COUNCIL FOR CULTURAL CO-OPERATION (CDCC)

PROJECT ON "EDUCATION FOR DEMOCRATIC CITIZENSHIP"

LEARNING FOR DEMOCRATIC CITIZENSHIP: APPROACHES, METHODS AND PRACTICES

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http://culture.coe.fr/postsummit/citizenship

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INTRODUCTION

The fundamental changes that have taken place in Europe since the beginning of the last decade of the 20th Century have led to new and complex challenges in the established as well as in the new democracies. While the Western European countries are faced with accelerating economic, social, technological and political changes, the countries of the Central and Eastern European region seek to consolidate their newly established political and economic orders, overcome the heritage of the past to develop a new political culture and instil their citizens with the ideas of democracy, human rights, and rule of law.

Both developments are characterised by the removal, replacement or suppression of traditional ideas, values, conventions, behaviours and norms. A comprehensive rebuilding of social, economic and political structures is taking place everywhere; it requires new competencies, skills and knowledge. Learning processes are at the core of these developments. It is only by learning that comprehension, commitment and knowledge can be transmitted, acquired and shared. In this overarching process, the very idea and practice of learning itself is changing: Learning is no longer restricted to the earlier stages of human life, to formal systems like schools and universities or professional training processes. In this situation of rapid, constant and enduring change, learning becomes a life-long aim of the individuals, societies and states.
The demands for learning processes articulated by society and economy alike require new objectives and approaches. Autonomous, critical and complex thinking, the readiness to accept responsibilities, future-oriented and innovative attitudes, are some of the criteria that serve to determine modern educational processes. Democracy is the political system that gives room to such learning. However, if it is true that, historically, situations of deep-reaching change have contributed to increasing instability, the idea of Democracy needs to be seen as the core element of the learning of all.

The autonomous, critical, participative and responsible citizen is the central requirement for any society that respects the principles of democracy, human rights, peace, freedom and equality. If, as Abraham Lincoln stated, democracy is to be understood as "government for the people, by the people, and of the people", then three important conclusions might be drawn:

- Firstly, the term "citizen" does not merely imply a legal status within the political system; rather, it implies competencies, skills and capabilities that must be transmitted in a life-long learning process.

- Secondly, Learning for Democratic Citizenship becomes a comprehensive task that cannot take place in formal institutions alone; rather, learning takes place in multifaceted formal and non-formal settings involving the co-ordination and co-operation of all relevant institutions and organisations.

- Thirdly, in the course of these developments, the relationship between the transmitter and the learner will change dramatically. The question of how people (i.e. individual citizens) are to be qualified to meet the requirements inferred by their citizenship in an effective manner will become more and more important.

These three aspects are the central issues of this Study:

- The first aspect calls for a reflection on the changing notions of learning as well as the *contexts, contents and requirements of learning processes* that are the cornerstones of education for democracy. The Study raises these questions in several paragraphs, in particular in Part 1, Chapter ... and in Part 2, Chapter ....

- The second aspect raises the question of the *institutional framework* of such learning. Even though this framework is today still characterised by the dominance of the formal educational sector, it must in the future be brought into a close interaction with the another increasingly important field of democratic learning -- the society. The Study describes these issues in Part 1, Chapter.... and Part 2, Chapter ...

- The third aspect underlines the fact that methods and approaches will be of prime importance for successful and sustained Learning for Democratic Citizenship. Since formal education is no longer the only supplier of knowledge, it is faced with increasing pressure to develop more effective and attractive forms of learning. Innovative methods of teaching and learning will be decisive factors in the constant efforts to claim and maintain the acceptance and motivation of the learner. Since the Study is primarily directed at practitioners (teachers and multipliers), it gives room to a comprehensive survey of methods and practices. Part 2 is largely dedicated to these approaches. Furthermore, the authors felt that there was also a need for a compilation of exemplary models of "good practice" from all over Europe. The papers, materials, project descriptions and curricular concepts collected from a large number of European countries are summarised in the so-called "Synopsis". The authors recommend that the work on the Synopsis should be continued so as to be developed into a comprehensive European Data Base of Good Practices of EDC.

PART 1
LEARNING FOR DEMOCRACRATIC IN CONTEXT

1.1. Background

1.1.1. Learning for Democratic Citizenship: A Tool for developing a culture of rights and responsibilities

In the "Final Declaration", passed at the Second Summit of the Heads of State and Government of the member states of the Council of Europe in October 1997, the assembly expressed their view that "the far-reaching changes in Europe and the great challenges to our societies require intensified co-operation between all European democracies". The Summit went on to say:

> *(...) "Aware of the educational and cultural dimension of the main challenges to be faced by Europe in the future as well as of the essential role of culture and education in strengthening mutual understanding and confidence between our peoples: - (we) express our desire to develop education for democratic citizenship based on the rights and responsibilities of citizens, and the participation of young people in civil society." (...)*[1]

The aim to strengthen democratic stability in the member states was the main focus of the Action Plan attached to the "Final Declaration". In Chapter IV of the Action Plan, the Summit stated:

> *"Education for democratic citizenship: the Heads of State and Government decide to launch an initiative for education for democratic citizenship with a view to promoting citizens' awareness of their rights and responsibilities in a democratic society, activating existing networks, ..."*[2]

The emphasis on "citizens' rights and responsibilities" and on the need for "active citizens' (and in particular young peoples') participation" within a "civil society" reflects the increasing concern among politicians and other public figures, scientists and educators about the state of the democratic culture in Europe. Other focal points of the Declaration and Action Plan pointed to the need to stimulate the "respect for human rights and the rule of law", the view

[1] Council of Europe, Final Declaration of the Heads of State and Government of the member states of the Council of Europe, Strasbourg, France, October 11, 1997, p.1. The Declaration and Action Plan can be found on the internet: http://www.coe.fr.

[2] Ibid., p. 5 ff.

"to building a freer, more tolerant and just European society based on common values", and, in general, "cohesion, stability and security in Europe".

In consequence of the Summit's Declaration, the Council of Europe, being the largest and oldest intergovernmental organisation in Europe, established a major programme "Education for Democratic Citizenship" (EDC).

Insert: Short description of EDC: organisation (Sub-Groups), themes, aims and activities.

Since the Final Declaration and the Action Plan seek to reinforce the awareness of "citizens' rights and responsiblities" as well as "active participation", the question arises to how to define the terms "rights", "responsibilities" and "active participation" and in particular the relationship between these terms.

1.1.1.1. The Relationship between Rights and Responsibilities

In descriptions and discussions of the rights and freedoms that may be enjoyed by the individual, mention is hardly ever made of the duties or *responsibilites* owed by the individual towards the community or the state. Indeed, the relationship between rights and responsibilities has, so far, not been subjected to theoretical reflection to the same extent as other related issues. As Péter Kovács observed, the State is the only agency expected and required to assume some form of responsibility for the individual as well as the common weal. And the State is expected to bear responsibility for protecting, teaching and implementing human rights.[3] With regard to the individual's responsibility, Kovács refers to the new (draft) of the United Nations "Declaration on the right and responsibility of individuals, groups and organs of society to promote and protect universally recognised human rights and fundamental freedoms", but believes that the term "responsibility" as included in the name of the UN-Declaration is misleading, since the text contains no more than some form of a relatively vague "responsible attitude". In general, it can be said that some rights do not necessarily go hand in hand with a responsibility; in other cases, responsibility is limited or may be directed at an ultimate aim, or may be inherent in certain ethical considerations. Kovács does not believe that drawing up a list of responsibilities would be possible or advisable.[4]
In the American tradition of democratic thought, the term "civic virtue" is frequently used in a way that comes close to the term "civic responsibility". Clarie L. Gaudiani states:

[3] Ibid., p. 15.

[4] Ibid., p. 16.

> "Democratic nations make different demands on citizens and subcultures. Laws protect individuals against incursions by the government, groups, or other individuals to personal freedom: to pursue life, liberty, and happiness. As the founders of this country [i.e. the United States of America, K.D.] understood, pluralistic democracies must assume civic virtues in designing and maintaining a form of government that respected each person's self-interest and still promoted and secured the common good. Now we have lost sight of civic virtues: both how to value them and how to teach and practice them. We need to rediscover, as participants in a pluralistic democracy, the civic virtues necessary for personal liberty in a global community... The task begins with exploring, identifying, and then practising and teaching these virtues in the context of citizenship..."[5]

The ideal of "active citizenship" is also highlighted by Article A of the Amsterdam Treaty of the European Union. One of the main objectives of Directorate XXII (Education, Training, and Youth) is to develop citizenship not just in the legal meaning of the word but also through encouraging people's practical involvement in the democratic process at all levels: "Action in the field of education, training and youth offers a privileged vehicle for the promotion of active participation in Europe's rich diversity of cultures, economies..."[6]

However, educators and politicians would probably agree that "the level of awareness among European citizens of their rights and responsibilities in a democratic society is far from satisfactory"[7] and that education should, accordingly, have the task "to prepare the individual for life in a democratic society by enabling him to carry out his duties and responsibilities as a citizen, introducing him to politics, and teaching him the fundamental principles and values at the root of our society, such as the respect for human rights and democracy, as well as the tolerance and solidarity that result from a greater understanding and knowledge of others".[8]

1.1.1.2. Rights and Responsibilities as an Educational Task

It might be that -- from a theoretical standpoint -- the reservations with regard to the formulation of a "list of responsibilities" might be justified. From the viewpoint of education, however, such theoretical restrictions appear unsatisfactory, because a functioning democracy requires informed, responsible, participative and critical citizens – i.e. citizens that are aware that life in a community entails not only rights but also certain duties. The central task of all pedagogical and andragogical activity is, therefore, to empower the present and future citizen for his or her active participation in and contribution to the community, the shaping of its affairs and the solution of its problems.

Democracy is not only a form of governance and a political system based on the rather limited role of the citizens as "voters" providing majorities for those who exercise control. Beyond that formal aspect, democracy must be seen as a form of living together in a community which becomes valuable only if *active use* is being made of certain political liberal freedoms, if those freedoms may be *enjoyed symmetrically* by all citizens and if they

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[5] Claire L. Gaudiani, "In Pursuit of Global Civic Virtues", Liberal Education, Vol. 77, No. 3, 1991, p. 14; quoted in: Democracy is a Discussion, Handbook, Connecticut College, New London, Connecticut, U.S.A., p. 30 f.

[6] The European Commission, Directorate General XXII, Homepage, http://europa.eu.int/comm/dg22/citizen.

[7] Kovács, p. 16, quoting Mr. Martelli, rapporteur to the Parliamentary Assembly of the Council of Europe, Doc. 8263, 17 December 1998.

[8] Ibid.

all *contribute* to their further development. In the long term, democracy can only be sustained if it is able to adapt to changing circumstances.

Democracy can be stable only if its tasks and functions are carried out by efficient democratic institutions. The legitimacy of the democratic processes depends on the quality of the results obtained – unsuccessful policies will, at least in the mid or longer term, lead to destabilisation. Therefore, the efficiency of the institutions is of prime importance and rests, in turn, on their acceptance by the general public. To the extend that such institutions (like political parties, interest groups, civil movements) rely on voluntary work and active contributions by citizens or members, the readiness to participate, the voluntarism and the community-mindedness of the citizens are directly connected with the democratic stability.

Participation, therefore, is a crucial element of democratic stability and should not be seen as limited to the voting process. Participation of citizens in public decision-making processes is among the basic rights, but it is also a duty. In fact, the democratic ideal invariably relies on the acceptance of a participative responsibility. In modern democracies, the danger that the participative rights could be abolished or violated by the state, is far smaller than the danger that the view of participation as a duty will not be taken seriously by the citizens.

Education for Democracy, in particular, focussing on creating the responsible and informed citizen, has three *objectives*:

- EDC aims at providing the citizen with the knowledge, the skills and the competencies needed for active participation within the democratic civil society.
- EDC aims at creating opportunities for dialogue and discourse, for conflict resolution and consensus, for communication and interaction.
- EDC aims at stimulating an awareness of rights and responsibilities, of norms and values, of ethical and moral issues within the community.

With view to these aims, EDC is a process that comprises three *dimensions*:

- a *cognitive* dimension (acquiring the knowledge of ideas, concepts, systems)
- a *social* dimension (ability to practice democracy in various forms and in all areas and phases of life – in childhood, adolescence and adult life; in school, vocational training and higher education, at the work-place and in voluntary associations);
- an *affective* dimension (recognition and internalisation of values)

To sum up: Education has an important role to play in the "training" of the citizens for active and responsible citizenship in a democracy. Therefore, *education* has the task to provide orientation for the present and future citizens with regard to rights as well as responsibilities.

Practising educators, in turn, must be prepared to discuss the importance and character of duties and responsibilities with their target groups, in particular with young people. There are several duties or responsibilities essential for a functioning democracy, for example

- the duty to participate

- the duty to inform oneself
- the duty to exercise tolerance towards other cultures
- the duty to exercise tolerance towards other opinions.

Education for democracy (learning about, for, and in democracy as a "culture of rights and responsibilities") can take place in various active or passive forms:

- in a more or less receptive or even passive manner (reading newspapers and reports, watching political issues on TV etc.)
- as a learning within the general process of political socialisation
- as everyday exchange of ideas and opinions (discussing politics, joining debate clubs)
- in the form of active voting in elections on all levels of the political system
- as learning by doing (party work, voluntary work in political parties)

Understanding democracy as a "culture of rights and responsibilities" entails also a reflection with regard to the groups involved. Generally speaking, we perceive "the citizen" as the normal, everyday young, middle-aged or elderly person – living in a family, going to school or university, working in full-time employment, or retired. However, the "right to participate" in all issues regarding the public sphere involves *all* citizens – including prisoners, mentally handicapped people, unemployed people, even though little consideration is given to their needs of information and their training for exercising their rights.

Educating the citizens for active citizenship in the democratic society places lifelong learning in the very centre of an integrated approach. With view to the rapid changes taking place in virtually all spheres of life, a democracy must be able to offer its citizens sufficient opportunities to access and acquire the knowledge required – not only in their childhood, but throughout their lives.

With these aspects (i.e. the aims and dimension of EDC as well as the issues of rights and responsibilities) in mind, it is possible to formulate if not a definition, then at least a general description of what we mean by "Education for Democratic Citizenship":

EDC is a set of multifaceted practices and activities developed as a bottom-up approach to help pupils, young people and adults participate actively and responsibly in decision-making processes of their communities for the purpose of promoting and strengthening democratic culture based on awareness and commitment to shared fundamental values, such as human rights and freedoms, equality of difference and the rule of law, for their own benefit and for the benefit of the society as a whole. It focuses on providing life-long opportunities for acquiring, applying and disseminating information, values and skills linked to democratic principles and procedures in a broad range of formal and non-formal teaching and learning environments.

1.1.1.3. The changing environment of EDC

In a world characterised by rapid technological and social change, the *nature of all learning processes also changes rapidly*. Since we witness the emergence of a "knowledge or information society", knowledge becomes a productive factor; the transfer of knowledge takes place via media rather than interpersonal communication, and the acquisition of knowledge takes place as a lifelong process. At the same time, knowledge is global in character; space and time, hitherto the determinants and boundaries of all learning processes, are dissolving and learning potentially takes place anywhere and anytime. The challenge of lifelong learning is therefore closely connected with the question of the integration of the new media into the learning process.

