class to participate in adult education has long been a source of self-criticism for adult educationists. They then tend to do much the same sort of work as the socio-cultural animateur. The animateur introduces what is fundamentally education (in, say, such matters as hygiene, family relationships, creative hobbies or civic activity) in ways which are spectacularly attractive, which are free from the repellent associations of the school, including a teacher-pupil relationship, and which have many of the features of free adult sociability, play, entertainment or the action-meeting with a specific social purpose.

f. The need for a clearly defined policy of socio-cultural community development is equally evident from the progress reports and transactions of other cultural development projects set up by the OOS & CD Committee. For example, the consolidated report on the European Towns Project (Summary of programmes by Blaise Duvanel, Doc. CCC/EES (72) 108) suggests that where cultural development is treated as a part of educational programmes it will remain elitist in concept and limited in its appeal. This and other projects refer to difficulties arising from attitude barriers, and from a widespread "refus" which severely limits the diffusion of culture in any of its dimensions, restricting participation to the same already-interested section of the population. As a Swiss report puts it, all that new efforts achieve "c'est remplir les salles d'un centre pour vider celles des autres." There is more than one reference in these papers to the need for an overall governmental initiative which will create the socio-cultural framework for cultural development.

The foregoing points have been made at some length to explain the logical place, in the project on socio-cultural facilities and animation, of the draft statement of policy given at IV below. A lead from the CCC will set an example for national policies.

## II. Importance and urgency of promoting national policies of socio-cultural community development

1. The culture-gap which socio-cultural community development must bridge is intolerable to the moral sense and it places millions of people, whether they are aware of it or not, in a disadvantaged situation. This is a state of affairs in conflict with those declarations of human rights to which all nations have pledged allegiance and which imply equality of opportunity for full participation in the life of our societies. There is a continuing obligation upon governments to reduce this gap.

2. As we have already said, the problem is not susceptible of solution by educational action alone. No matter how its facilities are refined and improved it will not reach those who shun it. The work of socio-cultural animation is necessary first. To quote Guy Thuillier (1) "Le problème essentiel est de faire sauter les barrières culturelles qui limitent tout effort de promotion... Il faut éviter avant tout les attitudes de refus". An illustration may be drawn from the United Kingdom where, with a highly democratised educational system, constantly improved since 1944, only 29% of the students at universities in 1973 were drawn from the 64% of families which are supported by manual workers. It may be added that OECD statistics credit British universities with the highest percentage of students drawn from working class homes in Western Europe. In France, according to Alain Girard ("La réussite sociale"), in spite of far-reaching egalitarian changes in the educational system since 1900, the direction of society remains 75% in the hands of people who are the children, at very least, of minor civil servants. The democratic nature of education in the Länder of the Federal Republic is well known, yet Walter Schmieding can write (Kulturbrief 1973 E. Inter Nationes) "Good theatre is the product of a cultural tradition which, because of our educational system, is shared only by a minority." In Holland, in the city of Apeldoorn, with a progressive and liberal municipality, 82% of the users of the public library come from that minority of the population which has had more than the compulsory minimum of education. These random facts only exemplify a problem which is now a commonplace of the thinking of educationists. As Edgar Faure has said, "Il faut d'abord créer le besoin de la culture." Without this, improvements in educational systems will tend rather to widen than to close the gap.

3. Its continuance constitutes a menace to democratic institutions and procedure. There is little reality in democratic citizenship for those who are socio-culturally disadvantaged. Their democratic rights may be exercised only once every 5 years. They are cut off by their apathy or timidity or lack of know-how from taking any other part in the public dialogue and movement which mould the environment and community in which they live. Even where machinery for participation in industrial and social management is created, such



people can avail themselves of it only minimally. At the same time, they are aware that their voice does not count, - that somehow it is always "they" who make the decisions. Thus the democratic framework, so dearly won, comes to be regarded by many as a farce. There is a spreading apathy about democratic politics, and a claptrap cynicism about politicians. And these attitudes can be seen too often expressing themselves in a belligerent, blind violence, not unconnected with the re-emergence in several countries of non-democratic political movements.

