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COUNCIL FOR CULTURAL CO-OPERATION (CDCC)

**PROJECT ON “EDUCATION FOR DEMOCRATIC
CITIZENSHIP”**

Education for Democratic
Citizenship:
A Lifelong Learning Perspective

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In 1997, the Education for Democratic Citizenship (EDC) project was set up with the aim to find out which values and skills individuals require in order to become participating citizens, how they can acquire these skills and how they can learn to pass them on to others.

A Project Group composed of education ministries representatives, specialists, international institutions and NGOs active in the field of education for democratic citizenship was set up at the beginning of the project. The project activities grounded in theory as well as in practical everyday life, have been divided between three sub-groups. They worked on

A – concepts / definitions :

Aims: to work out a framework of concepts for education for democratic citizenship together with the appropriate terminology and to identify the basic skills required for democratic practices in European societies.

B – pilot projects / sites od citizenship:

Aims: to identify, learn from, compare, appraise and encourage the development of citizenship sites (innovative and empowering initiatives in which citizens participate actively in society, especially at the local level). Partnerships between the different actors involved in education for citizenship (e.g. schools, parents, the media, businesses, local authorities, adult education establishments) are identified and supported.

C – training and support systems :

Aims: to identify different methods and ways of learning, teaching and training, to build up a network of multipliers, adult educators, teacher trainers in education for democratic citizenship, to exchange information and experience in the field of EDC and to create fora for reflection and discussion.

The many activities carried out between 1997 and 2000 resulted, *inter alia*, in the present synthesis report of the project by César Bîrzéa and three complementary studies presented at the project's final conference (Strasbourg, 14-16 September 2000).

In addition to the present report, these are :

- Basic concepts and core competencies for education for democratic citizenship, by François Audigier
- Sites of citizenship: Empowerment, participation and partnerships by Liam Carey Keith and Forrester
- Strategies for learning democratic citizenship, by K.H. Duerr, V. Spajic-Vrkas and I. Ferreira Martins.

Further information on the EDC project's activities, studies, reports and publications can be found on the project's internet website: <http://culture.coe.int/citizenship>

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Introduction: Citizenship learning in a changing society

Ralf Dahrendorf called the '90s the '**decade of citizenship**'. It is the decade of historical changes that left an imprint on citizenship and citizenship education e.g. post-communist transitions, the Welfare-State crisis, economic globalization, the emergence of bio-technologies and exclusive identities. It is a period of challenges and uncertainties, caused by the depreciation of the basic values of modernity, i.e. work, the mass society and the Nation-State. It is, at the same time, the beginning of a new optimism, resulting from the conjugated action of the **Millennium complex** and the revival of **citizenship virtue**.

Actually, in all periods of crisis and dilemmas, the **citizenship ideal** was invoked as a hope, a solution or a new civilisation project. In the era of the New Deal in the United States, for instance, the educational movement of 'reconstructivism' stresses the need to 'reinvent citizenship education' (Merriam).

Nowadays, there is talk of a **new social contract**, based on the citizen's rights and responsibilities, that would reinstate social cohesion, as well as the solidarity based on moral order.

Is this some kind of new utopia? Can our societies reconcile the contradictory requirements of competition and solidarity? Is human nature capable of generating and administrating such a project? Can education contribute to such a civilisation shift?

Questions of this type are not the outcome of a simple intellectual curiosity. They are striving to find solutions to huge challenges and pressures made on democratic citizenship. They reflect preoccupation and concern as well as confidence in the possibilities of human learning. As a consequence, the equation education-citizenship-democracy has become the area where the expectations of a very diverse public are concentrated: top decision-makers, politicians, teachers, trainers, parents, business people, labour professionals, civil servants, NGO experts, clergy, community leaders, media specialists, youth professionals, human rights activists, military, police, immigration officers, etc.

This interest is reflected in numerous studies, political declarations and grass-roots activities dedicated to **education for democratic citizenship**. Citizenship education is already a common aim for education reforms all over Europe. Many organisations and communities, as well as independent practitioners, trigger their own alternative and bottom-up reform processes. These spontaneous initiatives propose interesting solutions based on empowerment, autonomy and ownership. In short, education for democratic citizenship (EDC) is at the same time a topical research subject, a priority of educational policies and an area of global concern.

Between 1997 and 2000, the Council of Europe has been running a major project on EDC.

This document is the synthesis report of the Project, and has the following objectives:

- to present the main messages of the EDC Project, in a global and pan-European context;
- to compare these messages with the trends, preoccupations and problems of our modern societies;
- to highlight the internal dynamics of the EDC Project as a learning process;
- to draw some conclusions of general interest related to EDC policies and practices in member States;
- to formulate policy recommendations for top executives, politicians and policy-makers.

Before entering into the report's main considerations, it is important to place them into their context.

Indeed, citizenship is a context-related issue. This is the reason why, in order to better understand the general interest in and expectations from citizenship, we must first circumscribe it to a particular set of cultural, social and political issues. In this sense, we may say that citizenship learning in the late industrial societies must rise to the following challenges:

- limits of the market;
- globalization;
- perspectives of democracy;
- the learning society.

a) Limits of the market

So far, no other institution has been able to regulate the social machinery as efficiently and in such a flexible manner as the market has done. The ‘unseen hand’¹ of offer and demand is capable of mobilising resources and competencies, stimulating creativity and initiative, foster individuals to spontaneously adapt to unexpected social circumstances. Consequently, the market means not only an exchange of goods and services but also a **continuing learning process**.