All learning aiming at strengthening democracy as a "culture of rights and responsibilities" is faced with the fact that the institutionalised processes of learning and knowledge acquisition (i.e. in schools, at universities, in adult education and evening classes etc.) will increasingly be supplemented by new forms of learning - just-in-time learning, learning-on-the-job, media- and computer-supported learning. These forms, in turn, require new communicative and co-operative skills; furthermore, they require media competence as a precondition for accessing such knowledge.

Against this background of a general change of the educational conditions, *the learning environment of EDC is changing dramatically*, while at the same time *the complexity of the knowledge required for "informed and responsible citizenship" increases.* The learning environment changes from the predominant "institutionalised learning" (in the school, for example) to newer forms of learning:

- "individualised learning" offers the chance of self-directed learning, independent of limitations of time and location.

- "co-operative learning" can take place in two forms:

  -- direct social interaction with additional use of computers;

  -- network-supported co-operative approaches, like "virtual class-rooms", "school online networks" etc.

The relevance of such existing and future developments for EDC can be summed up as follows:

- The more traditional approaches to the methodology and didactics of EDC will lose their predominance.

- Against the background of global learning opportunities, the limitations of time and location will virtually evaporate.

- Project- and problem-oriented approaches will gain in importance, bringing with them new methodological forms and a new didactics of EDC.

- The ambivalent issue of "authenticity", too, will gain in importance in the learning process about democracy, because it will be increasingly difficult to define "authenticity" in a medialised world.

In a situation in which non-democratic structures of the past are interwoven with severe restrictions in economy, with ethnic and national tensions and conflicts, as well as with slow development of domestic human potential, new social and political mechanisms are insufficient to promote multiple changes needed for the reconstruction and well-being. of eastern societies. Education, in general, here receives little attention from the government as well as from other important sectors, including economy. Its potential for change is frequently underestimated in national policies resulting in insufficient funds and assistance. This indicates that, apart from economic and social reforms and the promotion of co-operation and stability in the region, more systemic and extensive work needs to be done in both substantial and contextual dimensions of education. Strengthening instrumental role of education in democratic development means ensuring quality learning, in general and in democratic citizenship, in particular. The need for an integrated and immediate action in the region makes the basis of the Stability Pact for the South and East of Europe's strategy. The scheme of the activities planned, including education, is presented in Picture 2.

However, quality co-ordination between substantial and contextual dimensions of education is also highly needed in western countries where the context of education is becoming so powerful that it might soon threaten the very essence of education, i.e. meeting the individual and society development needs and enlarging potentials of citizens for active, autonomous and informed participation in democratic processes, which are all the values on which the idea of learning for democratic citizenship is based.

1.1.4. Educational reforms and learning for democratic citizenship

European systems of education have been reformed throughout their history, often for reasons that lay outside the main purposes of education. What makes new reforms different from those in the past is the nature and scope of change. As stated earlier in this chapter, they are more integrated, holistic and dependent on a wider national and international context, including rapid change in science and technology, as well as the needs and interests of civic sector. Growing sensitivity of citizens over educational issues means that education still enjoys an important role in modelling our lives, and that mistakes done in educational process are more or less irreparable later.

Unfortunately, systematic, longitudinal, and comparative analyses of educational reforms in Europe based on a set of indicators that are relevant for democratic change are still missing. Rare surveys and studies cover different geographical areas, focus on different issues and apply different methodologies that do not provide for a reliable information on the state-of-the-art in this field in Europe as a whole.

We know, for example, that civic education is today taught and learned throughout Europe and that human rights education is on the way to enter schools. At the same time, we know very little on the quality of methods and teaching/learning materials used in different educational settings, as well as on the extent of partnership between different agents in attaining civil education goals. Information, e.g., on civic education, human rights education and intercultural education as being introduced into schools or information on conducting

workshops in teachers' training do not necessarily mean that the quality results are achieved although these innovations are expected to be more efficient than traditional strategies. Civic education and the like approaches are not about introducing new learning content but about changing learning condition, with a view to helping both teachers and students be better prepared for responsible participation and action in the society, what education for democratic citizenship permanently insists on.

This means that new information and skills may interact but also counter-act with various backgrounds and contexts. The success of new curricula, programmes and actions can not be, therefore, taken for granted. Their efficiency should be continuously and systematically monitored and evaluated by different players, including students and teachers, research institutions and public sphere. The aim of assessment is to see whether they change the climate of the school by changing individual behaviour, and in what way such climate has an impact on strengthening democratic community.[19]

A quick look at the world education profiles developed by IBE,[20] confirms that contemporary educational reforms are more holistic, systematic and contextual than before. Their main aim is to enhance quality of education. Although economic goals, such as increase of national output, creation of new jobs, preservation of employment, and the reinforcement of competitiveness, still occupy top position on educational reform agendas throughout Europe, these goals are becoming more and more balanced with other purposes of education, such as social cohesion and citizens' empowerment.[21] Reforms are becoming justified in terms of equipping *all* students with knowledge and skills necessary to meet future challenges as well as in terms of strengthening educational environment that promotes autonomy, self-management, partnership and security.

In most countries a complete revision of educational system is under way, including structure and organisation, management, curriculum, textbooks, teaching methods, teachers' qualifications, as well as legislation and financing. In some cases the issue of the bearers of responsibility for carrying out the reform, is also included. In sum, changes in education are being carried on with an aim to strengthening school's role in: a) promoting economic and social (sustainable) development; b) targeting inequality and exclusion; and c) promoting students' mastering of multiple knowledges and skills. Consequently, education is being perceived in a lifelong perspective with main attention being focused on developing provisions for lifelong learning, including out-of school resources.

Relying on the IBE's report, it is possible to summarise main features of educational reforms in Europe in the following way:

A) General goals

- promote human resources development

[19] A valuable contribution to this issue is the study of the Department of the Ministry of Flanders conducted by M. Elchardus and his colleagues. For the summary of report see: Elchardus, M. Kavadias, D. and Siongers, J. Can School Educate? Influence of schools on the values of their pupils. Strasbourg: Council of Europe, 19 Nov 1999, document DECS/EDU/CIT (99) 65.

[20] *World Data on Education*. 2nd ed. Geneve: IBE, 1998.

[21] See, for example*: Accomplishing Europe through Education and Training: Study Group on Education and Training Report*. Brussels: European Commission, 1997.

- adjust to individual needs; develop life and personal skills;
- safeguard social priorities;
- enlarge and rationalise educational resources;
- improve academic competitiveness on international level;
- guarantee equality in education;
- strengthen respect for academic freedom in teaching, learning and research;

B) Structure and organisation

- expand secondary and higher education to ensure equality of opportunities for all;
- expand and link educational provisions to ensure lifelong learning;
- develop student support services as part of education process (guidance and counselling, welfare, medical and psychological assistance);
- establish a strong and diversified support system for schools;

C) Management

- promote autonomy of schools, including decentralisation and transparency in decision-making;
- involve local forces in school management (parents, community)
- strengthen accountability of all involved in educational process;
- develop common school culture based on rules drawn up on a joint basis;

D) Curriculum development

- ensure more choice and flexibility in education by programme differentiation, extended optional instruction and a diversified combination of teaching/learning materials and methods;
- ensure closer link between general education and vocational education and training;
- link knowledge, skills and value in teaching and learning;
- review curricula for ethnocentric, racist and xenophobic biases;
- integrate regional and international aspects into the curriculum;
- intensify foreign language teaching;
- make more use of local resources in programme implementation;
- develop quality minority programmes;
- develop more efficient approaches to exceptional students and students at risk;
- provide better use of research and the transfer of knowledge from research institutions to schools;

E) Assessment and evaluation

- further elaborate the principles and means for assessing learning outcomes;
- introduce greater number of non-grading subjects at all stages of schooling;
- strengthen advisory role of assessment;
- include student and parents in assessment procedure;
- develop a monitoring system that provides comprehensive information on the quality of the services provided and offers measures for improvement;

F) New Technologies

- make better use of information technologies in schools;
- provide lifelong opportunities for learning in line with technological development;
- initiate computer assisted programmes, such as “on-line schools”;
- development of competence in information technologies based on creativity, research and innovation;

G) Financing

- bring educational budgets closer to the OECD countries standards (5.8%);
- rationalisation and fair distribution of educational budget;
- diversification of financial resources for education and training;

H) Links

- give statutory recognition to partnership;
- promote co-operation and partnership between school and the community (parents, NGOs, community associations, etc.) in determining school goals and in carrying out school activities;
- promote school-industry/trade links; combine courses with in-company training in VET;
- promote school, teachers and students links and exchanges nationally, regionally and internationally;

I) Students

- enhance motivation for learning
- greater care for students at risk,

J) Teachers

- improve pre-service and in-service training of teachers and other educational personnel;
- promote teacher active participation in educational reforms;
- improve working conditions and social status of teachers.

Will these changes bring long-lasting benefits to both the individual and the society in a way that will nurture civic life and democracy? How close are these reforms to the goals of education for democratic citizenship, i.e. to a life-long preparation of an informed, active, and responsible citizen able to solve personal and community problems by relying on democratic principles and institutions?

Active participation in shaping the future of civil society depends on a set of inter-related and inter-dependent factors. To respond effectively to the requirements of democracy and civic society, primarily means responding to the challenges of protecting human dignity in a complex and rapidly changing world. This is not an easy-to-reach a goal. It depends on a process of developing "common civic capital" through, what Bernstein calls "negotiation over meaning" in which diverse "voices" are heard and respected. One's knowledge about citizens' rights and responsibilities means very little if it is not tightly interwoven with values of equality, justice and pluralism; if it is not linked to skills and commitment to action; if it is not extended to include awareness of national and/or international instruments for exercising, and

strengthening these rights and responsibilities; and if it does not take into account obstacles to all this.

There is no doubt that, formally, most European educational reforms meet these requirements. As pointed out earlier, they are more holistic than before, more learner-centred and action-oriented and more responsive to the needs of democratic society. However, the core of learning for democratic citizenship is the balance between *What*, *How* and *Why* of educational change. Thus, one of the most crucial aspects of new initiatives is the justification of their conceptual focuses and practices in the context of attaining of social goals. If, for example, directive teaching predominates in preparing young people for democracy, one needs to know how such practice contributes to an active and responsible citizenship and why it is more appropriate than other approaches. Similarly, if active approaches predominate, it is important to justify their choice and explain how and why knowledge and skills learned in this way are better guardians of democracy than learning "by the book".

The issue of justification is linked to the question of how much are educational contexts informed by and depended on education itself. Is education powerful or is it powerless? What does education actually do today? Do other sectors of society respect intrinsic educational principles and laws? Are there any intrinsic educational laws? Is education only to serve and assist or can it also be served and assisted?

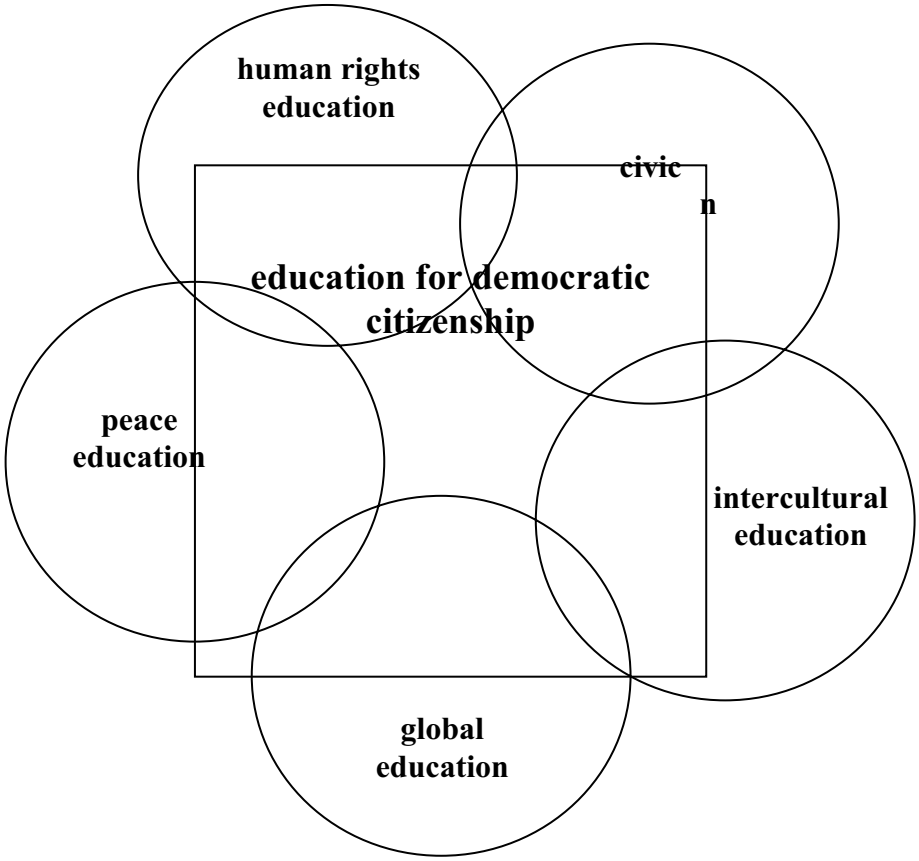
The primary role of modern education is to meet society's needs understood in terms of preparing each individual to participate actively, creatively and responsibly in managing democratic processes for the benefit of all. Developing the culture of rights and responsibilities means learning a new body of knowledge, skills and values that become meaningless if conditions, e.g. in economy, for their immediate application are underdeveloped or lacking. This means that without responsible contribution of other sectors to educational goals in a manner that is mutually reinforcing, and without horizontal, not vertical, co-ordination of all mainstream reforms, there is very little that education can actually change.

1.1.5. Education for democratic citizenship and related approaches

As already mentioned earlier, the idea of learning for democratic citizenship is grounded on a great number of innovative approaches that have emerged as educational responses to social, scientific, and technological challenges. Diversity of educational innovations reflects differences in priorities chosen on the basis of differences in defining the significance of these challenges for social stability at the level of community, country, region and the world. One type of innovation focuses more on human rights; other aims at strengthening social cohesion by promoting peace and non-violence; third type focuses on citizens' responsibility; fourth aims at promoting cultural pluralism and tolerance to diversity; some focus on issues of global interdependence, etc. Besides, some approaches are to be found as compulsory or optional school subjects; others permeate educational process cross-culturally, and yet some others are implemented extra-curricularly or through community actions.

Although they differ in focus and in implementation strategy, their long-term goals are the same - promoting responsibility for sustainable democracy based on universal human values. Since this is precisely what education for democratic citizenship is all about, it is necessary to define similarities and differences between education for democratic citizenship and other innovative approaches (see.Picture 3).

Picture 3: Education for democratic citizenship and related approaches



1.1.5.1. Education for democratic citizenship and civic education

Since the relation of education for democratic citizenship to civic education has already been discussed in the first part of this report, we shall concentrate here on few additional points. Civic education is nowadays the most widely implemented approach in Europe both in formal education, as a separate school subject or cross-curricularly, and in non-formal programmes. It aims at promoting active and responsible citizens in the context of modern democracies. Its focus is on the share of power in society in the context of constitutional and legal provisions, i.e. on the relationship between rights and responsibilities of citizens, on the one hand, and the rights and responsibilities of democratic governments, on the other hand. Apart from promoting knowledge on functioning of democracy and the role of citizens in a democratic society, civic education stresses the importance of citizens' active participation in decision-

making processes and their responsibility for the future of civil society[22]. According to CIVITAS International's "Statement of Principles of Effective Civic Education" , effective civic education includes:

- a basic understanding of how democracy and its institutions work;
- understanding the rule of law and human rights as reflected in international treaties and other agreements;
- enhancement of participatory skills which empower students to address the problems of their society;
- extensive use of interactive teaching methods and student-centered learning; and
- promoting a culture of democracy and peace within the school and all aspects of society.