This dangerous frame of mind is not confined to a spectacularly deprived or intransigently malcontent fringe of our societies. Some hint of its prevalence can be derived from the findings of a "Sondage SOFRES" as reported in the Dernieres Nouvelles d'Alsace, 8 May 1973. According to this, 31% of the respondents considered that a child of working-class parents has no more, or even less, chance of succeeding in the society of today than that of twenty years ago; 77% believed that the difference between the way of life open to higher and lower income groups has remained the same or grown even greater over this period; 63% thought that this difference is too great, and 45% think it is of just as great or even greater significance than it was twenty years ago. The editorial comment of the newspaper puts it that while the egalitarian spirit has never ceased to animate the French, "il reste un bon bout de chemin, l'essentiel, sans doute, à parcourir."

4. Of similar gravity in its threat to the healthy development of our societies is the effect upon millions of people of accumulated under-satisfaction, the under-usage of life-potential, the inadequate enlargement and expression of personality. That this is the case has now become a commonplace of contemporary social psychology and social anthropology. In these sciences, indeed, personality is commonly defined as the sum of the roles which a human being can play; and one personality is distinguished from others by the repertoire of roles which the person has selected. Clearly, then, the wider the familiarity with and mastery of numerous roles, the greater the development of personality, and the greater the freedom for its expression. When people are restricted in their choice of roles - circumscribed within the repetition of only a few - and even where this limitation is voluntary in the sense that it stems from ignorance, timidity or prejudice, rather than from any economic or societal pressure - then their personalities are stunted and their lives fall short of fulfilment in ways that become manifest in scarce understood discontent.

Closely linked with this are the generally accepted findings of the social sciences that group-life - participation in the life of an enduring face-to-face group other than the nuclear family - is a necessary ingredient in the formula for mental health, - a sort of social vitamin. It is in membership of such groups that opportunity occurs for trying out new roles and for developing them if they are

successful. It is true that the family itself is a face-to-face group, but it is largely based upon the assumption that roles are fixed; and family relationships are so charged with emotion that attempts by a member to extend the range of role-playing, even in minor matters, are discouraged by hostility and ridicule as being disruptive. Those whose lives are confined to the small family unit sooner or later manifest symptoms of frustration and malaise.

It will readily be understood why the types of under-development of personality and social malnutrition outlined above are widespread and on the increase. They progress hand in hand with urbanisation and the housing and re-housing of the people in hygienic, low-density dwelling areas. The decrepit villages or run-down city centres and slums from which they come had, for all their lack of air and light and modern gadgetry, a community life "on the street" which could be rich in opportunity for the development of personality in group-life. Too often in the new housing areas this is conspicuously lacking. Indeed in the report on the Yerres Colloquy of 1970 (Foundation for Cultural Development) they are described as "cities without a soul", and it is pointed out that in such places a soul cannot be expected to emerge of itself, but must be contrived by a policy of socio-cultural animation.

5. This type of housing, with its built-in labour-saving features and standardised decor allies with commercial provision to take the creativity out of housework and home maintenance, much as modern technology takes the creativity out of work in the factory. There is a steep decline in the call for creative craftsmanship in domestic daily life as in industry - steady diminution of the extent to which the product carries any personal imprint of the skill or strength or judgment of the worker. And the liberated time - the fruit of all this labour-saving - is not made available for the satisfactions of creativity and community. It is filled with the passive reception of vicarious experience on the telescreen or the aimless encapsulated nomadism of the family car. Sociologists who have worked in the new towns and housing estates speak of a widespread sense of loneliness, and frustration, of life passing by fruitlessly. As Henri Lefebvre has said "Today we do not know how we live. You can scarcely say, after you have passed through the hours, what you did - what it all amounted to. And what bitterness there is in this feeling!". At no point has the self been realised, or reflected in challenging human contacts, - except in sexual relationships. The increasing concentration of interest on these and their elevation into the key value in life, the prestige and glamour attached to adolescence and the feverish efforts, supported by a profitable branch of industry, to prolong it ever later into life, - all these may be interpreted as symptoms of a society where there is a serious deficiency of personal satisfaction. Where there is a well developed socio-cultural life accessible to all, sexual relationships, while retaining their mighty powers of motivation, take a less neurotic place among a wide range of other experiences which are less vulnerable to the passage of biological time.