The market is not, however, a panacea. Moreover, compelled to obtain as much competitiveness and efficiency, the market produces its own limitations. It deepens the natural inequalities of individuals, generating social exclusion and social injustice.

The logic of productivity itself is enough to erode the workplace as a dominant value. The decrease in working time and the precariousness of employment lead work no longer being accessible for the entire active population. As a result, societies are constrained to seek alternative criteria of social cohesion that will no longer regard work as the sole prerequisite. In a **leisure civilisation**, citizenship learning can also be practised in a non-working time and non-paid activities. Under these circumstances, citizenship is learned in a public space based on the idea of **social activity**, which is not necessarily superposed on productive work.

Even if some people see the state as the ‘road to serfdom’ (Hayek), the market is obliged to regulate in one way or another relationships with public services. Therefore, the market generates its own system of social citizenship, which presupposes: social security schemes, access to public services, state protected private property, consumers’ protection. According to Dahrendorf², citizenship is the political expression of co-operation between market and state. To be precise, citizenship is the result of a political system that gradually strengthens the balance between provisions from the market and entitlements by the state.

From this perspective, the role of the state has evolved rapidly. The evolution included three stages:

- The stage of demand management (the ‘60s – ‘70s), inspired by Keynes’ theory on the role played by the state in distributing welfare (through taxation, budget allowances and social protection); the main goal of this policy was to control unemployment;
- The stage of supply management (the ‘80s) based on monetarist policies; its main target was to control inflation;
- The stage of ‘active Welfare-State’ (beginning with the ‘90s) is characterised by a mixed economy and a compromise between monetarism and Keynesian economy; social funds are used to create employment (active policies) not to compensate the loss of jobs.

This last stage of market evolution considers **social citizenship** to be particularly important. The role of civil society and social partnership in decision-making grows. Welfare is not automatically guaranteed by statutory citizenship (the legal status of citizenship within a Welfare-State), but by a system of shared responsibilities between the state and market institutions.

The new social order³ re-establishes the value of work in ensuring social cohesion, but from a **citizenship perspective**. The absolute faith in market potential and the mobilising force of the competition is moderated through a system of social dialogue and civic partnership.

b) Globalization

If by globalization we understand only global finance, global production and global exchanges (of services, goods, know-how, ideas, people, signs and images) things seem simple. The world has become

¹ R. Levacic, Markets and Government: An Overview. In: G. Thompson et al. (eds.) *Markets, Hierarchies and Networks. The Coordination of Social Life*, London, Sage, 1991.

² R. Dahrendorf, The Changing Quality of Citizenship. In: B. van Steenberger (ed.) *The Condition of Citizenship*, London, Sage, 1994, pp. 10-19.

³ F. Fukuyama, *The Great Disruption. Human Nature and the Reconstruction of Social Order*, London, The Free Press, 1999.

a 'world village' where all nations aspire to the same type of civilisation: 'Globalization refers to all those processes by which peoples of the world are incorporated into a single world society, global society'.⁴

Nonetheless, this type of simplification risks:

- encouraging homogenisation;
- limiting everything to the economic dimension;
- promoting an exaggerated political optimism.

In actual fact, globalization means not only international production and trade. The aspiration to globalization has existed for a long time in the form of universal religion, dominant cultures, empires and trade networks. According to Wallerstein, 'the modern world system' began with the Renaissance. Giddens⁵ associated globalization with modernity, so it began in the 1800s.

What is new in our days is the **culture of globalization**⁶, which means:

- linguistic, cultural and ideological convergence;
- 'universalisation' of particularism;
- think globally and act locally;
- intercultural learning;
- global identification;
- world systems of signs and images;
- global ecumene.

In addition to economic and cultural globalization there exists **political globalization**. It includes, on the one hand what Rosenau⁷ calls 'governance without government', namely the growing importance of the role played by intergovernmental organisations, both at international level (IMF, World Bank, etc.) as well as at regional level (European Union, Council of Europe, North American Free Trade Area, Asian Development Bank, etc.). On the other hand, political interest is no longer focused on isolated entities or states but on multilevel games played on multi-layered institutional fields.

Economic, cultural and political globalization is the new context of democratic citizenship. This context is characterised by the following trends:

□ **Convergence of values**

Some analysts⁸ have shown that post-communist transition and postmodern condition evolve towards a system of common values. In an international survey carried out in 43 countries, Inglehart⁹ drew the following conclusions:

- On the one hand, individual values (liberty, personal expression, property) prevail over collective values (membership, belonging, social order).
- On the other hand, materialistic values (money, productive work, social homogeneity, authority, Welfare-State) tend to be replaced by 'post-materialistic' values (leisure, social activity, voluntary work, tolerance, solidarity, mutuality, inter-culturality).

⁴ M. Albrow, E. King (eds.) *Globalization, Knowledge and Society*, London, Sage, 1990, p.9.

⁵ A. Giddens, *The Consequences of Modernity*, Stanford, Stanford University Press, 1990.

⁶ J.P. Warnier, *La mondialisation de la culture*, Paris, Ed. La Découverte, 1999.