The aim of civic education is sometimes reduced to political literacy understood in the context of a state-based political education. To overcome such limits, it is important to delineate between citizens' commitment to a state-based democracy and their recognition of and commitment to universal principles of human rights, the rule of law, pluralism, equality, and civil society, the values that different states promote and protect differently.

In this context, UNESCO uses the expression "civic education with an international dimension". In the documents of the Council of Europe civic education is defined by four dimensions: human rights, democracy, development and peace, as well as by several educational principles, such as pluralism, multi-level perspective, institutional integrity, holistic approach and cultural literacy. Linking of cultural dimension with citizenship is now widely accepted under the term "multicultural citizenship".[23]

If civic education is understood in terms of preparing young people for informed, active and responsible participation in democracy based on the respect for universal human rights, equality, justice and pluralism, its goals are similar to the ones of education for democratic citizenship. On the contrary, if civic education is understood as political education which aims at preparing young people to be loyal citizens to democratic regimes that are structurally blind to inequality, social exclusion, lowlessness and assimilationism, than the differences between these two approaches are too significant to be easily canceled.

1.1.5.2. Education for democratic citizenship and human rights education

Despite an increased interest in human rights issues in schools in the last few years, human rights education still remains an umbrella-term for a number of out-of-school programmes and actions that focus on promoting human dignity.[24] Most of these programmes have been developed by national or international NGOs. They tend to raise individual and group

[22] See: Torney-Purta, J.; J.Schwille and J.-A. Amadeo *Civic Education Across Countries: Twenty four National case Studies from the IEA Civic Education Project*. Amsterdam: International Association for Evaluation of Educational Achievement, 1999; *National Standards for Civics and Government*. Calabasas: Center for Civic Education, 1994; "Education for citizenship". *Educational Innovation and Information*. No. 82, 1996.

[23] For more clarification of the term, see: Kymlicka, W. *Multicultural Citizenship: A Liberal Theory of Minority Rights*. Oxford: Claredon Press, 1995.

[24] See: Andreopoulos, G.J. i Claude, R.P. (eds.) *Human Rights Education for the Twenty-First Century*. Philadelphia: University of Pennsylvania Press, 1997; Leah, L. *Human Rights: Questions and Answers*. Paris: UNESCO Publishing, 1996; Osler, A. and Starkey, H. *Teacher Education and Human Rights*. London: David Fulton Publishers, 1996; Ray, D. et al. *Education for Human Rights*. Paris: UNESCO/IBE, 1994.

awareness on universality, indivisibility and inalienability of human rights and freedoms as well as to help citizens counter inequality based on sex, ethnicity, language, religion, social status or some other discriminatory traits. Consequently, human rights educators speak of the three dimensions of human rights teaching and learning:

- acquisition of knowledge *about* human rights;
- acquisition of attitudes and skills *for* the promotion and protection of human rights;
- development of environment that promotes learning and teaching *in* human rights.

These three dimensions are treated differently, depending on a specific human rights education approach:[25]

- *historical approach* - most popular in the past; focuses on teaching about human rights in their historical dimension and stresses their evolution in the context of the idea of good society;
- *international standards of human rights and their protection approach* - one of the most popular approaches recently; it describes international standards and instruments for the protection of human rights and helps students learn how to apply these standards in everyday life to combat injustice and discrimination; it may encompass all three dimensions;
- *reconstructive approach* - mostly promoted by social critics who see human rights as an instrument for empowering of citizens for social change; although it includes all three dimensions, it is primarily concerned with pro-active attitudes and real actions;
- *value approach* - focuses on promoting human rights as a system of interrelated values directing our behaviour; central values - human dignity and integrity, are linked to five core values: freedom of person, democratic participation, equality of opportunity, economic equity and sustaining/able environment; the approach encompasses all three dimensions.

Despite the varieties of programmes offered, human rights education is still unrecognised in a great number of European schools. This problem was addressed at the UNESCO Regional Conference on Education for Human Rights in Europe held in Turku/Abo in 1997[26]. It was also pointed out that, despite the fact that human rights have become main political ideology of our time, it is still not possible to say whether human right education programmes match the high standards of promotion and protection of universal human rights and freedoms in a way defined by the Universal Declaration of Human Rights and other regional and international documents.

Human rights education is the target value of education for democratic citizenship. Rights and responsibilities of citizens, their awareness of and their commitment to universal human rights and freedoms, equality, the rule of law and pluralism, are at the centre of the idea of education for democratic citizenship. The approach sees the promotion and protection of human rights as the main purpose of citizens' responsible participation in social action. It, therefore, encompasses not only the declarative knowledge about human rights, including international

[25] Reardom, B.A. *Educating for Human Dignity: Learning about Human Rights and Responsibilities: A K-12 Teaching Resource*. Philadelphia: University of Pennsylvania Press, 1995.

[26] Spilipoulou Akermark, S. (ed.) *Human Rights Education: Achievement and Challenges*. Turku/Abo: Institute for Human Rights, Finnish National Commission for UNESCO and UNESCO, 1998;

and regional instruments, but procedural knowledge and skills for their promotion and protection at local, national and international level, as well.

1.1.5.3. Education for democratic citizenship and intercultural education

Educational responses to cultural pluralism are usually termed 'intercultural' or 'multicultural education' (less often 'interethnic education', 'inter-racial education' and 'multiethnic education'). Although there is no consensus in academic community on what intercultural education is or should be, one of the most used definitions is that it consists of a variety of both formal and non-formal educational programmes and actions aiming at promoting mutual understanding and respect between the members of different cultural groups. However, some authors argue that intercultural education is more about perspective than about curriculum. [27]

As with other approaches, intercultural education appears in many forms. James Banks distinguishes three types of programmes:[28]

- *content-focused programmes* (' programmes for cultural understanding ' or 'programmes about cultural differences') - most common form aiming at introducing two or more cultural perspectives in school curricula; usually transforms to the study of one or more ethnic/minority groups;
- *student-centred programmes* ('compensatory or transitional programmes') - help culturally or linguistically different students, usually from a minority group, to make transition to the mainstream curriculum; it is mostly performed as a combination of foreign language and mother language courses;
- *socially-oriented programmes* ('programmes of social reconstruction' or 'human relations programmes) - designed to strengthen social relations in school and society both through promoting intercultural understanding and reducing racism and prejudices, as well as by reforming school curricula and the political-cultural context of schooling; it focuses on co-operative learning and social action at school level.

Although intercultural programmes explicitly define fostering of cultural pluralism as their goals, few teaching and learning materials actually apply the principle of cultural co-operation understood in terms of cultural exchange and co-construction, which is the prerequisite for citizens' 'multiple acculturation' (Banks). Programmes are still designed mostly for minority students and only small number aim at promoting minority students' empowerment by rising their awareness on the contribution of their cultures to the mainstream cultures. Besides, the presentation of minority cultures is often stereotyped and reduced to few cultural traits, such as clothing, food, and folk music, showing the 'homeland' solely through the matrix of traditional cultural forms.

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[27] See: Perotti, A. *The Case for Intercultural Education*. Stracbourg: Council of Europe Press, 1994; Fennes, H. and Hapgood, K. *Intercultural Learning in the Classroom*. London and Washington: Cassel, 1997; Mitchell, B.M. and Salsbury, R.E. *Multicultural Education: An International Guide to Research, Policies, and Programs*. Westport: Greenwood Press, 1996; Sleeter, C.E. *Empowerment Through Multicultural Education*. Albany, N.Y.: State University of New York, 1991;

[28] Banks, J.A. (ed.) *Handbook of Research on Multicultural Education*. New York: Simon and Schuster Macmillan, 1995.

An important point in this respect is made by P. Belanger in his Report on the Warsaw Conference on Education for Democratic Citizenship:

> "Intercultural education bears implicit risks of overemphasising the culture and in that way of deepening cultural differences. In order to avoid its potential cultural centrism, intercultural education needs to be inspired by and developed from a global perspective. This approach affirms an open concept of cultural identity. Global cultural approach contributes to deconstructing cultural centrism."[29]

In the context of education for democratic citizenship interculturalism is seen as one of the leading principles of educational action in a culturally plural society. It stresses the importance of bringing different cultures to educational environment and of enriching it by raising students' awareness of their background and identity. It promotes the development of a shared school culture based on knowledge of and respect for different life-styles present in school. Its long-term aim is confronting ethnocentrism, racism, prejudices and stereotypes as well as inequalities and discrimination in school and society, including the impact of hidden curriculum. Intercultural education emphasises the development of awareness of the self and others, culturally sensitive perception; openness towards other cultures and intercultural skills, including communication. It points out the importance of cross-cultural experiences; and, above all, it insists on promoting the respect for the uniqueness and worth of each culture and for its contribution to humanity.

1.1.5.4. Education for democratic citizenship and peace education

Preparation of young people for peace and non-violence is the central theme of peace education programmes that firstly appeared in the context of the liberation and peace movements. They guide students to better understand the principles and techniques of non-violent action, causes of conflict, violence and war, and the obstacles to peaceful resolution of disputes. The programmes also help students develop skills for peaceful and non-violent action, including dialogue, negotiation, facilitation, mediation and co-operation between the conflicting parties. Major educational changes in this field have been initiated by local and international NGOs.[30]

In forty years, since the first programmes appeared, peace education programmes have passed through the following stages of development:

- *from nuclear threat to disarmament* - first programmes focused on issues of nuclear threat and poverty; disarmament was introduced shortly afterwards in the context of discussion on the conversion of army sector into civil sector;

[29] Belanger, P. *Conference on Education for Democratic Citizenship: Methods, Practices and Strategies.* Warsaw, 4-8 December, 1999: Final Report (provisional). Strasbourg: Council of Europe, 2000, document DECS/EDU/CIT (2000) 4, p. 17.

[30] See: Bjerstedt, A. *Peace Education in Different Countries*. Malmo: School of Education, 1988; Burns, R.J. i Aspeslagh, R. (ed.) *Three Decades of Peace Education Around the World*. New York and London: Garland Publishing, 1996; *UNESCO and a Culture of Peace: Promoting a Global Movement*. Paris: Culture of Peace Programme of UNESCO, 1995.

- *from absence of violence to positive peace* - former idea of absence of violence that was seen as the foundation of peace was in the 80s replaced by the idea of positive peace seen as the foundation of social stability; positive peace was based on the respect for universal human rights, equality and justice;
- *from knowing about peace to the culture of peace* - central notion of the 90s understood not only in terms of knowing about war and peace but of being actively committed to developing global peace; culture of peace is understood in terms of a worldview that resists violence through the promotion of human freedom and dignity, equality and respect for life and by introducing the learner to non-violent strategies, dialogue, mediation and non-prejudiced perception of others.

By promoting active participation for democratic development, education for democratic citizenship also promotes citizens' responsibility for social stability that is necessarily linked to the notion of global peace and non-violence. Both cultures, i.e. the culture of rights and responsibilities, on the one side, and the culture of peace, on the other side, are mutually reinforcing. They convey the idea of interconnectedness and interdependency of our actions at all levels and stress our commitment to the world of justice and mutual respect. Education for democratic citizenship does not insist on removing violence and conflicts as such, although it does insist on understanding both phenomena better as well as on removing structural barriers that incite violent action and hamper our efforts to solve conflicts in a peaceful and non-violent manner.

1.1.5.5. Education for democratic citizenship and global education

Global educators argue that modern education should foster students' awareness of an increasingly integrated nature of contemporary world and enable them to efficiently meet global challenges. They define global education as an innovative approach that attempts to help students understand principles and problems of interdependency in the world of diversities, as well as acquire global consciousness and skills for dealing with global problems, such as human rights violation, large-scale inequalities, hunger, poverty and environmental degradation. [31]

There are several alternative approaches to global education. All of them define global education by means of dimensions, such as:

- *cross-cultural understanding* (recognition of the multiplicity and complexity of cultures in the world and cultural universals; understanding of the role of one's own culture in the world system);

[31] See: Merryfield, M.M.; Jarchow, E. and Pickert, S. (eds.) *Preparing Teachers for Global Perspectives: A Handbook for Teacher Educators*. Thousand Oaks: Corwin Press and Sage, 1997; Hanvey, R.G. *An Attainable Global Perspective*, New York: Centre for War/Peace Studies, 1975; Hitachi, S.V. and Dall, F. *Situation Report on the Global Education Project in MENA*. Amman. UNICEF/MENARO, 1995; *Linking and Learning for Global Change: International Workshop Report*. Lisbon: North-South Centre, 1999.

- *perspective consciousness* or *multiple perspectives* (recognition that, since human beliefs and choices differ, one's own understanding is not universally shared and that others' approaches may be equally relevant for solving global problems);
- *awareness of global systems and global dynamics* (including transactions in economy, politics, ecology and technology across nations and regions);
- *state of the planet awareness* (understanding of global issues such as unequal use of world resources, large-scale migration, crisis of environment, population growth, uneven development, obstacles to security);
- *understanding global history* (acquiring historical approach to contemporary interdependency, including exchange of ideas and power relations in the interpretation of history).

In sum, it is said that global education fosters appreciation of both cultural differences and similarities. It also enhances the development of multiple perspective and multiple reality consciousness. Its main task is, on the one hand, to promote understanding of the world as an interdependent and interconnected system of meaning and action and, on the other hand, to make students understand how local decisions affect and are affected by global dynamics. If the development of global awareness is grounded on critical approach to reality, if global awareness means discovering power relations that hinder democratic changes and if it includes citizens' responsibility and readiness for action based on universal human rights, equality and justice, global education is closely linked to education for democratic citizenship.

1.2. THE SETTINGS OF LEARNING FOR DEMOCRATIC CITIZENSHIP

1.2.1. Formal Education

1.2.1.1. The School

One of the mostly used definitions of school throughout its history is that it is an institution of great social importance entrusted with the task of transmitting to younger generations knowledge, values, beliefs and behaviour important for political stability, social cohesion, economic well-being and cultural continuation of the community. Although the 20th century social critics have seriously questioned school's mission on the ground of, *inter alia*, its reduced relevance for life success and its role in the reproduction of social inequality and injustice, for the majority of young people in the world school still plays an important role in their cognitive and social development.

However, its traditional formative function has been profoundly challenged in the last decades under the influence of political, scientific and technological developments. Need for strengthening democracy and civil society, on the one hand, and the diversification of non-formal and informal educational services and delivery systems, on the other hand, as well as the promotion of the right to education as the right to chose the type of education according to

one's needs, have made schools adopt new educational strategies and new types of relations within and across its borders.