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6. Because television, whether provided by public or independent authorities, is dominated by the dynamics of commercial entertainment, it does not form, as it could do, the starting-point of creative experience. Instead, it dominates each household as a luminous vortex down which the content of family life is drained away. In no way are its effects more harmful than in the disappearance of active play, whether the family games of the past or the outdoor p suits and sports which are now watched rather than practised. Magnane is not the only sociologist to draw attention to the basic play needs of people living in Western European societies - needs to which there is inadequate response. Only in play and sport can the average wage-earner be the maker of his own destiny; only as homo ludens has he a chance of having his sins washed white and being reborn as successful as the rich, the talented, the industrious; only in play can he find an outlet, in this terror-balanced age, for his aggression and violence which is socially acceptable. And it is in the skills of play, as well as in the arts and crafts, that mankind can find that enduring satisfaction which anthropologists call a "dromenon", - something which was once of the essence of work-satisfaction, but which has tended to disappear as the worker becomes more and more a mere human stop-gap in flow-production. A "dromenon" is a pattern of dynamic expression in which the performer shares in something which has objective value and which transcends himself; in which he finds release in a rhythm that is therapeutic; in which he makes a socially approved, creative reaction to the chaos and unpredictability of life by asserting shape, order and form.

7. Little needs to be said here about the arts - music, painting, drama, the plastic arts - and the creative crafts. The need for wide dissemination of their practice and appreciation is too well established. Nor is this a matter of mere desirability - something for the adornment of life, its frills and graces. It is a basic need for satisfactory living among ordinary people. A distinguished contemporary artist, Helene de Beauvoir, has pointed out that the arts are a necessary means of self-expression for everyone. "The animateur is one who gives the possibility of expressing themselves to those who lack it... Art is an outpouring of the personality, a well-spring of self-expression to which everybody is entitled. You can't separate art from life. If you try you mutilate both."

It is also noteworthy that to be unfamiliar with the traditional arts, with the cultural heritage and its continuing developments, and to be incapable of appreciating and responding to them, is to be cut off from mankind's storehouse of recorded value-judgments about aesthetic technicalities but about the very stuff of life as lived by everyone - judgments which can be made available to all regardless of intellectual attainment or educational background, for as Roger Garaudy ("L'Alternative") has said "they are based on an immediate relationship of the senses with the world about us - not one that has been mediated through logic and the intellect." Unfortunately,

much of this treasury is a closed book still to far too many working class people. In former days it was not thought necessary that they should have the key. To quote the report of the Amsterdam UNESCO Seminar of 1971 "La culture est héritée de la bourgeoisie; pour permettre la création d'une nouvelle culture il est nécessaire de donner à l'ensemble de la population la possibilité de procéder à un décodage de la culture héritée."

8. It is an unfortunate fact that opportunity and incentive for making the effort to obtain all these ingredients of a fulfilling life tend to diminish as one descends the socio-economic scale, and on the lower rungs the conditions are often actively discouraging. It is here that are to be found most acutely the sad side effects of what should be a positive advance for humanity - its increased longevity. Experienced geriatric and social case workers agree that "le troisième âge" accentuates the disadvantage of those who are socio-culturally under-developed. Loneliness, listlessness, aimlessness and boredom are prevalent among this age-group.

9. Although what has been said in the foregoing sections is a mere outline, it has been set forth in sufficient length to show the reality of the under-satisfactions which build up among people who do not make the most of their potential because they lack the know-how, or because their attitudes exclude many aspects of experience from their expectation and aspiration. It is, to speak on no higher plane, a matter of urgency for governments to appreciate the cash costs of this.

a. Without any headline exaggeration one can speak objectively of a disturbing growth everywhere in mental disorder and sickness. The legal prescription of tranquillising drugs far exceeds the volume of illegal drug-taking. Under this optic, socio-cultural community development could be seen as a form of preventive medicine in which it is folly not to invest. Freud once said that psychiatry converted neurotic misery into ordinary human unhappiness. Socio-cultural community development can prevent ordinary unhappiness from degenerating into mental illness.

b. Our societies pay a heavy price for the associated evils of inflation and industrial dispute and dislocation. No increase in the quantity, or improvement in the quality, of technical or academic education diminishes these troubles. They arise, in large measure, from a widespread under-development of personality, so that people find their chief form of expressive outlet in purchasing and consumption, most of it of a kind which helps them to some sense of identity. The rage for more and more purchases makes for inflation without giving satisfaction. The industrial disputes which emerge are embittered by the "culture-gap" which obscures economic issues with the social polarisation of "us" and "them".