⁷ J. Rosenau (ed.), *Governance without Government: Order and Change in World Politics*, Cambridge, Cambridge University Press, 1992.

⁸ C. Birzea, L'éducation dans un monde en transition: entre postcommunisme et postmodernisme. *Perspectives*, 1996, vol. 26, nr.4, p.721-730.

⁹ R. Inglehart, *Modernization and Postmodernization. Cultural, Economic and Political Change in 43 Societies*, Princeton, Princeton University Press, 1997.

□ Cultural hybridisation

Globalization is the opposite of homogeneity. From a social and cultural perspective, globalization means creating new practices and identities through interaction and cross-fertilisation of existing practices and identities. The failure of previous global systems projects was due to the fact that they limited themselves to Europeanisation/ westernisation. Cultural domination was in fact a form of post-war pacification or an instrument of economic control. The new paradigm of globalization transcends the territorial view of culture. As shown by Pieterse¹⁰, the globalization-as-hybridisation is the opposite of globalization-as-homogenisation of culture.

□ Global citizenship

Citizenship is less and less linked to a particular territory. As we shall see later on in the present paper, citizenship designates simultaneously a **status** and a **role**. The former refers to civil, political and social rights guaranteed by a state to its citizens. The latter aspect takes into account the identities and mental representations that each individual designs with respect to public life and politics. These subjective representations may be attached to a particular region or nation, as well as to an organisation, a network or a supranational entity (Europe, World Village, Cosmopolis). In most cases, individuals create several identities simultaneously, which allows us, from a cultural and psychological perspective, to recognize a **multiple citizenship**¹¹. In turn, this identity citizenship has repercussions on **statutory citizenship** (the legal and political status of being a citizen of a Nation-State), which it relativizes and disconnects from a strictly delimited territory. This mechanism allows the emergence of what Habermas¹² calls 'institutional patriotism': it is a type of identification accomplished with regard to democracy and its institutions, not with a particular geographical space.

Global citizenship is a particular form of **identity citizenship**. It refers to the universal values and global system they validate, to supranational identities and relationships that exist between constitutive entities. Global citizenship is a major pillar of globalization culture. In concrete terms, global citizenship was described by means of three basic elements:

- **Global awareness**

It includes the interest and preoccupation for global issues such as the degradation of the environment, violence, illiteracy, poverty, intolerance or xenophobia. These issues are not specific to a particular country or community and solving them presupposes a shared responsibility.

From the global awareness perspective¹³, global citizenship means:

- learning about world problems;
- sharing the world;
- acting in a worldwide perspective.

- **Post-national citizenship**

From a legal point of view, citizenship is an attribute of nationality. It designates certain rights, which only nationals obtain.

However, the political community is no longer based on kinship and origin. On the contrary, it is gradually arranged along concentric circles of political socialization, directed from the local to the general, from particular to universal, from proximal to global identities, from state to supranational entities. From this perspective, the members of a community may choose any political entity for their

¹⁰ J. N. Pieterse, Globalization as Hybridisation. *International Sociology*, 1994, vol.9, nr.2, pp.161-184.

¹¹ W. Kymlicka, *Multicultural Citizenship: A Liberal Theory of Minority Rights*, Oxford, Clarendon Press, 1995.

¹² J. Habermas, Citizenship and National Identity: Some Reflections on the Future of Europe. In: R. Beiner (ed.) *Theorizing Citizenship*, Albany, State University of New York Press, 1995, pp.255-281.

¹³ R. Falk, The Making of Global Citizenship. In: B. van Steerberger (ed.) *The Condition of Citizenship*, London, Sage, 1994.

own identification. Since global issues are increasingly worrying, supranational identities (e.g. European citizenship)¹⁴ become major attraction poles for identification processes.

- **Postmodern citizenship**

Citizenship became a key issue in the modernity – postmodernity debate. Discussions were focused on the following points:

- citizenship was traditionally associated with modernity;
- the postmodern condition imposes a new type of relationship between the individual and the public sphere, which can be included in the vague terminology of **postmodern citizenship**¹⁵.

For instance, Wexler¹⁶ states that in a ‘semiotic society’ the political entitlements included in modern citizenship are manipulated by ‘tele-politics’ and network news that encourage consumerism and virtual worlds without any connection to immediate issues. Postmodern citizenship consequently denies the classic ideal of citizenship and its fundamentals: order, loyalty, meaning, legitimacy and morality. It offers no clear alternative but contributes to the extreme relativisation of the concept of citizenship. ‘**Virtual citizenship**’ takes into account only networks and global images without any reference to legal entitlements.

c) **The perspectives of democracy**

At the present stage of knowledge, it is difficult to say if democracy will be the last historical phase marking ‘the end of history’ (Fukuyama) or if ‘the world democratic revolution’ will lead to post-democratic forms of civilisations (Huntington).

What is certain is that democracy is a **perfectible project** and it has its own **internal contradictions**. It does not pretend to be a perfect form of governing. On the contrary, it leaves room for innovation and improvement, depending on the evolution of the population’s aspirations and concrete conditions. From this perspective, Castles¹⁷ has identified nine contradictions of modern democracy:

- inclusion vs. exclusion;
- market vs. state;
- growing welfare vs. increasing poverty;
- network vs. self;
- universal vs. local;
- production vs. environment;
- modernity vs. postmodernity;
- national citizenship vs. world citizenship;
- top-down globalization vs. bottom-up globalization.