Since learning for democratic citizenship is understood as a multifaceted and a lifelong process that prepare citizens for their knowledgeable, active, productive and responsible participation in the society, an effective implementation of new concepts and practices in schools presupposes the following:

- *society's recognition of school's role* in promoting education for democratic citizenship goals, including decentralisation of educational policy, transparency in decision-making, and the accountability of all the players;
- *existence of multiform and flexible learning opportunities*, including curriculum structure, teaching and learning approaches, assessment procedures, existence of out-of-school programmes and their links to school activities;
- *school climate and ethos*, including norms, attitudes, beliefs and practices that promote individual dignity; strengthen participation, responsibility and accountability; minimise hidden curriculum; and facilitate democratic teacher-student, student-administration, teacher-administration and school-parent relations;
- *teachers and students self-efficacy beliefs and their expectations of education as well as of each other*, in particular, their beliefs in the probability of obtaining personal and social goals by learning and/or teaching the content offered;
- *partnership between schools and other educational and non-educational institutions nationally and internationally*, including research centres, non-governmental organisations, professional and community association, trade unions, media, church, small and middle-size enterprises, etc.

The quest for learning for democratic citizenship makes school change from *formative* (teaching-based) to *constructive and transformative* (learning-based) educational institution. Its new task is not to impart knowledge and model students' behaviour according to pre-existing expert/scientific criteria but to mediate and facilitate learning. School can only manage this task by creating opportunities for multiple growth of their students' grounded on the respect for individual uniqueness and dignity.

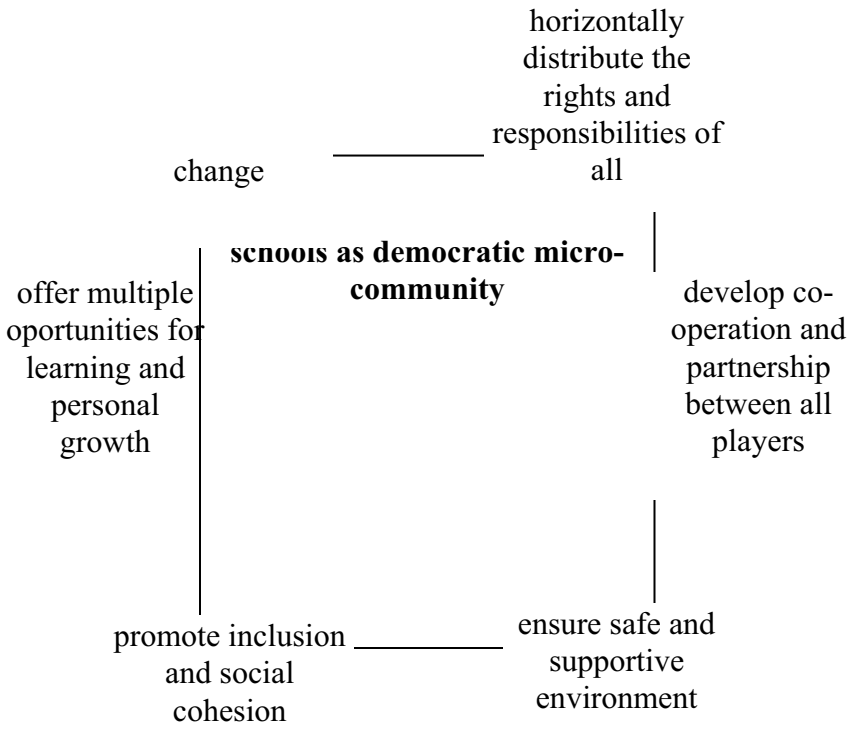
These opportunities are linked to *diversified knowledge* (declarative, procedural, critical and transformative); and *diversified skills* (adaptive, reproductive, constructive and applicative) that are learned, maintained and further developed through:

- acting and interacting;
- participating and mediating
- co-operating and sharing;
- debating and negotiating;
- constructing, deconstructing and reconstructing;
- imagining and anticipating.

Multiple learning opportunities are the core of a supportive environment. According to B. Reardom, classroom environment is supportive if it:[32]

- helps students feel important, valued and unique;
- allows students to function autonomously;
- helps students feel safe, comfortable and trusting;
- promotes empathy, friendship and respect for others;
- structures opportunities in which students work co-operatively;
- provides recognition for accomplishment and differences;
- provides opportunity for students to understand themselves and to communicate their ideas and feelings about themselves and the others;

By providing diversified contents and means for active learning in a supportive educational climate, schools become *"democratic micro-communities"* in which rights and responsibilities of all the players are horizontally distributed and daily exercised with an aim to ensure individual and collective empowerment (see Picture 4).



Picture 4: Aspects of schools functioning as democratic micro-communities

[32] Reardom, B.A. *Tolerance - The Treshold of Peace: Teacher-training Resource Unit*. Paris: UNESCO Publishing, 1997, p. 37.

1.2.1.2. The Qualification of Education for Democratic Citizenship Teachers

As with many other issues of education for democratic citizenship, the structure, contents, intensity and objectives of teacher training in Europe show considerable diversity. Furthermore, the situation has changed rapidly in the past decade, due to reform efforts in teacher training that were carried out in many educational systems across Europe. Therefore, much more research work will be needed to determine the present situation of teacher training for education for democratic citizenship in Europe. However, for the purpose of this study, some general observations seem possible:

- Political Science is frequently considered the "leading discipline" in the qualification of civic education teachers. Implicitly or explicitly, its core issues and contents ("policy, polity and politics" and its sub-disciplines of national and international politics, political theory, political sociology etc.) are included in or form the backbone of teacher training curricula for civic education.
- Many civic education teachers acquired qualifications in other Social Science subjects (such as Pedagogy or Sociology) or in the Humanities (for example, History or Philosophy). Because of the relatively marginal importance of civic education and education for democratic citizenship issues in the educational system, a specialised training for civic education teachers (that is, in Political or Social Science) is in many countries not an educational priority. Moreover, the lower the school level for which a teacher qualifies, the less important his or her original choice of an academic discipline seems to be. Thus, in elementary schools, civic education issues are more frequently dealt with by Geography teachers or in context of the native language than in secondary schools in which special civic education curricula usually exist.
- The percentage of teachers that teach civic education *and* are specifically qualified for teaching the subject is – in comparison to other school subjects – relatively low. This applies to most, if not all, European countries. In Germany, for example, the percentage of qualified civic education teachers is no more than 55-60 percent (i.e. around 40 percent of civic education lessons are provided by teachers not actually trained for the subject ("Fachfremder Unterricht").
- The "status" of civic education is low in comparison to other school subjects – not only in educational policies and in (national) curricula, but also in the teachers' own perspective. Some teachers might even be tempted to think that civic education is an "easy subject" involving little preparatory work and that it is "low on facts, but rich in empty chat". It is open to debate whether such views are a reason or a consequence of the "structural deficits" outlined above is open to discussion.

Besides the more general pedagogical aims at which all teacher training is directed, some of the most important objectives of teacher training for education for democratic citizenship are focused on the following processes:

- transfer of education for democratic citizenship related knowledge
- transfer of didactical-methodological knowledge and competence
- approaches to multi-disciplinarity with view to the "reference disciplines" of education for democratic citizenship
- enabling competent use of scientific methods and experience
- acquisition of social and pedagogical skills

- acquisition of formal qualifications (certificates as pre-condition for teaching).

Teacher training for civic education takes place in three organisational forms: pre-service training, in-service training, and further education. A newer development is the advent of formal and informal electronic further education opportunities.

A) Pre-service teacher training

This form of teacher training is generally provided by teacher training colleges or universities. The courses usually continue through a minimum of three years. Generally, the final examination of teachers takes place under close supervision by governmental authorities, in most cases it is organised and recognised by the State, even though the provider of the training courses might be a private or commercial educational institution. In many, if not most, countries, a full teaching qualification requires a theoretical (i.e. academic) exam at the end of the study and a practice-oriented exam which usually takes place after a one- or two-year training as assistant teacher.

In the teacher training colleges, and increasingly in the universities, too, great importance is attributed to the combination of theoretical, practical and methodical knowledge acquisition. Curricular concepts for teacher training for civic education provide for a relatively smooth integration of practical training experience into the general training process. However, because of the more theoretical nature of the knowledge transferred by universities, university-trained teachers are frequently faced with greater difficulties in the adaptation of that knowledge to their teaching than their colleagues which were trained at teacher training colleges.

B) In-service teacher training

This form comprises "in-house" training courses, distance education methods, media-supported training and other forms of organised learning that can be conducted without interruption of the participants' own teaching duties. In most cases organised by universities or teacher training colleges, in-service teacher training is particularly valuable if there is a need to qualify larger numbers of teachers within a limited time-span for a new subject (as was the case with the training of new civic education teachers in post-Communist societies during the transition to Democracy). In-service courses, however, are also helpful in adapting the competencies and skills of an existing teaching staff to rapidly changing contents or conditions (as is the case with the new communication technologies).

Depending on the overarching objectives of in-service training measures, State-recognised certificates might or might not be provided. If a certified qualification for a new subject is to be acquired through in-service training, some critics point to an apparently inherent dilemma of such training measures: A two- or three year in-service course will necessarily be limited to a maximum of 15 hours of study per week (because the participants, who usually are adults needing time for their own families, have to continue with their normal working schedule of teaching in the classroom, preparatory work, assessment etc. while studying simultaneously). Could such a course at all yield qualification results comparable to a three-year full-time study course at a university of teacher training college?

The proponents of in-service studies point to the fact that their participants bring with them much more experience and social competencies and in most cases more efficient and more

economical learning styles than young university students. They also argue that in the development of curricular concepts for in-service training particular attention is given to the specific needs of the participants.

As a wealth of experience from many in-service teacher training courses for civic education has shown, in-service qualification can yield qualification results comparable to full-time studies if certain conditions are met:

- the need of finding the "right balance" between the teachers professional needs and the wider (scientific or theoretical) knowledge to be transmitted;
- the need of finding the balance between the teachers (professional and private) time-schedule and the optimal time requirements of the training process;
- the need for in-service teacher training curricula to take into consideration – and to make active use of – the professional experience and self-esteem of the participants, who are, after all, not new-comers but qualified and often very experienced pedagogues.
- Finally, in-service teacher training should always be followed up by continuing or further education offers in order to enable in-depth studies.

C) Formal and informal further education measures

In many countries, a broad offer of specialised learning opportunities about democracy, economics and social topics is directed at teachers. At least in most Western countries there is hardly a professional group that enjoys a richer offer of *formal*, that is organised and institutionalised further education measures, be it in the form of ad-hoc seminars about a wide range of topics, didactical and methodological work-shops or media-supported learning offers and "virtual seminars".

There is also an abundance of *informal* further education opportunities for teachers, such as didactical and methodological materials produced by governmental agencies, non-governmental groups or commercial publishing firms. This applies particularly to education for democratic citizenship content matters and to economic matters. Many commercial companies, too, such as banks, insurance companies and other large enterprises, run special supportive programmes for teachers with the aim of bringing them closer to their products (for example, computers). However, these rich learning opportunities are sometimes at variance with the readiness and motivation of teachers to engage at all in further education measures.

D) Online information offers for education for democratic citizenship teaching purposes

With the advent of world-wide communication and information opportunities, a wide field of resources for civic education and education for democratic citizenship purposes has opened up for the teachers. In fact, these developments will probably influence the structure, contents and methods of teaching much more than can be anticipated at present.

Multimedia, cable and satellite television and other forms of audio-visual presentation will become more frequent in the classroom; issues concerning their didactical and methodological use must, therefore, be integrated into the teacher training curricula. The furthest-reaching changes, however, will be brought about by the Internet – the world-wide (global) network of computers. With regard to teacher training, its main advantages are that it

enables access to practically any information needed for the teaching process. It also offers insight into the teaching styles, curricula and methods used in other countries or cultures. Furthermore, it opens up ways for a global exchange of information between teachers and an exchange of practical experience. With the easy access to a wide field of classroom models, didactical approaches, methodological suggestions, many new ideas are made available to the teacher. Historical, theoretical or any other important documents and materials needed for education for democratic citizenship purposes are available at the tip of a finger. Newsgroups and Chat-Rooms for teachers potentially enable teachers to communicate with each other about practical problems of teaching as well as about topical issues of education for democratic citizenship.

E) Some observations on the future developments in teacher training for education for democratic citizenship

Modern societies are clearly heading for a new understanding which could be summarised in the termini "information society" or "knowledge society". For the first time in human history, information and knowledge will be accessible virtually anywhere and anytime. It is this fact that will profoundly change the shape, structure and contents of all education.

Accordingly, civic education teachers need to be prepared for this new learning environment. It is generally accepted that an information or knowledge society will be characterised by de-materialisation, communication, high specialisation, abundance of information and networking. These characteristics underline the need to develop new forms and new contents in order to maintain and strengthen the professionalism of teachers. Increasingly, teacher training curricula must be directed at qualifying civic education teaching staff in a way to enable them to:

- *anticipate* learning requirements with regard to democratic attitudes rather than to react to given circumstances, problems or situations;
- *differenciate* between and develop macro- and micro-techniques for teaching CE rather than using traditional one-way teaching techniques;
- *shape* the learning environments of their classrooms and schools so as to make democracy an everyday experience for the students;
- *offer* support and advice for individual and social conditions.

1.2.1.3 Higher Education and Education for Democratic Citizenship

Academic "reference disciplines" of education for democratic citizenship (like Political Science, Sociology, Economics, Law) have historically contributed considerably to the development of the school subject civic education. As a consequence, teaching and learning about democracy have – like other, similar processes – always been based on the traditional triangular reference system of "Science – Practice – Person":

Science examines the (empirical) "truth" of (in the case of civic education, political) issues and attempts a logical order and categorisation of knowledge. Its task is not to pre-determine practical actions but to explain events or problems, to show options for possible actions for the solution of problems and to anticipate consequences of those solutions.

Scientific experience and knowledge created at universities is transferred to the society via several ways, one of the most important "outlets" is school education. Scientific institutions like universities also help shaping the practice of education for democratic citizenship by qualifying a considerable number of civic education teachers, in particular for the level of secondary education. Furthermore, they contribute to the processes of further education for teachers.

In spite of these connections, the relationship between the Higher Education sector and education for democratic citizenship is also burdened by a certain ambivalence: The predominance of more or less abstract or theoretical scientific issues in the field of research and higher education teaching leads to a certain reluctance on the side of universities to make methodological or didactical issues of the knowledge transfer a priority of their work. The competence and professionalism of civic education teachers, however, depends on their ability to understand the wider context of increasingly complex political and social problems (for which they must acquire at least a basic scientific training), their ability to reduce this complexity for the purpose to knowledge transfer to their students, and their ability to reflect on their own needs for further education in order to improve their own competence in the field of education for democratic citizenship.

To sum up: The main function of higher education with regard to education for democratic citizenship is frequently seen *either* in providing "the scientific background" for the subject (i.e. research and explanations of social and political issues) *or* in providing practice- and methodology-oriented courses for the training of teachers. This dichotomical view, however, is not justified: the two areas of responsibility are not only inextricably linked, but in fact overlap to a great degree and are mutually supportive. But both orientations need to be improved in order to make the contribution of Higher Education to education for democratic citizenship more effective and more innovative.

1.2.2. Adult Education

1.2.2.1. Scope and Dimensions

There is a wide consensus on the importance of adult education as a tool for personal and social development and a key to the prevention of intolerance and racism in a democratic world.[33]

Its relevance within the field of education for democratic citizenship was more brought to light when, with the falling of political and economic frontiers, "old reliable values" and "solid" ideologies were questioned and the apparent social and cultural cohesion was threatened.

Nowadays post-modern democratic societies require every citizen's participation, creativity and competence. Their growing heterogeneity, backgrounds, profiles and multiple overlapping roles turn adult education for democratic citizenship into a rather complex task.