- c. Longer-term, but of even greater gravity, are the mounting costs of repairing, so far as it may be repaired, the damage done to the human environment by processes of production and consumption on such a scale. There is no need to elaborate this point here. It is sufficient to refer to the report of the Arc et Senans Symposium which has been widely acclaimed and studied; and to say that socio-cultural community development has, as one of its central aims, the objective of alerting people to the vulnerable nature of the biosphere, and of enabling them to develop resources in themselves - powers of expression, creativity and communication - independent of commercial processes. It seeks to help people to find, also, things in their environment which can be enjoyed without consumption, without destruction or conversion, and without pollution.

### III. Socio-cultural community development as an ethic; political and cultural implications

We have laid some stress on the lenitive, not to say therapeutic, contribution of socio-cultural community development, and at times have shown it rather as a palliative for negative elements in our society, as something to assuage unhappiness and eliminate human and material waste. If so, it is because misery and waste are matters calling for immediate action. It must, however, be strongly asserted that "animation socio-culturelle" is no mere mechanism of adaptation. It rests on positive social ideals which it seeks to realise. The animateur, to quote P Moulinier, is working not only "in society but on society" in the service of a clear social ethic. This is not to some newfangled imperative, although it has been recently associated with fashionable words such as "commitment", "involvement", "appropriation" and "participation". It has a very long tradition which includes the values of Athenian democracy - Pericles in his famous funeral oration contrasted the good citizen with the quiet, passive, merely law-abiding citizen - and of non-sacerdotal Christianity. It is an ethic which has been persistent in European history, and when it has become obscured it has been reasserted by political philosophers or, in the world of events, by an upsurge of popular action. Among its chief tenets is the belief that people have not reached their full human stature unless they are active in exercising control over the communities of which they are members; and that without this, as passive recipients of social ills and benefits, they are belittled and frustrated, no matter how they are replete and diverted with bread and circuses. Allied to this is the fundamental belief that to wish for the well-being of others is a compelling human impulse, neglect or denial of which brings personal dissatisfaction and tension and is morally reprehensible. This creed commands acceptance from the overwhelming majority of people in Western Europe, and it is questioned only by a handful of bizarre moralists. Those who serve the cause of socio-cultural community development are encouraging people towards a fulfilling way of life which can only be found if these ethical principles are followed. Active and compassionate participation in community life is not merely a way of getting amenities, or getting rid of nuisances; it is a moral goal in itself.

"Active citizenship", "community participation", - call it how we will, it can only be nourished into life where the conditions are favourable; that is, where the individual can see clearly that his action has a real influence on the decisions which affect the community in which he lives. When this influence is degraded to a ritual nod, when the real decisions are removed from his ken to the ante-rooms of functionaries or the back-rooms of technologists, - when any questioning of the authoritative voice of politicians or administrators or scientific experts is frowned upon, discouraged and ignored - then talk of a participatory society is nonsense, and democracy becomes merely one more in the bazaar of possible mechanisms

for running and organisation. It is for this reason that socio-cultural community development envisages and seeks to promote the participatory society, and in so far as this is a political aim, socio-cultural community development cannot claim to be non-political. It is non-political, however, in that it is associated with no political party or programme, either of the right or the left, and it is not through any of these that it works towards a truly democratic society. Nor does it envisage such a society in terms of any particular type of socio-economic legislation or structures, but in terms of new human relationships, a new climate of public opinion and an improved quality of life. It looks forward to an "open society" - in the sense in which Karl Popper used the term - where there is a multiplicity of dialogue based upon equality of esteem for the opinions and values of the bus-driver and the surgeon, the bishop and the hippy and the industrialist and the working class housewife. It looks forward to a society where there is full acceptance of the right of the man in the street to question and challenge the decisions of authorities - political authorities, sociological and scientific and cultural experts - and where these authorities give such questioning serious consideration; and where the humblest of the "anonymous masses" can feel as assured of some voice in the decisions that affect his life as are, at present, those of known name, the great ones of industries and technology and trade unions and literature and the arts, from whose diaries and memoirs we learn how easily they alter history or "fix things" by a word here, a telephone call there, the formation of a junta - the confident communications of a fraternity which includes government and governed. Socio-cultural community development wants this fraternity extended to include everyone. And of equal importance it looks forward to a society where there is acceptance of the right to withstand majority pressures, - the right, as Camus has put it, to "faire face à l'histoire et ses succes", - the right to pursue mincricity interests.