Such debates are complicated by the fact that democracy is at the same time a **value** and a **method of governing**. As a value, democracy is a project under continuous construction, an ideal that all nations aspire to. As a social reality, democracy involves a manner of governing characterised by universal suffrage, equal rights, separation of powers, pluralism and democratic representation. Between project and reality there is a constant tension, a gap resulting from the inherent differences between symbolic construction and the reality it reflects. In this sense, Hermet¹⁸ talks of a **permanent democratic deficit** that must be reduced through culture and citizenship education.

¹⁴ C. Closa, Supranational Citizenship and Democracy: Normative and Empirical Dimensions. In: M. Torre (ed.) *European Citizenship. An International Challenge*, Dordrecht, Kluwer, 1998.

¹⁵ R. Gilbert, Citizenship, Education and Postmodernity. *British Journal of Sociology of Education*, 1992, vol. 13, nr.1, pp.51-68; O. Ichilov, Patterns of Citizenship in a Changing World. In: O. Ichilov (ed.) *Citizenship and Citizenship Education in a Changing World*, London, The Woburn Press, 1998, pp.11-27.

¹⁶ P. Wexler, Citizenship in the Semiotic Society. In: B. Turner (ed.) *Theories of Modernity and Postmodernity*, London, Sage, 1990.

¹⁷ S. Castles, Mondialisation et migration : quelques contradictions pressantes. *Revue internationale des sciences sociales*, 1998, nr.156, p.203-224.

¹⁸ G. Hermet, *Culture et démocratie*, Paris, A. Michel, 1993, p.40-42.

In other words, the democratic project is not maintained automatically, by itself, through simple social reproduction. **Citizenship learning** is the main instrument for this purpose.

These primordial tensions between ideal and reality prevail in the current discussions on the **future of democracy**. Even if only a few people still doubt the superiority of democracy as a **political regime**, the questions that arise are related mainly to two aspects¹⁹:

- the possibility of democracy in poor countries;
- the efficiency of democracy compared to own standards.

In the absence of ideological competition with totalitarianism, democracy is obliged to make an effort to **surpass itself**. It can no longer be compared with ‘popular democracies’ but with its own performances and its own ideal. The outcome is the preoccupation for progress and innovation as well as some internal dilemmas²⁰.

Currently, the balance between project and method, between ideal and reality can be affected by two challenges:

- erosion of democratic virtue;
- establishing legitimacy through passive consent and acceptance.

In effect, for western citizens born in a free society democracy seems to be a consumer good, a heritage they are entitled to through simple statutory citizenship. This **consumer attitude**, doubled at times by civic apathy and political disenchantment contribute to the erosion of democratic virtue. This way democracy risks being reduced to routine actions (periodical election reflexes, automated payment of taxes) or to a political ritual that Bellah calls ‘civil religion’.

Passive legitimacy causes similar concern. In fact, the force of democracy lies not only in the mass of supporters as it does in the values they share. The fact that democracy is associated to a comfortable way of life is increasingly perceived only through its effects on a material level. Under the circumstances, the risk lies in citizens-consumers accepting democracy as it is without trying to improve it. This can mean in fact, the stagnation of the democratic project.

d) The Learning Society

In the ‘70s, in the context of oil crises, more prophecies were made regarding the industrial society. One of these prophecies was particularly popular. Launched 25 years ago²¹, the thesis of **Learning Society** appealed to many decision-makers, politicians and industrialists. They were convinced that learning could be an answer to current economic, political and social problems.

In the beginning, the definition given by Husén did not clearly outline the new concept of similar approaches (e.g. compared to ‘A Nation of Learners’ which was the basis of a famous report published in the USA). In the original sense, the Learning Society was supposed to be the type of civilisation of the year 2000, having the following characteristics:

- the ‘educated ability’ would be the main means of conferring status rather than social background or inherited wealth;
- the communication of knowledge would be revolutionised by technology;
- equal opportunities for all, especially by extending formal education facilities, would be effective;
- the generation gap would be eliminated, allowing access of youth to decision-making;
- the role of expertise and knowledge would increase to such an extent that democracy will become a knowledge society.

These ideas, in themselves, were not new. However, they had a special impact under the umbrella of a resounding slogan (the ‘Learning Society’) and its association to various end-of-the-century political programs. Essentially, three interpretations of Learning Society are noteworthy:

¹⁹ J.F. Revel, *Le regain démocratique*, Paris, Fayard, 1992.

²⁰ Ph. C. Schmitter, Dangers and Dilemmas of Democracy. *Journal of Democracy*, 1994, vol.5, nr.2, pp.57-74.

²¹ T. Husén, *The Learning Society*, London, Methuen, 1974.

- as a positive utopia;
- as a modern myth;
- as a new educational paradigm.

The underlying meaning of the Learning Society is that of a **better world**. The working society tends to become a learning society, which means that the prevailing value of the new order will be not labour (in decline, especially because of the reduction of working time, ageing and long term unemployment) but learning. Unlike previous utopias, centred on manipulation or social control, Learning Society is the first utopia that takes into account the learning potential. From this standpoint, lifelong learning becomes a normative concept, a fundamental principle or an ideology.