[33]Unesco Confiteia, *Democracy and Peace- Adult Learning, Democracy and Peace*,Hamburg,1997

The difference between children's and adult education is that the latter refers to a purposeful effort to foster learning by persons, who have become responsible for their own life, being therefore, fully competent to run their own future, including the fundamental decisions about learning – If, What, When and How.

This statement is even more valid in the present case, as democratic citizenship is neither a compulsory, nor a functional or utilitarian issue, and these are the type of motivations that lead adults to engage in learning experiences.

Besides it must be stressed that adult education is not an end in itself but a means towards helping adults acquire the degree of self-reliance necessary to participate actively as individuals and in the social processes in which they are part of.[34]

Adult education encompasses multiple dimensions, which take place in a variety of fields of practice. It must be regarded, as a lifelong matter, a planned series of incidents, directed towards the participants' learning and understanding, in any situation or life span stage[35].

On the other hand and in spite of the growing interest of researchers, shown in the large number of papers and books published in the last years, there is still a lack of a consistent "corpus of knowledge" funded on systematic research in the field of Adult Education and its development has been much supported on empirical evidence.

Adult education's evolution and conceptualization is much due to the active support and involvement of the different international intergovernmental organisations, such as the Council of Europe, UNESCO, OECD and EU and the same is happening in what concerns adult education for democratic citizenship.

Learning, the process which individuals go through as they attempt to change or enrich their knowledge, values, skills, strategies and behaviour, is a key-dimension in adult education for democratic citizenship.

Taking into account that the only essential condition to the learning process is the learner himself[36] this chapter's main focus is, regardless of any social, educational background or professional status, the adult person, as a "teachable"/learning citizen.

This reflection is meant as an attempt to develop a better understanding on the underpinning questions within adult education and training for democratic citizenship, from an epistemic viewpoint. It was also intended as a possible contribution to identify a comprehensive framework on learning how to learn about adults' education for democratic citizenship.

1.2.2.2. The Construction of Adult's Identity

Supplying or assisting the democratic citizenship learner with supportive training, helping to overcome limitations and constraints implies having a good diagnosis on the learner's learning conditions, environment, socialization background, motivations, etc.

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[34] *Gelpi,E.,*, *Towards a Democratic Citizenship:1994-1995 Report,* Strasbourg, 1996, doc. DECS/AE (96)9,Co. Europe CDCC

,[35]Jarvis,P. *Adult and continuing Education – Theory and Practice* (2nd. Edition). London, 1995.

[36]Jarvis, Ibid., p. 1

Adults' individuality is determined by numerous factors which affect their way of being and within that, how new experiences are approached, as well as the energy that is invested on changing life patterns, ways of thinking and acting. Experience, self-concept, values and attitudes could be point out as some of the fundamental variables within this framework.

Regarding experience, there is a consensual assumption that the most distinctive feature that distinguishes adults from children is "life experience" and adults´ uniqueness is partly the result of these different life experiences.

Experience constitutes the basis for new learning, and it may even require "unlearning" what was already acquired. And as learning involves always a change, i.e., something is added or taken away, this may cause some discomfort or even pain, in giving up that, with which we have become comfortable and used to, and that is why we always resist "remaking" ourselves.[37]

Learning implies therefore a new or revised interpretation of the meaning of the learner's former experience, modifying his/her biography, affecting thus the manner by which future situations will be approached and experienced.[38]

On the other hand, self-concept, the image the individual has of himself, affects too the way a person deals with many aspects of life, and namely the way reality is perceived. Self-seen-as-a-learner is perhaps one of the key aspects in what regards new learning.

The view that we develop of ourselves is much based upon our perception of what others think of us, especially the "significant others" and influences personal behaviour and change of attitudes. Socialisation, the process by which an individual comes to accept the attitudes, values and norms of social groups, which he is a member of, starts in the family since one is a child and goes on during adulthood, through primary and secondary experiences.

It is also important to underline that there are many non-learning situations, as well as attitudes and factors that prevent and hinder learning. Presumptions, stereotypes, prejudices, distortions (cognitive, socio-cultural and epistemic), non-reflective skills learning or memorisation are, among others, examples where only already existing patterns are reproduced being the outcome, in the above-mentioned sense, "not learning".

Our attitudes are thus largely determined by our past socialisation experiences and they "condition", and shape our responses enabling us with a particular "set" of attitudes that make us predictable and consistent in our behaviour. However, even in later stages of adult life, we may find ourselves modifying our values, as the result of the continuing process of socialisation, in the groups, which we belong to[39].

1.2.2.3. Training Strategies and Methods

Many authors have developed significant contributions to a theoretical knowledge on the comprehension of adults' learning and training processes.

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[37] Smith, R.M., *Learning How To Learn- Applied Theory for Adults,* Buckingham, 1993, Open University Press

[38] Mezirow, J. & Associates, *Fostering Critical Reflection in Adulthood- A Guide to Transformative and Emancipatory Learning, S.*.Francisco, 1990, Jossey-Bass Inc. Publishers'

[39] LovellR.B., *Adult Learning,* London, 1992, Routledge.

Among these, Paulo Freire[40] and Mezirow[41] have developed interesting constructs, which seem also useful regarding an adults' democratic citizenship learning/ training framework. Both question the concept of knowledge and that it is necessary to change the very structure of teaching and defend the use of a metacognitive approach.

Their main assumption is that everyone has his/her own constructions of the reality ("perspectives" for Mezirow). It is by reflecting upon one's own experience, assumptions and representations, that new learning is produced and incorporated, the outcome being new/or revised constructions of the reality.

To make meaning of one's own experience, reinterpreting it in the light of a new learning is known as " transformative and emancipatory learning" and it can be fostered and implies what Paulo Freire[42] calls a conscientization process, addressed to raise the learner's epistemic curiosity. The concept of training, though issued from the «undervalued world of labor», brings an added value to the reflection on adult education.

Dominicé[43] refers that training comes and goes, forward and back, building itself in a process of relationship with knowledge and know-how, central to adults' identity. Within this dialectical process many different methods and strategies can be put into practice. To be aware of that repertoire, being able to use each method or strategy according to the type of desired outcome-learning demands a skilled know-how.

Whether the goal is acquiring new knowledge, understanding a given subject, incorporating new skills, adopting new attitudes or values, or just satisfying concrete interests requires different training approaches.

From the more "classic" ones, such as conferences, panels and symposiums, to the more sophisticated and difficult to put in practice, like mentoring, role-playing, T-group or case method; there is an immense range of diversified methods and strategies which represent a growing field of professional practice.

Training adults for democratic citizenship given the dimension and complex nature of the expected outcomes requires the use of a diversity of methods. Exposure to new alternative models or life patterns may, whatever the methods employed develop the learner's interest and motivation to experiment.

Adult education for democratic citizenship implies a person's "change of mentality", a paradigm shift, which require besides specific educational provisions a systematic learning support. Assessing cognitive styles, behaviours and attitude patterns must be part of the learning process.

To set up educational continuums, based on various supportive, participatory methodologies, allowing time for reflection and enabling the capitalization and sharing of different approaches, experiences, results and outcomes, within a sustainable support system seems to

[40] Freire,P., *Pedagodia da Autonomia, Saberes Necessários à Prática Educativa*, S. Paulo, Editora Paz e Terra, 1997.

[41] Mezirow, J. & Associates, Ibid p. 2

[42] Freire, P. ,*Educação como Prática da Liberdade*

[43] Dominicé,P., *Histoire de Vie comme Processus de Formation, Paris 1991, L'Harmattan*

be the core ideas regarding adults' training for democratic citizenship learning. Adults' change is certainly possible, but much work is obviously required!

1.2.3 Non-formal Education

1.2.3.1. The Changing Concept of Education

Promoting everybody's education was the idea behind the institutionalization of educational systems and compulsory education. This idea grew, in the industrialised countries, together with the extension of other democratisation beliefs: to raise everyone's educational level implying rights and social benefits to everybody.

The idea underlying initial (formal) education was that, at a given stage in the life-span, through schooling, individuals were supposed to have stored sufficient knowledge and skills, to serve them for the remainder of their life, so that their education was complete[44].

What perhaps, no one anticipated, at that time, was that those systems could fail, since many parents would not enrol their children in school, or take them out of it, whenever they did not meet the required school standards, or it did not seem useful to their life projects or expectations.

Education, Formal Education, does not reach everybody and when it does, it may also be perceived as a selective mechanism, rather than as a source of knowledge and skills. Formal Education was the term, Dewey[45] referred to if society was to transmit all its achievements from one generation to the subsequent one. Nowadays, Formal Education is frequently replaced by the term Initial Education, in opposition to Further or Continuing Education.

Continuing Education, Further Education, Recurrent Education, Lifelong Education or Community Education are just different approaches and attempts to answer the same question: how to promote and foster adults´ learning and development, encompassing all life dimensions, personal, family, community, professional, etc.

Adult education is therefore largely concerned with compulsory education failures: both in the sense of the students, who are dubbed, and dub themselves, failures; and in the more abstract sense of the shortcomings or defects of the school system. It can take place in a great variety of settings, which, according to Squires[46], can be grouped under four broad headings:

- Educational institutions, which exist primarily to teach adults (local authority education services, Open University, third age Universities, etc.);
- Educational institutions which teach adults along with younger students (polytechnics, colleges of higher or further education and some universities);

[44] Jarvis,P., Ibid p.1

[45] Dewey,J.,*Democracy and Education, New York, 1966, Free Press*

[46] Squires, G., in *Education for Adults- Culture and Processes of Adult Learning,* London, 1993, The Open University

- Non-educational institutions or organizations (voluntary associations, private companies, churches, trade-unions, etc., to whom teaching adults is a secondary function, or a by-product of their main activity);
- Non-institutionalized, independent, adult learning settings carried out by individuals using whatever resources are at hand (friends, bookshops, libraries, museums, and so forth).

Continuing Education refers more specifically to both vocational and non-vocational post-initial education. It is generally oriented to the further development of human abilities, after entrance into employment or voluntary activities[47].

Recurrent Education was claimed by Houghton[48] to be "the first new idea in education during this century…" This term was much used by the OECD in its 1973 report, as a "comprehensive alternative strategy, for the reform of the whole education system". More recently it is regarded, in a less ambitious way, as a reformist approach to implement life long education. It can also take the form of a «blended life plan», in which, work education and leisure are concurrent rather than alternating throughout life[49].

Community education in response to felt, expressed needs or demands, is generally addressed to equality of opportunities, empowerment and resource articulation, supported in the premise that the community is the maker of its own development.

The first reference to education, as «lifelong» is credited to Dewey[50]. However, it was only when UNESCO[51] adopted and advocated it as a reference concept (1972) that it gained more prominence.

Life long learning is often used as a slogan, a process, a set of activities, a conceptual framework and a philosophy of education: "Life long education seeks to view education in its totality. It covers formal, non-formal and informal patterns of education, and attempts to integrate and articulate all structures and stages of education along the vertical (temporal) and horizontal (spatial) dimensions. It is also characterised by flexibility in time, place, content and techniques of learning and hence calls for self-directed learning, sharing each other's view with others and adopting varied learning styles and strategies."[52].

A great part of adult education is developed as non-formal education. Non-formal education can vary, and do away in many different aspects.

The teachers, may not be "proper" teachers, they might be called facilitators, group leaders, *animateurs*, tutors, mentors. The textbooks may not be like those used in school, but selected, according to the adults' interests and levels of knowledge, texts (from newspapers, magazines or regular books) or may even be produced by the adult learners.

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[47] Jarvis,P., Ibid p1.

[48] Houghton, V., *Recurrent Education: A Plea for Lifelong Learning,* London,1974, Ward Lock Educational Assoc. of Recurrent Education

[49] Cross,K.P.,*Adults as Learners – Increasing Participation and Facilitating Learning*, S. Francisco, Josey-Bass Inc. Publishers, 1981.

[50] Dewey,J., Ibid. p.4

[51] UNESCO, *Apprendre à Être,* Paris*,1972,* Fayard

[52] Dave, R.H., in *Adults as Learner sIncreasingParticipation and Facilitating Learning,* S. Francisco, 1991, Jossey-Bass Inc.

An adults' class generally is not called a class, but a "group". Teaching itself may not be referred to as that, but as "discussion", or "learning process". Indeed, the whole thing may be so unlike school, that learners themselves may not realise that education is going on.

The fact is, that the most "natural" form of adult-non-formal education is continuing education, i.e. when education takes an intermittent form, alternating with other activities of adult existence- work, family life, leisure interests, community responsibilities.

Modular form, organised on a part-time basis over long periods of time, interleaving adult's life dimensions and facilitating theory/ practice's "comings/ goings" seems to be the most appropriate way to put it in practice adults' learning project. This process gives the opportunity for " a greater embeddedness of knowledge in existence and experience"[53].

Non-formal adult education has also opened up a new range of questions about what is normal or necessary to be introduced in formal education. On the other hand, some non-formal adult education methods present a large development outside the traditional adult educational fields, such as some novel and interesting techniques like mentoring and "audit".

Informal Education refers to the systematic and cumulative aspects of everyday experiential learning.

One of the most controversial and actual questions, in non-formal education, is the accreditation of experiential learning. This is still a very new dimension in adult education, and in the longer run it will affect curriculum design for adults learning, particularly in what refers to the relationship between theory and practice.

What is worth underlining though, within this context of reflection on how to learn about adults' democratic citizenship learning is that the non-formal and informal ways of learning imply much weaker boundaries between education and everything else. Some adults' learning forms and settings become virtually indistinguishable from everyday incidental learning.

1.2.3.2 –The Transversal Nature of Democratic Citizenship Learning

There is evidence that most adults do not attend organised training courses, even the non-formal ones and whenever they do it is mostly for professional reasons. On the other hand life long learning is present in every adult's life.

Any adults' informal experiential learning "channel" should be considered as an appropriate context for DC learning. Disregard of its contents or goals, associations, NGO's, political parties, clubs or any other adults' groups are ideal for learning and practising the core abilities and competencies required for DC. Participation, responsibility, respect for each other's values, respect for common good, conflict management, negotiation and co-operation can be trained within a membership or partnership context.

Self-directed learning projects can also be, as successful as other learning/training initiatives, carried on within institutions or not, and the more self-oriented they are, the more likely they will respond to the person's needs and expectations. However their development demands more skilled and personally committed trainees.

[53] Squires, G., Ibid p.4

The different adult education perspectives and concepts, give, an overview of how many forms DC learning can assume in an adults' life. And if adult education is considered to be, whichever model or form it assumes, a political phenomenon and its provision should, therefore, be a matter of governmental policy. What about adult education for democratic citizenship then?

It seems, that educating/training adults for democratic citizenship should be framed within an intentional, deliberate society's policy project, though, on the other hand, there cannot be any citizenship learning, without a person's own commitment.

The learning society is a more recent concept stressing the changes which the whole society has to undertake to cope with nowadays evolutions. It implies a broader and more comprehensive perspective of human learning, as it concerns not only the individuals, but also the global social contexts and the interactions between the various actors and society's levels/dimensions. One of its underlying assumptions is the recognition of the interdependency between the collective and individual's interests.

Probably, a great majority of adult citizens are not even aware of the rights they are entitled to. For those, a specific targeted approach has to be developed. Positive discrimination measures must be taken, since no country can claim being a democracy, while a part of its citizens remains excluded. Only by having thinking and educated citizens can a democratic society be reached.