Of course, all this represents an ideal, and it cannot be denied that there is much in contemporary society - perhaps in the psychological make-up of most people today - elements of competitiveness, exclusiveness and love of hierarchy - to say nothing of insensitivity and impatience - which will make progress in the realisation of this ideal difficult and troublesome. As "animation socio-culturelle" brings more and more people to a sense of their worth and competence as equally-sharing members of a community, it will, no doubt, increase the number of cases which many will call "conflict". But real conflict only occurs where there is an unwillingness on one side to enter into sympathetic dialogue. Disorders and "demos" and confrontations occur today because of the lack of any widespread habit or acceptable pattern for constant communication between the public and its authorities. Socio-cultural community development seeks to bring back to life the roots of community life which have been buried too deep in our mass urban societies.

Culturally also, socio-cultural community development rests on a positive value-judgment. This is not a judgment as between certain styles of life and others, or between certain forms of art and others. It is a simple reassertion of a general European faith in liberty as an ultimate good - a belief that freedom of choice is preferable to restriction of choice. Nevertheless, some critics, whose degree of sincerity is known only to themselves, have attempted to see in socio-cultural community development a value-judgment in favour of certain life-styles or art-forms and the invocation of the resources of the state in their diffusion by action which is, therefore, fundamentally dirigiste. Such critics - some of whom are avowed foes of Western democracy - can have a damaging effect. Social scientists have laid great stress on the need to accept cultural pluralism - "a plurality of values" - as a healthy feature of our societies. Governments, therefore would be reluctant to appear to impose cultural norms which are open to the charge that they derive from culture-patterns of a dominant elite. If this accusation of dirigisme were to hold good against socio-cultural animation it would be better to leave it in its present relatively obscure position as the fringe concern of various ministries and municipal departments, and to voluntary organisations. It is therefore essential to make the following points very clear:

1. Dirigisme is not at any time a feature of socio-cultural community development. Let us, however, be clear-headed about what is involved in this term and in its opposite. Opposition to dirigisme can spring from a passionate concern for liberty and equality. It can, however, also mask an indolent laissez-aller; or, worse, a more or less cynical acceptance by the culturally advantaged that theirs is, in the nature of things, a minority position for which the majority of their fellow citizens are intrinsically unsuitable and to which, in any case, they have no aspirations. A phrase like "acceptance of cultural pluralism" can be used as a comfortable piece of social science with which to clothe the naked abandonment of large sections of the population to a quality of life which, in our hearts, we know to be less satisfying than our own - a scientific neologism for the older and cruder "It's all they want - all they're fit for." Even people of good will in moments of tiredness and discouragement are prone to this type of cultural apartheid, but with the vast majority it can never be a permanent frame of mind.

2. The principle of "plurality of values" implies a healthy tolerance and esteem for a multiplicity of minority views - the "open society" referred to earlier. It can never be pushed to the point where it produces the total inhibition of all societal action. Almost all state or municipal or community intervention has cross-cut somebody's system of values. From the outset to the present day the creation and improvement of systems of public education have overridden the values of those who believe in the free-play of competitive individualism. Governments have acted because too great a regard for minority values would plunge education back into an atmosphere of early nineteenth century amateurism and fragmentation. For, pushed to its logical conclusion, "plurality of values" means an oriental acceptance of the eternal yesterday - paralysis lest the balance of the universe be disturbed.