As a **myth**, the Learning Society is a form of wishful thinking. The power of this myth lies in the fact that it meets certain needs, better articulates the policies and seems easy to accomplish. Hughes and Tight²² strongly supported this thesis. They showed that the myth of the Learning Society is attractive not only through its emotional appeal but also through its apparent rationality.

What interests us most in the context of the present report is the perspective of Learning Society as a **new educational paradigm**. This perspective favours the lifelong learning approach of EDC and certain characteristics that we shall often come back to.

The most complete analysis of this new paradigm is to be found in Ranson's²³ book. The fundamental idea of this book is that the Learning Society is a new moral and political order, based on democratic citizenship: 'The Learning Society is a new moral and political order that uses learning as the main vehicle of a historic transition'.

Most authors²⁴ highlight the fact that the Learning Society is an ideal type of society, specific to the passage from modernity to a new social and moral order. The novelties that this society brings are the following:

- values and processes of learning are placed at the centre of the policy;
- there is a large supply of education including non-conventional forms through informal learning and virtual institutions;
- society becomes a huge learning community, united by common moral and civic values;
- learning is the main criterion of social and professional promotion;
- the self is viewed as an agent in both personal development and active participation within the public domain;
- the learner is considered as a person in relation to others, which presupposes co-citizenship, shared responsibility, mutual understanding, co-operation and deliberative decision-making.

Three models are noteworthy in this sense:

- The Learning Society consists in a **social organisation favourable to learning and personal development**, based on the equation:

$$\text{Learning Society} = \text{social capital} + \text{human capital} = \text{economic prosperity.}^{25}$$
- The Learning Society means a new 'societal semantics'²⁶ where the collective goals are reconciled with individual identities. In this '**post-corporatist societal citizenship**' the emphasis is placed on social learning, solidarity and a 'democracy of sympathetic citizens'.

²² Ch. Hughes, M. Tight, *The Myth of the Learning Society*. *British Journal of Educational Studies*, 1995, vol.43, nr.3, pp.290-304.

²³ S. Ranson, *Towards the Learning Society*, London, Cassell, 1994, p.105.

²⁴ M. Eraut, Perspectives on Defining 'The Learning Society'. *The Journal of Education Policy*, 1997, vol.12, nr.6, pp.551-558; P. Ragat, R. Edwards, N. Small (eds.), *The Learning Society. Challenges and Trends*, Milton Keynes, Open University, 1996.

²⁵ Sh. Riddell, S. Baron, K. Stalker, H. Wilkinson, The Concept of the Learning Society for Adults with Learning Difficulties: Human and Social Capital Perspectives. *Journal of Education Policy*, 1997, vol.12, nr.6, pp.473-483.

²⁶ P. Donati, Identity and Solidarity in the Complex of Citizenship: The Relational Approach. *International Sociology*, 1995, vol.10, nr.3, pp.299-314.

- The Learning Society is an attempt to extend **informal learning**, especially at the intermediate levels of modern society (the civil society and the communities)²⁷. It shifts the stress from education and training (the traditional foci of educational policies) towards learning, which is undertaken by individuals and organisations without much involvement by the state. This way, the Learning Society is not the unrealistic extension of formal education (as Husén thought), but rather an alternative learning delivery, where informal education holds the highest percentage.

As can be easily noticed, the phrase ‘Learning Society’ is easy to use but hard to define. Probably, in the current stage of our knowledge we should not overdo things in the attempt to come up with a rigorous definition. At any rate, it is quite clear that Learning Society represents a new type of society, in which citizenship learning and learning to live together play a major role.

*
* *

The four challenges we have referred to so far are not the only ones. In another analysis, the picture could possibly be quite different.

They are, however, the ones that in our opinion have direct effects on **education for democratic citizenship**. EDC also appears as a possible strategy to face these challenges. Market evolution and the decline of the labour society impose a new relationship between the state and the world of work. As a result, **social citizenship** appears as a major dimension of liberal democracy. **Globalization** led to the convergence of values, interdependence and global awareness. It is also accompanied by the emergence of certain new patterns of citizenship such as global citizenship, multicultural citizenship, plural citizenship, postmodern citizenship or post-national citizenship. This diversity was possible by accepting identity citizenship as a counterweight of statutory or legal citizenship, traditionally linked to the Nation-State. The **future of democracy** as a human project will have indubitable consequences on democratic citizenship. Among other things, citizenship education is the most certain way to counteract the natural gap between the democratic ideal and its concrete expression.

Finally, the **Learning Society**, apart from its ideological, utopia or mythical connotations, opens up a new perspective of citizenship education. We are speaking of a society of the future that will have ‘the educational ability’, the human and social capital, as well as the learning opportunities as major criteria.

What is the significance of these challenges for our context? Notice that they converge towards the trio **democracy-citizenship-education** that is the focus of much pressure and many public debates as well as of some expectations and innovations. Among other things, this trio is the object of a major project of the Council of Europe entitled ‘Education for Democratic Citizenship’ (EDC).

To present the project’s findings, our report will be organised in three distinct parts.

In the first part, entitled ‘**Education for Democratic Citizenship**’: **An emblematic project of the Council of Europe**, we shall present the usual data on the organisation of such a complex project. We will insist on the management’s capacity for adjustment to successive political impetus through a continuing learning process.