Networking and co-operating in action research projects, creating new learning opportunities, assessing good practices and trying to understand obstacles and barriers seem to be the best strategy to promote a collective adult education DC project. Citizenship sites, as an empirical dimension of the education for democratic citizenship project fulfil very usefully that role.

Networks conversely to the "vertical" organisations can develop local identities, sense of belonging and participation, and simultaneously expand in quantity without hiding and "blurring" the differences.[54]

There is interplay between citizenship activity and learning, each reinforcing each other and so creating a developmental cycle[55].

Adult education for democratic citizenship challenges and questions in a very critical way our established assumptions about teaching and learning, empowerment and capacity building. There is still a lot of exploratory learning to be experimented and a large field of unexploited research to be done.

Adults are very pragmatic, selective and "choosy" learners. There is no other way but to go ahead and immerse with an open, persistent and unprejudiced attitude in the search of new models of practice in actual life situations. Learning in a participative manner, from grounded on experience theory, new and more adequate to the complexity of democratic citizenship field, concepts, understandings and acting patterns may give us some clues on how to proceed in view of a new civic, committed democratic pluralist society.

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[54] Pineau, G., *Vers un Paradigme de Recherche-Formation en Réseau, in Estado Actual da Investigação em Ciências da Educação, Porto. 1994,Soc. Port. de C. Da Educação*

[55] Forrester,K., and Carey,L., *Citizenship and Learning: a Draft Synthesis Report on Sites of Citizenship*, Strasbourg , 1999, C. Europe Doc. DECS/CIT (97) 23

PART 2

METHODS AND PRACTICES

2.1. EDUCATION FOR DEMOCRATIC CITIZENSHIP - GENERAL CHARACTERISTICS

Main purpose of education for democratic citizenship is to promote, strengthen and protect democratic culture of rights and responsibilities seen as the key to efficient and sustainable voluntary action of citizens. It is, therefore, linked to one's knowledge of and commitment to shared democratic values, as well as to the democratic institutions and procedures that guarantee the protection and further improvement of these values. In addition, it aims at providing life-long opportunities for acquiring, implementing and disseminating relevant information, values, skills and practices in a broad range of formal and non-formal educational environments (see reports from Birzea, 1996[56]; Veldhius, 1997[57]; Audigier, 1999[58]).

In sum, education for democratic citizenship relates to (see for a more detailed explanation Picture 5):

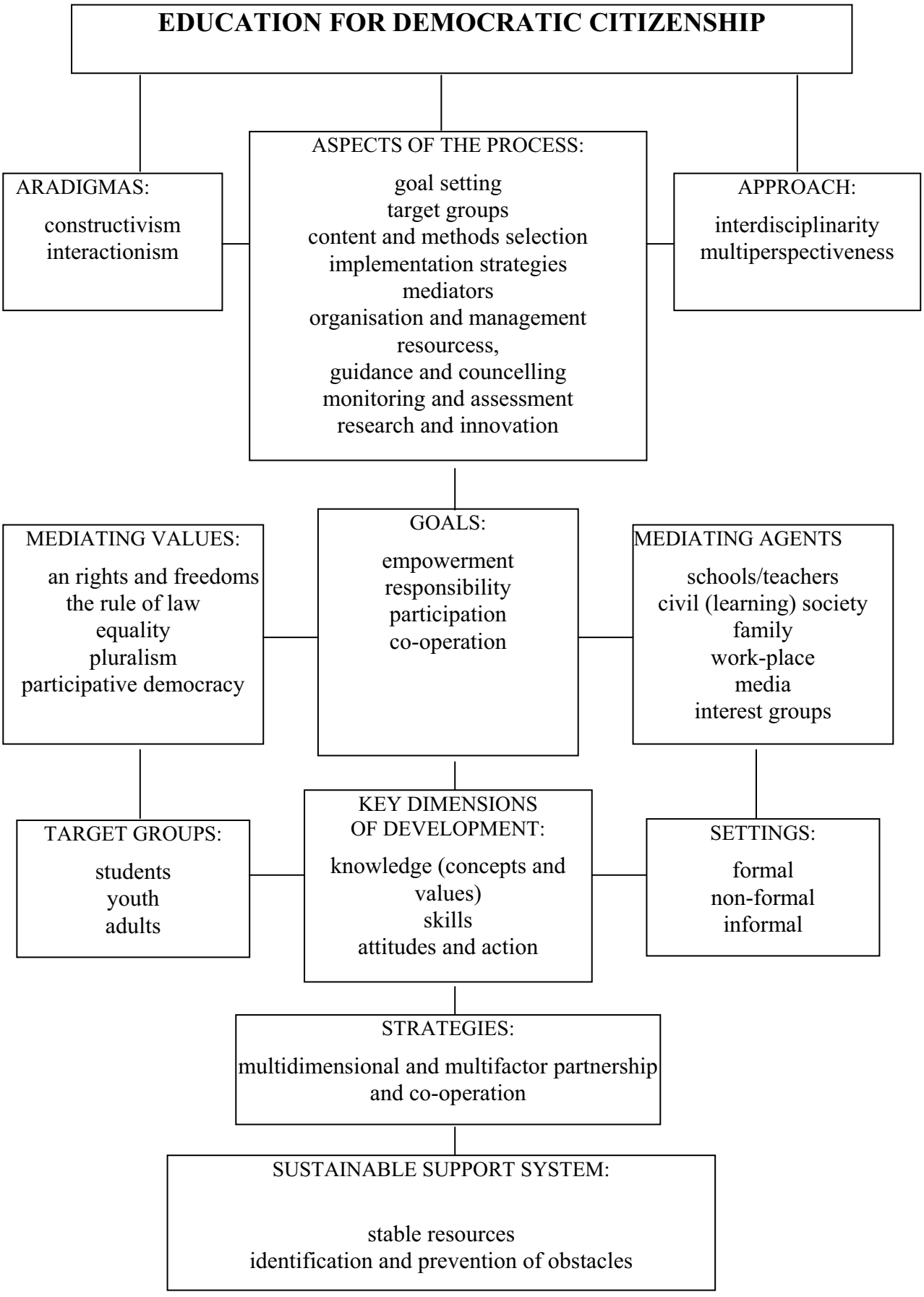
- *multiperspective, interdisciplinary and contextual approach* to teaching and learning for democratic change;
- development and combination of *specific cognitive, affective and practical skills and competencies* that enable the individual to better respond to the needs of participative democracy and its risks;
- lifelong acquisition, acceptance, implementation, and further strengthening *of citizens' rights and responsibilities*;
- *empowerment*, understood in terms of individual and collective capacity for action and change based on an increased awareness of socially important choices;

[56] Birzea, C. *Education for Democratic Citizenship - Consultation Meeting: General Report*. Strasbourg: Council of Europe, 1996, document DECS/CIT (96) 1.

[57] Veldhuis, R. *Education for Democratic Citizenship: Dimensions of Citizenship, Core Competencies, Variables and International Activities*. Strasbourg: Council of Europe, 1997, document DECS/CIT (97) 23.

[58] Audigier, F. *Concepts de base et compétences-clés de l'education à la citoyanneté démocratique: Une deuxième synthése*. Strasbourg: Conseil de l'Europe, 1999, document DECSEDU/CIT (99) 53.

- environment that recognises and further develops *horizontal patterns of interdependency of the individual and the group*;
- conditions that help *restoring social ties* by promoting citizens' multiple identities and social inclusion;



Picture 5: Education for democratic citizenship: A systemic outlook

- *co-operation and partnership* in designing and implementing educational strategies for the attainment of civil society's goals, between all players an sectors at local, national and international level.

Education for democratic citizenship fulfils its purpose by promoting a three-dimensional development on the individual:

- *cognitive* (understanding of concepts and values of democracy and their functioning);
- *social* (acquisition of skills and competencies that enable the individual for efficient social relation and actions in various settings and throughout his or her life-span);
- *affective* (internalisation of concepts as values that are the basis for pro-social attitudes and actions).

In the course of the Project, two classifications of core competencies needed for an efficient participation in democracy and civil society were proposed. They function as tentative frameworks for better defining the scope and aims of education for democratic citizenship.

In the classification offered by R. Veldhuis[59] competencies (knowledge; attitudes and opinions; intellectual and participatory skills) are linked to the dimensions of citizenship. He speaks of a maximum and a minimum package of core competencies. The maximum package consists of:

a) *political and legal dimension* encompasses knowledge, skills, attitudes and practices linked to the functioning of political and legal systems;

b) *social dimension* includes competencies that are important for promoting social relations;

c) *economic dimension* encompasses specific competencies important for economic and market functioning;

d) *cultural dimension* refers to competencies that are important for understanding and using of cultural heritage in all its diversity.

Categories of competencies defined by F. Audigier[60] are:

a) *cognitive competencies* - include competencies of legal and political nature; knowledge on the present world; competencies of a procedural nature; and knowledge on the principles and values of human rights and democratic citizenship;

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[59] Veldhuis, R. *Education for Democratic Citizenship: Dimensions of Citizenship, Core Competencies, Variables and International Activities*. Strasbourg: Council of Europe, 1997, document DECS/CIT (97) 23.

[60] Audigier, F. *Concepts de base et compétences-clés de l'education à la citoyanneté démocratique: Une deuxième synthése*. Strasbourg: Conseil de l'Europe, 1999, document DECSEDU/CIT (99) 53.

b) *affective competencies and choice of values* - refer to conviction and adherence to the principles promoted by education for democratic citizenship, e.g. freedom, equality and solidarity;

c) *capacities for action* - relate to the capacity to live and co-operate with others; capacity to resolve conflicts in accordance with the principles of democratic law; and the capacity to participate in public debate.

Relying on their work, we shall try to define concepts and values, as well as skills and attitudes whose development is crucial in teaching and learning for democratic citizenship.

2.1.1. Core Concepts/Values

Basics in teaching and learning for democratic citizenship consists of a set of concepts that are understood as a system of core values of modern democracies. Proper understanding of these concepts/values and their relations in the context of rapid changes and risks is the precondition for citizens' responsible and productive participation in the processes of democratic reconstruction. Some of the core concepts are:

- *human rights and freedoms* (universality, indivisibility and inalienability of rights and freedoms, international human rights standards; international human rights law; generations of rights; institutions and procedures in promoting and protecting human rights);
- *democracy* (institutions and procedures; representative and participative democracy; democratic freedoms) and *democratic principles* (the rule of law, social justice; equality, pluralism; social cohesion; inclusion; protection of minorities; solidarity; peace, stability and security);
- *citizen* (empowerment and responsibility; active participation);
- *civil society* (principles, institutions and procedures of a civil society; empowerment of civil sector; relation to the state);
- *globalisation* (types of globalisation; independence and interdependence);
- *development*. (sustainable changes).

2.1.2. Skills

Whether and how the concepts and human/democratic values will be used depend to a great extent on the development of certain basic and specific skills, such as:

A) Basic skills

- skills of critical and argumentative thinking
- creative and productive skills
- problem-solving skills
- assessment and evaluation skills

- knowledge application/procedural skills
- moral reasoning skills

B) Specific skills involved in social conduct

- participative skills
- multiple communication skills
- co-operative and team-work skills
- skills of debating, negotiating and compromising
- intercultural skills
- conflict-prevention and conflict-resolution skills
- mediation and facilitation skills
- assertivity skills
- democratic leadership skills
- lobbying skills.

2.1.3. Attitudes

Besides the understanding of core concepts and values, on the one side, and of having basic skills for active and responsible participation developed, a full range of competencies for democratic citizenship also includes pro-social and pro-active attitudes. They are usually defined in terms of one's involvement in or commitment (respect, attachment, defence of) to something that is recognised as a universal value or worth in the society. Among them are:

- commitment to the principle of the universality, interdependence and indivisibility of human rights and freedoms;
- belief in individual worth, dignity and freedom;
- commitment to the rule of law, justice, equality and equity in a world of differences;
- commitment to peace and to the participative, non-violent and constructive solution of social problems;
- belief in efficacy of democratic principles, institutions and procedures as well as in the importance of civil action;
- respect for different cultures and their contribution to humanity; adherence to the principle of pluralism in life;
- commitment to the value of mutual understanding, co-operation, trust and solidarity, and to the imperative of combating racism, prejudice and discrimination;
- belief in the importance of personal responsibility and accountability;
- commitment to the principle of sustainable human development understood in terms of the balance between social and economic growth.

2.2. SKILLS AND COMPETENCIES OF EDUCATION FOR DEMOCRATIC CITIZENSHIP ACTORS

2.2.1. The Learner and the "Teacher"

As a multifaceted and a multidimensional approach, education for democratic citizenship aims at replacing the traditional teaching-learning scenario in which teacher's role is reduced to transmitting of knowledge and skills and the student's role to listening and, hopefully, to acquiring the content of the transmission. Education for democratic citizenship presupposes a wide range of possibilities for learning that exist in a "learning society". It crosses over the borders of school and community and challenges divisions between formal and non-formal education, between curricular and extra-curricular activities as well as between schooling and socialisation. It, therefore, promotes reciprocity of learning and teaching and incites permanent exchanges of teachers' and students' roles. At the same time, by focusing on acquisition of skills and competencies that enable social action and change, education for democratic citizenship retains all the characteristic of a purposeful human endeavour that combines theoretical sophistication with public discourse.

In this context, teachers appear more as organisers of multiple learning opportunities and as bridges between society's resources and their users. They mediate and facilitate access to information and permanently check their competencies in face of new social, political and technological challenges, as well as in relation to the needs of their learners. On the other hand, learners actively participate in educational process by co-deciding on the contents, methods and strategies of teaching and learning for democratic citizenship. Teaching thus becomes an interactive process in which educational goals are negotiated and in which different experiences are horizontally exchanged and shared collectively.

Reciprocity marks the whole process, including assessment and evaluation. Two-way assessment and the use of qualitative data to measure learning outcomes, have profound impact on teaching and learning. Such practice makes both teachers and learners responsible for educational action and its outcomes.

This presupposes not only the modification of traditional teachers' and students' roles and competencies but calls for the introduction of the new ones. Modification of traditional teacher's competencies refer to:

- *compartmentalised vs. interdisciplinary knowledge* on: subject matter; theories and issues of human nature and growth; adequacy of different learning theories for particular educational goals (behaviouristic, cognitive, humanistic); principles of teaching/learning process; and the organisation and management of group activities;
- *linear and static vs. multiple and dynamic teaching process* in all its dimensions, including: a) planning or setting diversified goals; b) flexible management of class or group; c) diversified instructional models, from direct teaching, through open education to co-operative learning; and d) sensitive and reciprocal assessment and evaluation

- *cognitive vs. multiple education goals* that match complexity and change in modern world, focus on individual commitment to the improvement of life conditions and promote mastery of procedural skills and responsibility for action.

It is said that one of the most important of teacher's traits is self-efficacy, i.e. her/his belief that students can learn and that she/he can teach or help them learn.[61] In the context of learning for democratic citizenship the issue of self-efficacy points out at some additional teacher's competencies that may be crucial in the process of helping the learners become responsible citizens:

- ability to see the problem from the learner's perspective with respect to his background, age and level of education, as well as the ability to assess different positions and perceptions non-prejudicially;
- ability to perceive, accept and feel respect for similarities and differences between him/her and the learners and among the learners;
- respects for the rights of learners and sensitivity to their needs and interests;
- capacity to deal with controversial issues and to challenge ambiguity of complex situations in class or school context;
- ability to see himself/herself, as well as the learners as active parts of local, national and global community;
- belief that things can be better and that everyone can make a difference;
- ability to integrate his/her own priorities into a shared framework of issues and values, as well as to act on learners' decisions;
- willingness to admit mistakes in front of the group and to learn from them;
- ability to bring up and discuss openly the problems imposed by hidden curriculum.