3. But we return to the main point. Socio-cultural community development is not dirigiste. The value-judgment on which it rests is no more than a restatement of a proposition which is one of the corner-stones of our type of free society. It is a judgment in favour of an enlarged personality as contrasted with a limited personality; in favour of opportunity for the greater use of life-potential; in favour of freedom of choice of activity rather than restriction by tradition, ignorance or habit; in favour of the greater rather than the lesser enjoyment of all cultural styles in our society; of greater rather than lesser competence to participate in the control and development of the community. Who and how many are those who will stand up and declare that they have judged otherwise? And who will deny the justice of invoking state support in the service of this freedom? Few indeed! Beyond this value-judgment in favour of freedom socio-cultural community development does not go. It implies no imposition of any "establishment" culture or life-style. It envisages no compulsion, no career reward, no snobiste status-achievement, no badge of civic virtue for participation in particular cultural experience or community affairs - nothing except the rewards which are inherent in expressive, out-going activity. It calls for no dirigisme on the part of the state which goes beyond the provision and support of facilities and workers, and favourable publicity.

4. It is a built-in feature of socio-cultural community development that it shall be a non-directive process, voluntarily undertaken, and dependent for its form and direction upon the co-direction of the participants. Techniques for this, even among the most timid or apathetic sections of the population, have been worked out in considerable detail, especially in France. (Document CCC/EES (72) 78 gives references). Participation of this kind is an essential feature of animation socio-culturelle for two reasons. Firstly because it is a safeguard against a socio-cultural environment which, while it represents the opinion of experts, is out of touch with broad human needs. A somewhat frightening example of such a tendency can be found expressed in Nicolaus Sombart's "Stadtstrukturen von Morgen" which states that the habitat of tomorrow must be of a soaring architecture which forces people away from a dwarfed, chthonic way of life onto an aeolian plane, for "the city must be the measure of man - not man the measure of the city." In the second place participation is an indispensable feature of socio-cultural animation because it is not only an ethical aim of the process, but also an essential method. One cannot animate people towards an active share in control over their own community by methods which familiarise them only with the provision made by leaders, wardens, tutors and cultural shepherds, no matter how benevolent.

The positive, missionary aspects of socio-cultural community development, both on the socio-political side and on the cultural side, are bound to encounter criticism. It is no mere assemblage of techniques. It is a movement.

Summing up, then:

In the foregoing pages we have outlined the reasons why we submit the following statement of policy in respect of socio-cultural community development, in the expectation that its reception by the OOS & CD Committee and the CCC, and any follow-up thereto, will constitute a European lead.

IV. Draft statement of policy in respect of socio-cultural community development (animation socio-culturelle)

In view of the facts:

1. that in the national societies which compose the Council of Europe certain fundamental propositions are held as self-evident truths with which the actions of governments should be in accord; and that all the nations concerned have been signatories to charters setting forth these obligations;
2. and that these propositions involve governments in the continuing duty to ensure that, within the framework of the constitution and the law, all citizens shall have the fullest possible measure of freedom to express and develop themselves, and, without restriction, to avail themselves to the whole range of socio-cultural experience which society presents;
3. and that when individuals or groups or sections of the population are found to be restricted in the exercise of these freedoms, then governments are in duty bound to seek to eliminate this disadvantage;
4. and that inspite of the great progress made in the elimination of disadvantage through fiscal, welfare and educational policies, there is to be found in all our countries a substantial section of the population which is severely restricted in the range of socio-cultural experience from which it is free to select;
5. and that this disadvantage consists essentially of self-restrictive habits of mind, of low-expectation attitudes and behaviour patterns which are a legacy of the past, not an emergent feature of existing socio-economic or educational systems;
6. and that the processes which are normally regarded as constituting the educational system and coming under the public authorities for education, fully occupied as they usually are with ensuring equality of career opportunity and maximum productivity, are ineffective, of themselves, to remedy this disadvantage which counteracts their own contribution to social investment;
7. and that this situation calls, as a matter of urgency, for governmental action because
  - it is largely responsible for growing disillusionment in the processes of democracy, and for an impatient rejection of the rule of law;
  - it makes for inflationary consumption and for embittered industrial relations which militate against a sound economy;
  - it is the cause of widespread under-satisfaction and frustration which constitute a drain on social resources, particularly in the sphere of mental health;

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- it is a potent factor in the escalating processes of a wasteful misuse of the environment and damage to the biosphere;

8. and that democracy carries an ethical imperative to work towards a society in which every citizen knows that he has a voice which commands respect in decisions which affect his life and that of his community.