The second part will deal with the **Outcomes, conclusions and impact of the project**. We shall concentrate on contents and main messages. We will insist on the major added values of the project, namely the lifelong learning vision, the focus on core competencies, integration of theory with practice, the bottom-up innovation, the social cohesion perspective and the EDC contribution to educational reforms.

Finally, in the third part we will resume these messages in a concentrated and decision-oriented form in the context of certain **Policy recommendations**.

²⁷ P. Alheit, On a Contradictory Way to the ‘Learning Society’: A Critical Approach. *Studies in the Education of Adults*, 1999, vol.31, nr.1, pp.66-82.

I. 'Education for Democratic Citizenship': An emblematic project of the Council of Europe

1. Background of the project

The 'Education for Democratic Citizenship' Project (from now on EDC) was launched in 1997 by the Education Committee of the Council of Europe as a direct response to the needs expressed by member States. These needs were clearly formulated by the Ministerial Conferences held in Madrid and Kristiansand.

To be precise, at the 18th Session of the Standing Conference of the European Ministries of Education (Madrid, March 1994), participants asked the Council of Europe to:

- intensify its activities on education for democracy, human rights and tolerance and to pay special attention to the scope, content and teaching methods of education for democratic citizenship in school and adult education and in teacher training;
- help member States to monitor their programmes of civic and human rights education and disseminate the results;
- foster the setting up of networks of schools and teachers actively engaged in education for democracy, human rights and tolerance.

At the 19th Session of the Standing Conference (Kristiansand, June 1997), the European Ministers of Education considered that EDC should become a priority of educational policies. In concrete terms, the following aims of education for democratic citizenship were defined:

- explore and develop definitions of citizenship which must take into account the different situations in Europe and identify the skills necessary for practising such citizenship;
- understand and analyse the kinds of educational experience which children, young people and adults require in order to learn these skills;
- provide assistance to teachers and to other members of the teaching community (educators, parents, employers, citizens) in order to develop their skills and enable the objectives in this area to be attained;
- develop a set of guidelines describing the basic skills required for effective citizenship;
- co-operate with non-governmental organisations and professional networks;
- support the inclusion of students' rights in legislation and in democratic decision-making procedures in schools;
- protect students' rights and encourage students to practice them.

From the start, the EDC Project was designed to reach these objectives as an exploratory project, from a **global and lifelong learning perspective**. Consequently, in its Statement of Intention of 1996, the Education Committee declared that the new project... 'will cover both school and adult education; and it will seek to define the aims, contents and pedagogy of citizenship education at the beginning of the 21st Century. It will identify how formal and informal education can help young people and adults to acquire: the motivation, knowledge and skills to manage democratic institutions, uphold the rule of law and promote human rights; a set of values and attitudes, which includes tolerance, solidarity, compassion, respect for others, and civil courage.'

As the EDC Project unfolded, it received, however, **new political impetus**. Without changing its initial objectives set by the Education Committee, these inputs gave the EDC Project a new political outlook to the extent that it became an **emblematic project** for the Council of Europe.

We are referring to the following three occasions:

a) **The Second Summit of State and Government** (Strasbourg, 10-11 October 1997)

In both the Final Declaration and the Action Plan, EDC is considered to be a major pillar in building the new Europe. To this end, the Heads of State and Government of the member States of the Council of

Europe expressed their 'desire to develop education for democratic citizenship based on the rights and responsibilities of citizens, and the participation of young people in civil society.'

It was agreed that the decisions of the Second Summit should be implemented at two levels:

- the **political level**, with the preparation of the 'Declaration and programme on education for democratic citizenship based on the rights and responsibilities of citizens';
- the **operational level**, through activities carried out in several sectors of the Council of Europe, in particular the project 'Education for Democratic Citizenship' of the CDCC.

b) The 50th anniversary of the Council of Europe

The various outcomes of the EDC project were highlighted in the course of activities occasioned by this event. Among others, the various teams of the EDC project were involved in the process of drawing up and implementing the 'Declaration and programme on education for democratic citizenship based on the rights and responsibilities of citizens' (adopted by the Committee of Ministers on 7th May 1999 in Budapest).

c) The Stability Pact and the Graz Process

The EDC Project Group was party to the initiation of the Graz Process (November 1998) launched as part of the Austrian Presidency of the European Union. In the framework of the Stability Pact Graz Process Task Force on education, and as a follow-up to the Action Plan adopted at the Conference on 'Educational Co-operation for Peace, Stability and Democracy' (Sofia, 12-14 November 1999), the Council of Europe was appointed co-ordinating institution for the working group on 'Citizenship education and management of diversity'.

Although the three political events took place as the project activities were being carried out, they had a **positive impact** on the EDC Project:

- the content of activities was extended especially by including new dimensions (e.g. relationships between rights-responsibilities, citizenship-social exclusion, stability-human rights education, etc.);
- political support was considerably stronger, the EDC Project being in the centre of attention at the highest political level;
- the management of the project had to be adapted on the way, mainly by extending partnerships (with various European organisations, the civil society, local communities) and by strengthening inter-sectoral co-operation within the Council of Europe.