It goes without saying that these competencies influence learner's self-efficiency, particularly their self-respect, open-mindedness, goal-orientedness, appreciation of differences, fairness, creative sense of curiosity and, above all, their willingness to participate and co-operate in group matters. By exercising freedom to participate in daily institutional activities, students cross over their traditional roles. They, themselves, become instructors of their teachers: they provide feedback to them, challenge their routine work, and make them restructure their teaching in a way more appropriate to the group. Consequently, schools become more and more the places of learning linked to other learning places in the society as a whole and less the institutions of teaching formal knowledge and skills that compartmentalise individual and social reality.

Crucial and probably the most decisive competencies of both "learner's" and "teacher's" for creating and maintaining an interactive class and school learning environment are:

- *critical thinking* - ability to find, analyse and select information using interdisciplinary knowledge, multiple skills, and critical approach; making informed decisions based on evidence and changing position in face of a valid argument;

[61] McIlrath, D. and Huitt, W. *The Tecahing/Learning Process: A Discussion of Models*. Valdosta: GA: Valdosta State University, 1995.

- *creative thinking* - ability to find new and non-habitual ways of putting facts together in a problem-solving process that minimise over-generalisations, prejudices and stereotypes;
- *pro-social and pro-society thinking* - ability to analyse facts and issues and make choices in relation to the needs of others and the society as a whole, combating egotism and ethnocentrism; willing to speak for others and to learn from other's experiences;
- *future-oriented thinking* - ability to perceive problems and evaluate decisions in light of their consequences for a more equitable future.

2.2.2. The School and the Society

The School is an important social institution. Like for any other social institution – the family, the churches etc. – its purpose can be relatively clearly defined: most basically, it is directed at contributing to the transfer of knowledge, norms and values, the reproduction of the dominant culture and of the social structure of its surrounding society. Therefore, it supplies an important element to the functioning of the society, its identity and its purposes.

Yet, with regard to the learner, the School also acts as an important "socialisation agency". As such, it is involved in the formation of young people and the transfer of norms and values.
Finally, however, the School itself, being, in most cases, a governmental agency, is also by necessity an administration or bureaucracy – a factor that is critically important for the understanding of its inherent authoritative structure, its dependency on laws and by-laws, curricular decision-making and administrative functions.

2.2.2.1 Basic Functions of the School

The School fulfils its basic functions in three ways:

Firstly, the *School transports knowledge and competencies* to the next generation that will enable them to participate in the social, political, economic and cultural life of the society and to carry out "concrete" task in their professional lives. This requires basic competencies and cultural skills like reading and writing, the preparation for participation in the economic life (i.e. of qualifications needed for work, like mathematics, the national sciences, languages etc.), and certain "key qualifications" like co-operation, team spirit, fairness etc. In a more general sense, school contributes in an important way to the formation of "human capital" in a society.

Secondly, the *School also contributes to an unequal distribution of social status positions* in a society and, therefore, pre-forms the "opportunities" of the individual in his or her life. The educational achievements of pupils and students pre-determine their future careers by placing them, according to their intellectual capabilities, in different positions with regard to higher levels of education and, finally, with regard to the structure of careers and jobs. This particular process is characterised as the "school function of selection and allocation": The society reproduces its own social structure according to the results of the selection by the school system. The result is, of course, social inequality, and this result is justified in a open

and liberal society as the consequence of different capabilities and achievements of the individuals.[62]

Thirdly, however, because of its mandatory character, the *School also has an important role to play in the process of social and political integration*. Formally, this is achieved in many subjects through national, regional or local curricula and through the transfer of certain basic orientations. Furthermore, the School itself is the stage of open or hidden norms, values and patterns of behaviour, some of which have been codified (like school by-laws, codes of behaviour etc.), while others are more or less informal in nature (like certain patterns of interaction and communication between teachers and students). In his *Theory of the School*, Fend calls this the social "function of legitimation and integration" of the school.[63]

2.2.2.2 The "Socialisation Function" of the School

With view to these three basic functions, it is obvious that the role of the School is not limited to the "systematic organisation of learning processes", but is also directed at providing a much wider social, political, economic and cultural orientation in the life of the students. As a place where different genders, age groups, religious confessions and, increasingly, ethnicities and cultures meet on a daily and continuing basis, the School offers numerous opportunities for social learning and practical social experience.

The "socialisation effects" of the School are directed at three elements:

Firstly, the School is situated at a critical point in the child's development. The decision to leave the family in order to regularly attend another institution is not a voluntary one. The child's membership in the "System School" is enforced by law and, as a rule, without much consideration of either its personal preferences or social connections (friendships). With view to the child's previous environment and living conditions, the School might even be termed an "extra-territorial" institution, not only in geographical terms but also in terms of the degree of conformity, self-restraint and discipline enforced therein. The role of a student requires further adaptation. Power and authority of strangers need to be accepted, the standards of behaviour and orientation need to be internalised, and, in comparison with the standards of behaviour in modern families, the school standards of behaviour are less flexible. [64]

Secondly, the relationship between learner and transmittor (i.e. teacher) is characterised by relatively concrete expectations of the latter with regard to the learner's learning performance and his or her behaviour. Criteria like discipline, pressure, the application of sanctions etc. are key (positive as well as negative) elements of this process. Of critical importance are the rules of communication that prevail in the school. These rules are often at variance with established patterns outside the school (i.e. the family, but in particular youth cultures and peer groups) and are therefore frequently seen as inflexible, restrictive and even contradictionary. In effect, the complexity of formal and informal rules, regulations, routines and procedures prevalent within the School could be seen as constituting a "hidden curriculum" – in some way a

[62] See Hans Peter Henecka, Schule als Institution und Lebenswelt, in: Gerd Hepp/Herbert Schneider, Schule in der Bürgergesellschaft, Schwalbach/Ts., 1999, p. 64 ff.

[63] Helmut Fend, Theorie der Schule, München, Wien, Baltimore, 1980.

[64] Cf. Henecka 1999, p. 72.

training during which the pupil learns how to adapt to these regulations. The apparent unanimity achieved in this process – between the transmittor and the learner – is not necessarily real; more often than not, it is the result of authority and the application of sanctions.[65]

Thirdly, the School is increasingly burdened with additional tasks outside its original mandate. With the dramatic increases of divorce, broken homes and families, one-parent-families and problems like alcohol, drug abuse, crime, violence, the teacher often needs to spend considerable time on socio-psychological problems, in advisory functions or even as a kind of therapist – tasks for which he or she is neither qualified nor supplied with additional motivation or time.[66]

Yet as a social institution, the school is subjected to the general condition of on-going social change. Social, psychological and even therapeutic functions of the school or the teacher become, therefore, inevitable to the degree that other socialising agents fail in their functions or are simply no longer accepted.

Modern societies are burdened with a decline of trust people place in institutions and in each other. The "socialising function" of the school, therefore, needs to be re-directed at creating an atmosphere of trust.

2.2.3. The Individual and the Society

As mentioned above, modern societies suffer from a decrease of trust in institutions and among people. As democracies, they also suffer from a decrease in the level of participation – from voting to voluntary engagement --, increasing apathy in political matters and from the wide-spread opinion that "one's opinion does not matter anymore". [67]

The preparation of young people for their role as citizens of a democratic society is a central task of the education process, and in particular, of Education for Democracy. The aim of such education is to empower the individual for "responsible and informed citizenship". Such citizenship is an inherent part of the "civil society"; general key requirements for the civil society are:

- *self-organisation*: the structure of small, independent, voluntary organisations set up and joined by individuals with the purpose to solve community problems or to develop and propagate new approaches to their solution.
- *community spirit*: this refers to classical civic virtues, the acceptance of responsibility in a society or community, but also the support given by the community to activities that aim at the "empowerment" of people.

[65] Cf. Henecka 1999, p. 74 ff.

[66] Cf. Henecka 1999, p. 73.

[67] There are numerous contributions and papers to this aspect of declining trust and participation which is, in fact, one of the core issues of the Communitarism debate. See, for example, Robert D. Putnam, "Bowling Alone: America's Declining Social Capital", in: Journal of Democracy, 6, January 1995, pp. 65-78.

- *voluntary civic engagement*: participation cannot be limited to voting; it is an on-going process of raising one's voice in public matters and decisions. This sort of engagement means that political decision-making and social activities should be seen as mutually supportive with view to problem-solving; voluntary engagement can play an essential role in that process while at the same time freeing governmental ressources for other purposes.
- *civic competence*: this requires interestedness in political processes, readiness to participate, contributions to or even membership in political parties and voluntary groups and associations. Civic competence should not be confused with political competence – the ability to understand and discuss political issues on an informed basis.
- *a culture of dialogue and communication*: Communication is essential for any modern society, but with view to public purposes it needs to be structured and organised, in particular with view to controversial issues. The individual needs to acquire basic communicative competencies in order to participate in such a high-speed, information-packed dialogue.
- *tolerance of others and the ability to compromise*: Controversial issues require for their solution a form of exchange that is based on the ability to accept compromise. And since most modern societies are multicultural in character, compromise involves also some form of recognition of other cultures and attitudes.

These requirements are not given by nature and they do not come about automatically; rather, the dispositions of the individual towards the society need to be taught and learnt. Education for Democracy has the task to act as mediating process for the knowledge required for participation in a civil society and as preparation for social connectedness and participation in all fields of life. If, as seems to be the case, modern civil societies require more participative and better informed citizens, then the profile of educational processes that are directed at empowering people for such participation, need to be adapted to the new demands.

2.3. Education for Democratic Citizenship Methodology - An Overview

2.3.1 The Interdependence of Aims, Contents and Methods of Education for Democratic Citizenship

All methodological decisions made about the processes of teaching and learning with regard to EDC must be seen in a wider context – how these processes affect the way citizenship is understood, experienced and practised at present and in the future. The methodology of EDC is, therefore, a complex issue that involves policy and curricular decisions on a national, regional and local level as well as pedagogical decisions made by the transmitter in a concrete learning environment. Increasingly, however, the methodology of EDC is also influenced by external factors, such as the experience of the learners, their reception of information transmitted by the media and other agencies active outside a formal and institutionalised learning environment.

Against this general background, it becomes clear that all methodological decisions in EDC involve a variety of (given) conditional factors as well as variables.

- ***Given conditional factors, such as:***
  – age group of the learner
  – individual learning abilities
  – socio-economical background
  – pre-formed knowledge
  – socialisation experiences
- ***Variables, such as:***
  -- level of interest in EDC
  -- motivation
  – needs
  – learning methods
  – social perspectives (social climate in the learning environment; future life chances)
  – social experiences and communication
  -- barriers to learning)

It should be kept in mind, therefore, that the "methods" of EDC are not simplified concepts of "how to teach", i.e. concrete ways like a teacher-centred or more didactic forms of instruction.

What characterises the modern debate about Education for Democratic Citizenship is its underlying perception of a *broad pedagogical concept of the "methodology of EDC", comprising*
- the *reflected selection* of a topic or subject-matter - the formulation of *objectives* (aims) of the transmitting process - the *organisation* of the learning process and the selection of a teaching strategy - the *presentation* of contents - the *evaluation* of the outcomes.

Modern teaching is not restricted to a single form of pedagogical strategy or method; rather, it involves multiple approaches, and frequently, more than three or four approaches are employed in a single learning session.[68] As numerous studies have pointed out, *multiple teaching strategies* enhance student learning. The question remains, however, what "mix" of teaching strategies is to be applied and whether the selected strategies will indeed be adequate to the learner, the learning environment and the resources available for the support of the learning process.

2.3.2 The Selection of the subject-matter

The topic selection depends on four (five) issues:
- The *information* about the topic available and/or needed by the transmitter;

[68] See Murray Print et al. (Eds.), Civic Education for Civil Society, Asean Academic Press/Civitas International, London 1999, p. 82.

- the *relevance* of the topic to the learner ("Will the topic enhance his/her future life chances and/or civic competencies?");
- the transmitter's *expectation of interest* on the part of the learner;
- the *socio-economic disposition* of the learner;
- (in formal and institutionalised educational settings) the *curricular requirements* with regard to the subject-matter.

2.3.3 The Formulation of Objectives (Aims) of the Transmitting Process

Basic aims or objectives of the transmitting process should be formulated in accordance with the conditional factors and the variables listed above. Central Objectives for all teaching and learning in EDC are:
- the ability to analyse actual social and political problems and conflicts;
- the acquisition of historical background knowledge;
- the ability for reflection and critique;
- training for autonomous learning and self-directed research and in-depth studies;
- training for practical participation and socio-political activities.

2.3.4 The Organisation of the transmitting process

Any transmitting or teaching strategy should reflect four issues:
- The *adequacy of the transmitting process* to the selected subject-matter;
- The *adequacy of the thematic complexity* to the given conditional factors on the part of the learner (see above);
- The *applicability of didactic principles* to the subject-matter;
- The *availability of resources* required for supporting the transmitting process (materials, media, information).

2.3.5 Some Methods for the Presentation of the Subject-Matter

The forms chosen for the presentation of a subject-matter will, of course, ultimately depend on the educational setting, the objectives to be achieved and the time and resources and media available. However, some of the most frequently used methods for the presentation of EDC topics include "experience-based methods", "media-supported methods", and "analysis-based methods". These are, therefore, outlined below as examples:

- **Experience-based methods**
  Forms of experience:
  - "pre-existing" experience (totality of experience previously acquired by pupils and their role-expectations in family, peer-group, school, public life etc.)
  - "instructed" experience (experience acquired by reading of literature and text-books, by media consumption, classroom materials etc.)

- "collective" experience (experience based on the teaching process, collective activities within and outside the classroom)

M**ethods applied:**
- Real encounters with other people (observation, interviews, surveys, consultation of experts etc.)
- Simulation (role play, simulated planning, hearings, debates, court trial simulations etc.)
- Production (of newsletters, texts, films, videos, theatre plays, posters etc.)

- **Media supported methods**

Basic issues involved:
The media can be representatives of real situations; their relevance results from their distance or proximity to the learner and their availability.
The media can simultaneously be either a *topic* of EDC (i.e. the influence of media on everyday life, on professions, the society etc.), a *means*/*tool* of the learning process (the media create access to completely new forms of teaching and learning (communication over large distances)), or a *subject of debate* and critical reflection (self-reflection of media use by the learner; discussion of consequences of media use by children etc.).

Forms of Media:
- Print media (textbooks, materials, photocopies, cartoons, statistics etc.)
- Audiovisual media (videos, cassetts, films)
- Online media (computer programmes, Internet, E-mail)

Media-supported forms:
- Reading, interpreting, analysing
- Consuming or producing audiovisual media
- Using or establishing Chat-groups

Methodological issues involved:
- What contents are presented by the medium?
- What are the objectives?
- How does the medium present the contents (selection of topics, images used, combination of image and speech)
- Is media-supported learning better suited to the topic and to the aims and objectives of the learning process?
- What are the underlying social and political positions presented by the media?
- In what classroom situations can/should media be used?
- What preparation and follow-up work will be necessary?
- How should the media influence the learning behaviour / results?
- What effects do the media have on the communication situation and on cooperation in the group of learners and between them and the transmitter?
- What is the relationship between the medium and other forms of knowledge transfer?