It is therefore urged

a. That governments should take fuller cognizance of this whole area of disadvantage among their populations, and note that only an insufficient response to it can be made by the existing authorities which have it in their purview - education, health, housing, welfare etc - because, at present, responsibility is fragmented and none of these authorities is charged with it as a chief, central task with a high order of priority among other manifold responsibilities.

b. That governments should formulate and operate a distinct policy of socio-cultural community development, to be of comparable importance in national planning with education, housing, welfare and similar policies.

c. That this policy should envisage the following objectives:

- the diminution and ultimate elimination of socio-cultural disadvantage, and the equalisation of opportunity in the socio-cultural sense.
- reduction and ultimate bridging of the socio-cultural gap between different sections of society.
- the creation of conditions which evoke from the greatest possible number of people the fullest use of their potentialities and of the resources to be found in themselves and in association with their fellow men and women.

d. That while note be taken that the effects of such a policy cannot be quantified, it should be framed in such a way that some objective estimate of progress can from time to time be made from such indicators as:

- the number of those who take an active part in voluntary groups, such as tenants' associations, parent-teacher associations, protest groups, religious, welfare or political associations.
- the number of those who exercise their right to vote in elections.
- the number who take part in amateur musical or dramatic activity; or in active sport; or in educational courses; or who use the public library.

e. That the realisation of this policy should be entrusted to an authority with overall competence to focus the work of a consortium of national and local government departments; and with sufficient resources for its tasks.

f. That a prior task for such an overall authority should be to plan and arrange - both as to curriculum and organisation - for the training of professional animateurs (socio-cultural community development workers) and also for the additional training as animateurs of all those, whatever their profession, whose work is, or can be made, a means of socio-cultural animation.

g. That an equally important task should be to work out an operational relationship between the work of animation agencies and that of the educational system so that the two can complement each other so as to be more effective.

h. That of comparable priority is the task of planning and adopting technical and other methods whereby Radio and Television, with their immense, enduring influence upon the mass of people, can be so developed that as well as offering passive entertainment, they also evoke an active and critical and creative response for which organisational arrangements are made.

i. That in the formulation as well as in the operation of policy it should be made clear that, apart from an assertion of fundamental belief in the enlargement of freedom, there is no imposition of any particular cultural values or life-styles or behaviour patterns. It should be made clear that this policy envisages a true cultural democracy in which all legitimate styles of life and forms of activity have a respected place in so far as they are means of self-expression, self-realisation and social communication. Naturally, this includes those culture patterns which were formerly inaccessible for the most part to the majority of people but which are now being democratised.

j. That similarly the formulation and operation of policy should stress that, while initiative will come in many cases from government or government-supported agencies, it is a fundamental part of socio-cultural community development that it shall involve the fullest possible participation in its planning and direction by the people and communities concerned; and that this participation is indispensable both as a method and a goal.

k. That, further, it must be recognised that such participation is very difficult to secure among these very people whose socio-cultural disadvantage is greatest; and that it therefore needs to be fostered by special techniques which take account of the fact that participation may involve delays and troubles which, while they seem pointless to the planners, need to be patiently overcome by genuine dialogue.

l. That there should be overt acceptance of the fact that the concept of socio-cultural community development envisages an alteration in personal relationships across society as a whole; that it looks forward to a more compassionate and egalitarian type of socio-cultural and socio-economic life brought about by widespread enhancement of awareness, critical faculties, competence, confidence in self-expression and self-respect; and that, as this will affect all aspects of life, including the industrial and political, socio-cultural animation will be a factor of social change, while remaining non-political in the sense of not being the outcome or the associate of any party-political action.

m. That care must be taken to avoid the misconception that a policy of socio-cultural community development is something which concerns only a special sphere of activities, such as the arts, or culture in the traditional sense of the term; or that it is something only for certain sections of society such as the poor and needy or dwellers in slum-clearance areas. While the conspicuously disadvantaged stand foremost in claims upon attention, socio-cultural community development looks towards the enrichment of all spheres of community activity at all social levels.

n. That in planning the operation of their policy governments should have regard, in connection with (d), (e), (f), (g), (h), and (k), above, to the continuing investigation and comparative studies and reports under CCC aegis into such matters as methods of assessment, suitable governmental structures, the training of animateurs, effective relationships between educational and socio-cultural programmes, mass media animation, and techniques for securing productive participation.