The three events, however, also brought about certain **risk factors**. Since they took place in the course of a project commissioned with a particular mission by the Education Committee, the new input gave rise to the following problems:

- the obvious discrepancy between the political message and the resources allotted for the project (for the most part those initially given by the Education Committee);
- the risk of extending and increasing the number of activities beyond the actual managerial possibilities;
- the risk of loss of identity (education) in the multitude of global and inter-sectoral approaches.

In the present report we shall try to highlight the manner in which the EDC Project succeeded in taking advantage of the highly favourable political context without losing its identity or managerial cohesion.

2. Objectives and priorities

The objectives of the project were proposed by the Consultative Meeting of 24-26 June 1996 and approved by the Education Committee during its session held in September 1996. We are referring to the following goals:

- to actively encourage political leaders, decision-makers and people on the ground to treat EDC as a **priority of educational policies**;

- to define the conceptual framework, support reflection about terminology and theoretical research into the **concept of citizenship education**;
- to identify the **basic skills** required to practise democracy in European societies;
- to define the **learning experiences** and **methods of EDC** both within the school and in the context of lifelong learning;
- to identify and publicise **examples of diversified practice** in EDC;
- to come to the aid of practitioners by providing them with the necessary **tools**: concepts, methods, political and legal references, examples, case studies, training materials, exchanges and networks;
- to explore the **contribution of the media** and **new information technologies** in disseminating the knowledge implicit in EDC, in setting up networks and data bases and disseminate innovative projects;
- to identify and support **partnerships** between the various environments and people involved in EDC: schools, parents, media, companies, local communities, youth organisations, adult education centers, political and cultural institutions etc.;
- to identify methods and strategies of **training teachers** and other trainers involved in EDC;
- to promote and publicise the **concept and experience of the Council of Europe** concerning education for democratic citizenship.

In a summarised way, these goals were expressed in the form of three **key questions**:

- What values and skills will people need to be fully-fledged citizens in Europe in the 21st century?
- How can these values and skills be developed?
- How do we convey them to others, whether children, young persons or adults?

These key questions already constitute the **identity** of the EDC Project. They were preserved in the same form also in the Action Plan adopted by the Second Summit.

3. Target groups

As a general rule, the EDC Project has tried to be an inclusive one, open to all individuals, communities and organisations interested in citizenship education. Nonetheless, due to various constraints, concrete activities were focused on the following **target groups**:

- a) **political leaders and decision-makers**: members of Parliament, politicians, government experts, ministry of education representatives. At this level, the aim is to develop frames of reference (legislation, political support, educational policy documents) and facilitate decisions in favour of EDC;
- b) **practitioners in the field**: teachers and educational staff, school leaders, heads of schools, youth, people involved in both formal and non-formal adult education, media specialists, human rights activists, employers, trade unions and NGOs, communities, etc. At this level, the focus is put on good practices, support and networking.

4. Project management

In an initial stage (in 1997), emphasis was laid on the activity carried out in three sub-groups, corresponding to the three key questions we have mentioned above.

The Project Group was consequently divided into three operational sub-groups, each dedicated to one of the three key issues:

- Sub - Group A:** definition of concepts and meaning of democratic citizenship notably the skills, knowledge, attitudes and capacities which provide for participation as citizens.
- Sub - Group B:** strategies for implementing EDC, educational structures and processes which enable or disable citizenship participation at the local, regional and national level.
- Sub - Group C:** training and support systems which focus on multipliers and innovative educational resource development.

Three separate reports deal with the activities carried out within the framework of these operational sub-groups:

- Audigier '**Basic concepts and core competencies for EDC**', Doc. DECS/EDU/CIT (98)35;
- Forrester and Carey '**Citizenship and learning. A draft synthesis report on sites of citizenship**', Doc. DECS/EDU/CIT (99)62;
- Dürr, Spajic-Vrkas, Ferreira Martins '**Learning for democratic citizenship: Approaches, methods and practices**', Doc. DECS/EDU/CIT (2000)16.

Further to the Second Summit (October 1997) the following managerial adjustments were made:

- a) Encouraging transversal approaches between the three operational sub-groups.
- b) Extending the basis of participation and the support for the project through:
 - participation of foundations, professional associations and local communities;
 - more involvement on the part of member States (in organising activities, proposing projects, dissemination and follow-up);
 - extending co-operation with other European and inter-governmental organisations;
 - developing inter-sectoral co-operation within the Council of Europe.
- c) Direct involvement of institutional partners (EU, UNESCO, CIVITAS, NGOs, other sectors of the Council of Europe) in Project Group activities.
- d) Participation in the implementation of the three major political programs:
 - The Action Plan adopted by the Second Summit;
 - 'Declaration and programme on education for democratic citizenship, based on the rights and responsibilities of citizens';
 - The Stability Pact and the Graz Process.

All through the four reference years (1997 – 2000), the Project was monitored at the following levels:

- the Education Committee;
- the Project Group (approx. 20 experts proposed by member States and appointed by the Education Committee);
- contact persons in each of the member States (appointed by the Ministries of Education of the member States);
- the Secretariat.

The **monitoring process** included:

- **assessing the needs** and setting the objectives by the Consultative Meeting (june 1996) and the Education Committee (September 1996);
- **continuous monitoring**, carried out at the following levels:
 - Education Committee (two annual meetings);
 - Project Group (one annual meeting);
 - Secretariat (annual progress reports);
- **presenting the project's results** at the final conference (September 2000) and the 20th Session of the Standing Conference of the European Ministries of Education (Cracow, October 2000).