- **Analysis-based methods**

Case Studies: description, presentation, analysis of concrete social, political, economic or legal problems/issues
- Motivation for the topic and spontaneous reaction
- Description of the issue

- Presentation and discussion
- Development of solutions
- Discussion of solutions
- Analysis of consequences

Text Analysis: Analysis and interpretation of newspaper articles, actual or historical documents, etc.

Media Analysis: Discovery of media presentation techniques, manipulative techniques, analysis of latent political intentions in media presentations etc.

Statistical Analysis: How to read statistics; how are data collected; how to interpret longer-term trends etc.

2.3.6 The Evaluation of the Outcomes

The general strategy and the concrete approaches chosen for the transmitting process will ultimately depend on its expected outcomes. If, in our highly developed information societies, complaints are being articulated with regard to the overwhelming abundance of information in everyday life, then a possible solution to this problem can be provided by applying the principle of "the *selection of exemplary issues*". Case studies and model concepts are concrete approaches that enable "learning by direct experience" and, therefore, the acquisition of categorical key qualifications for understanding issues of democracy and civil society. A desirable outcome of such a learning process could be that the learner will feel more confident and more independent with regard to his/her acquisition of information and the ability to conduct self-directed further research.

Similarily, if a *problem-oriented approach* is adopted, then the results will be measured with regard to certain central objectives of education for democratic citizenship: Enabling problem-solving thinking; experience and awareness of key problems that exist in the society; analytical skills for the evaluation of key problems. With this approach, a key problem in political or social life will be taken as main content of the transmitting process. Such a problem exists if and when an individual is being confronted with a situation that has undesirable origins and/or consequences and obvious or hidden barriers to a rational solution. If the teaching approach is directed at such problems, then its outcomes should be that the learner is supplied with skills and competencies that enable him or her to analyse the conditions that lead to the creation of such problems and to developing possible solutions for the problem.

Controversial learning can be considered as a key criteria of education for democratic citizenship methodology; in fact, it might even be a key element of the teacher's professional identity and ethos. If an issue is controversial in the wider political and social environment, it must also be treated as controversial in the educational setting. Due to the pluralism that governs modern democratic societies, almost all issues and problems are discussed in a controversial way. In the educational setting, however, this situation requires high flexibility, tolerance and sensitivity of the transmitter in order to avoid one-sided and biased interpretations of the subject-matter. The outcomes of such learning will be difficult to

"measure", but the ability to reflect both sides of an argument and the skill to participate in a discussion without trying to "overwhelm" the partners in the debate are results that are pre-conditions for the understanding and participation in discussions about any political problem-solution or decision-making process and, therefore, an important qualification for responsible citizenship.

A "pedagogical approach" to education for democratic citizenship will inevitably have to recognise the interests and inclinations of the learner. A "*learner-oriented approach*", therefore, is the direct alternative to the "teacher-centred approach" that was prevalent in almost all teaching processes in the 1950s and 1960s. A central element of the "learner-oriented approach" is directed at results that enable enlightenment without ideological taboos, critical and self-directed reflection about political issues, development and stimulation of self-directed activities. Ultimately, an important outcome of such an approach is to enable and stimulate the development of critical and independent thinking which is indispensable for democratic participation.

Likewise, other methodological approaches to education for democratic citizenship – like the "action-oriented approach" or the "science-oriented approach" – can be seen as alternatives that can be applied in various educational settings, in the classroom as well as in adult education. However, the selection such methodological approaches must necessarily be the "second step" in the planning of an education for democratic citizenship learning process: The first step is the selection of the subject-matter, which, as stated above, depends in turn on general curricular or wider educational requirements. In other words: To achieve the best results, all methodological aspects listed above must be seen in mutual dependency. It would be incoherent to select a learning strategy that involves an active, practical and participative approach if the subject-matter to be transmitted is highly academic or strictly theoretical in nature.

2.5. CONDITIONS FOR EDC

2.5.1. School-related conditions

Having in mind permanent criticism on schooling and formal education in the context of a broader public debate on possibilities of citizens to confront modern challenges and risks, as well as the differences in educational systems in Europe (including policies and practices of education and training), we should ask ourselves whether education for democratic citizenship can be rooted in contemporary school environment efficiently? What is the nature of a support system of learning for democratic citizenship? What should be done in order to make the idea work; to assure that education for democratic citizenship is not going to be understood as a mere cosmetic modification of the content of teaching but as a multidimensional structural change in education that is essential for the transformation of both "new" and "old" democracies? How far we can go and how sensitive we should be to bringing about the changes?

Education for democratic citizenship has developed as a bottom-up approach to education in Europe and should remain so in the process of its implementation. It means that there is no a recipe for its further conceptual development and implementation but only a tentative framework of ideas based on the principles of responsibility, participation and creativity, that may guide decisions and practices in education. Some of the ideas that seem to be crucial for the implementation of education for democratic citizenship are:

- decentralisation and transparency in decision making in formal education, including curriculum design;
- participation and co-operation of teachers, students, pupils, parents, NGOs and other voluntary agents in developing formal education for democratic citizenship programmes; introduction of a negotiated agenda for changes in education with an aim to strengthen citizens' responsibility for strengthening democracy and civil society;
- responsibility and accountability of all segments of society for designing and implementing formal education for democratic citizenship policies and programmes;
- legal, political and financial support to reorganisation and restructuring of schools according to the principles underlying education for democratic citizenship, including new forms of legal provisions and innovative forms of school and education funding on local, national, regional and global level;
- promote school openness and flexible school-community relation on different level, including networking; students' and teachers' visits and exchanges in the country and abroad; students' involvement in projects and association outside classrooms and schools; partnership with voluntary sector, local leaders and educational research institutions; foster the sustainability of co-operation with support from national and international organisations;
- continuing in-service training of teachers, school administration and school specialists (psychologists, pedagogues, social workers and medical staff);
- creation of opportunities for teachers' self-reflection on their role, their efficiency in relation to the particular needs of their students, purpose of education, goals of schools, etc.;
- development of standards of students' rights and responsibilities in school and out-of-school, including the strategies for the protection of these rights and assuring students' responsibilities;
- promote continuous assessment, evaluation and development of education for democratic citizenship programmes and projects, as well as other innovative approaches in education.

2.5.2. Society Related Conditions

The conditions for EDC related to the larger society are difficult to define or even to describe because they might vary with the political systems in Europe. Generally speaking, however, any truly democratic system and society must be able to create a social order that enables all citizens not only to participate, but to acquire in the first place the knowledge and competencies indispensable for informed and responsible participation.

Furthermore, these opportunities for the acquisition of knowledge, skills and competencies must be offered on all levels of the society – i.e. with regard to:

- interpersonal relationships (family, friends, neighbours)
- institutions (governmental agencies, schools, universities)
- voluntary and non-governmental organisations and associations
- economic organisations (enterprises, trade unions, employer organisations)
- religious, cultural or ethnic organisations.

In other words: The conditions for EDC are characterised to a large degree by the ability and willingness of individuals and institutions on all levels of the society to participate in the creation of a viable civil society. With view to this overarching objective, several society-related conditions can be suggested:

- The relationship between the civil society and EDC should not be seen as a "one-way road" but as a mutually beneficient undertaking.
- In this context, EDC should not be re-active (i.e. merely reacting on social change when or after it occurred) but rather pro-active, formative and anticipatory with view to the further development of the society.
- EDC – qualifying people for self-determination, participation and solidarity – is charged with providing not only essential basic key qualifications but also a wide range of theoretical and practical knowledge. With view to these tasks, EDC suffers from a lack of recognition. Therefore, the institutional and organisational conditions of EDC must be expanded considerably. EDC must be given a much higher importance in educational and political planning.
- These objectives cannot be fulfilled by a top-bottom-process but must be approached from the bottom up. One crucial element is the continuing further education of all educators involved, another crucial element is to create an intensified co-operation between governmental institutions and non-governmental organisations on a local level as a source for innovation, creativity and the exchange of experience.

2.6. GUIDING PRINCIPLES (CONCLUSIONS)

- *Education for democratic citizenship* is understood as an innovative approach to teaching and learning in modern societies. It is primarily concerned with finding efficient ways for preparing a citizen to meet the challenges and risks of a changing democracy by promoting his or her knowledge and skills necessary for a *productive* and *responsible involvement* in matters of common concern. Therefore, *innovative practices* and *bottom-up initiatives* are indispensable for an efficient learning for democratic citizenship in all education and training environments (from schools of all levels and types, through community, workplace and adult education) *throughout life*. This presupposes reciprocity in school-community-workplace relations: greater openness and responsiveness of schools to the community and the world of work, on the one side, and the community and the workplace greater concern for schools' tasks and conditions, on the other side.

Edc - in a nutshell

- deeply rooted in the idea of Europe as an integrated and culturally diverse area of democratic stability;
- multifaceted and multidimensional innovative bottom-up approach to facilitating active participation in democracy;
- aims at helping pupils, young people and adults participate actively, creatively and responsibly in decision-making processes;
- provides life-long opportunities for acquiring, applying and transmitting information, values and skills in a broad range of formal and non-formal educational and training contexts;
- presupposes the use of a wide range of possibilities for learning that exist in a "learning society";
- crosses over the borders between school and community and challenges the divisions between formal, non-formal and in-formal education, between curricular and extra-curricular activities as well as between schooling and socialisation;
- promotes reciprocity of learning and teaching and incites permanent exchanges of teachers' and students' roles;
- strengthens a dynamic and sustainable democratic culture based on awareness and commitment to shared fundamental values: human rights and freedoms, equality of difference and the rule of law
- strengthens social cohesion and solidarity and promotes inclusive strategies for all groups and sectors in a multicultural society.

This also implies greater belief of all in the value and importance of *individual potential* for democratic development and in the power of education to strengthen such potential. Individual responsibility for common goals and his or her internalisation of democratic values, is only possible if the spirit of confidence in a citizen's action and responsibility is reflected at all levels of society. With this in mind, it is important that education for democratic citizenship helps learners not only to *know about* core concepts and values but to develop *skills and attitudes for* promoting them, in particular by removing constraints of false authority, conformism and prejudices, as well as the mechanisms of rationalisation and justification of racism, ethnocentrism and other forms of social oppression, discrimination and injustice. The main purpose of *learning about* and *learning for* democratic citizenship is the strengthening of civil society in which all the citizens will be able to *learn throughout their life by living in* a democratic environment.

- Education for democratic citizenship is based on *knowledge, skills and personal commitment*. It starts from the presumption that only an informed and knowledgeable citizen may efficiently meet the needs of an expanding civic society. However, it stresses the importance of combining declarative, procedural and constructive knowledge, of understanding the basic concepts as core values, as well as of acquiring basic skills and developing pro-social attitudes that guarantee further promotion of democracy.

Since the complexity of society can only be grasped through multiple knowledge, it is necessary that education nurture multiple perception and multiple worldview, inclusive multiple identities, a non-ethnocentric understanding of social reality and a non-anthropocentric vision of social development. It means that instead of a

compartmentalisation, inter(trans)disciplinary and contextualisation should be promoted through institutions and initiatives of formal, non-formal and informal education to enable the learner not only to know *what* to do but to know *how* and *why* the action should be performed. Possessing multiple procedural knowledge and skills is the best measure of one's empowerment and the best means for fostering responsibility for and sensitivity to democratic change.

- The central notion in learning for democratic citizenship is an *empowered citizen* who is responsible for autonomous actions and relations with other citizens, groups and institutions of a civil society[69]. This implies that the quality outcomes of learning for democratic citizenship depend to a great extent on the societies' resources and institutional provisions. This relates primarily to *teachers' professional knowledge and skills* in dealing with individual differences as well as on their capabilities to give and to receive information openly and with respect for their students' future roles in society. The spirit of *mediation, negotiation and exchange* of ideas and practices in the constructing of a shared culture of rights and responsibilities, of mutual reinforcement in this process, as well as of responsibility for the outcomes, is of a paramount importance in learning for democratic citizenship.

- *Citizenship sites* are one of the many ways in which school, local community, administration and the workplace can co-operate to find out the ever-changing ways for developing best concepts and practices in citizens' preparation for democracy[70]. They are multiform innovative practices initiated from within the civil society. They are defined as the "units" or "centres" of democratic development that modify community's power relations by creating condition for the citizens to be directly involved in decision-making processes. The key words in the practice of the citizenship site are autonomy, empowerment, responsibility, participation, inclusion and cohesion. Through these processes, citizenship sites create new contents and forms of teaching and learning for the management of civil life and, as such, serve as a model practice for inciting democratic development in other educational contexts.

  Other innovative *approaches, methods and strategies* in teaching and learning have appeared recently in almost all of the European countries. Many of them tend to nurture active participation and responsibility of learners as citizens. They focus on how things are done and, thus, include personal experience, group work, participatory activities and the like, through different media. It is the task of each country to develop strategies for further development, monitoring and assessment of these innovations and, if possible, for their modification with a view to make education even more effective in attaining democratic citizenship goals.

- Education for democratic citizenship is not a *ready-made model* for democratic development. It can not be directly transmitted from one country to the other. It must remain a *creative educational effort* based on a country's specific history and visions of democratic development and on its human resources. However, *co-operation, co-*

[69] *Empowerment and Responsibility: From Principle to Practice.* Report from the Seminar. Delphi, 15-17 October, 1999. Strasbourg: Council of Europe, 1999, document CDCC/Delphes (99) 4.

[70] Lamoroux, J. *Conference on Citizenship Sites: General Report*. Santander (Spain), 3-5- June 1999. Strasbourg: Council of Europe, 1999, document DECS/EDU/CIT (99) 48.

ordination and *partnership* in all directions (horizontal and vertical) and at all levels in developing and implementing programmes, activities and actions for education for democratic citizenship is a European necessity. The outcomes of learning for democratic citizenship should be measured in terms of the *restoration of social ties,* the *strengthening of social justice*, and the *renewed belief in democratic institutions*, as well as in the promotion of an *equitable and sustainable development*.[71] Besides, it should be the tool for *narrowing the gap between eastern and western countries* that encompasses economy and social fabric. By making the citizens aware of the possibilities and obstacle to democratic change and by preparing them for an effective action at different levels of decision-making processes, education for democratic citizenship has the potential to this end.

- Council of Europe and the Council for Cultural Co-operation, in particular, should put all their efforts in developing the culture of rights and responsibilities by means of promoting teaching and learning for democratic citizenship in their member countries. With this in view, it is necessary to:
  - provide the opportunities for dissemination of ideas, research results and the examples of good practice, including the programmes and activities of the Council of Europe, the EU, and other international organisation and activities Graz Process and the Stability Pact for South Eastern Europe. In this context, it is necessary to carry on regular surveys on the European level and to establish an electronic data-bank in this field. The data should include detailed information on examples of good practice throughout Europe, the results of scientific research of such practices, and should allow for comments and suggestions from various educational players. Co-operation of all educational actors is indispensable here. This includes schools of all levels, teachers' and parents' organisations, students' and youth organisations, international and national NGOs, churches and media, trade unions, research institutes, enterprises, as well as local and national administration and international organisations.

[71] Education for Democratic Citizenship and Social Cohesion. Strasbourg: Council of Europe, 1999, document DECS/EDU/CIT (99) 60 rev.