5. Activities and working methods

The EDC Project comprised a variety of activities:

- a) **Conceptual work** on basic terms: citizenship, education for democratic citizenship, sites of citizenship, empowerment, core competencies for citizenship education:
 - thematic workshops for experts and trainers;
 - survey on the terminology used by main NGOs involved in citizenship education;

- seminars for ‘reflective practitioners’ (definition of EDC in the light of practices; reflective group on sites, etc.);
- thematic reports.

b) Exploratory activities

- citizenship sites;
- pilot projects (ex. within the Graz Process);
- hearings of representatives of local authorities, NGOs, youth organisations and professional bodies.

c) Training

- EDC training for multipliers and decision-makers in education and business;
- EDES teacher training programme for Central and Eastern Europe;
- inventory of training activities and practices for EDC;
- Human Rights training programme in Russia and Bosnia and Herzegovina;
- training seminars for trainers.

d) Awareness raising

- Graz Process on ‘Democracy, Stability and Citizenship in South-East Europe’;
- Mavrovo network on ‘Civil Society and Vocational Education and Training’;
- national initiatives.

e) Communication and dissemination

- Internet Web site;
- graphic identity of the project;
- leaflet;
- collection of examples of good practices in member countries;
- publication of main outcomes;
- network of citizenship sites;
- regional meetings (ex. within the Stability Pact for South-East Europe);
- dissemination workshops organised in conjunction with various European, national, regional or local partners.

In concrete terms, these activities can be grouped in three main categories:

□ Activities organised and monitored within the project

The list of these activities can be found in Table 1 in the Annex.

The data presented in this table show that the EDC Project had active partnerships with a wide range of organisations:

- | | |
|---|---|
| - European Union; | - CIDREE; |
| - UNESCO; | - European Schoolnet; |
| - Group of 13 NGOs on EDC (from the Education and Culture Group of the Liaison Committee of NGOs with the Council of Europe); | - IEA; |
| - OSCE; | - European Cultural Centre (Delphi); |
| - The Royaumont Process; | - Open Society Institutions; |
| - The Nordic Council of Ministers; | - Kulturkontakt (Austria); |
| - The European Training Foundation (Turin); | - King Baudoin Foundation; |
| - CIVITAS; | - Bertelsmann Foundation; |
| | - P and V Fund; |
| | - Poles des Fondations de l'économie sociale (network of social economy foundations). |

□ Cross-sectoral activities

The cross-sectoral cooperation allowed for a richer study of EDC concepts and practices. The links themselves have been established either through participation in EDC activities by representatives from

other sectors or, vice versa, through EDC Project Group members participation in other sectors' activities and their subsequent reporting.

For concrete examples see Table 3 in the Annex.

□ **Activities in member States associated with the project**

Throughout the project, member States initiated a variety of activities related to EDC and associated to the Council of Europe initiatives. This extensive involvement of member countries contributed to giving the Project a campaign character. The list of activities appear in Table 2 in the Annex.

The **working methods** used in the activities described above are based on the following principles of action:

- provide a Pan-European dimension and a global approach;
- develop the lifelong learning perspective;
- integrate the conceptual approach with exploratory and training/support activities;
- promote new forms of learning (experiential learning, co-operative learning, intercultural learning, action learning, contextual learning);
- encourage partnership between the various organisations and learning environments;
- promote intersectoral and multi-disciplinary co-operation within the Council of Europe directorates;
- seek close co-operation and joint projects with other international and European organisations, as well as with NGOs and the private sector;
- rely on an interacting network and initiatives developed in member States;
- focus on the learning process and experience rather than on content and transfer of knowledge.

6. Identity and visibility of the project

The Council of Europe EDC Project is not alone on the European and international scene. Preoccupied with consolidating and perfecting democracy in member States, the majority of international and European organisations carry out projects and activities dedicated to citizenship education. This is why the Council of Europe EDC Project had to define its identity and bring a clear added value.

From this perspective, one of the objectives of the seminar dedicated to concepts and core competencies, organised in the first year of the EDC Project was the definition of the contribution of the new project compared to activities carried out by other organisations. On this occasion as well as in subsequent situations, the representatives of the main European and international organisations insisted on two aspects:

- the need for specialisation in a general context of scarce resources;
- the need for synergy and complementarity of activities dedicated to EDC.

UNESCO

The political context of concrete activities dedicated to EDC²⁸ is assured by:

- World Plan of Action for Education on Human Rights and Democracy (Montreal, 1993);
- The Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy (International Conference on Education, Geneva, 1994);
- Final Declaration of the International Conference on Adult Education - CONFITEA V (Hamburg, July 1997);

²⁸ A, Sannikov, P. Fontani UNESCO's Action in the Field of Education for Citizenship and Human Rights. In: M. Ostini *The Basic Concepts and Core Competencies. Written Contributions*, Strasbourg, Council of Europe, 1998, p. 4-10. *UNESCO Action Plan in Education for Citizenship*, Paris, UNESCO (Department of Education for a Culture of Peace), 1998.

- Regional Conference on Human Rights Education in Europe (Turku, September 1997).

The following issues are emphasised:

- human rights education;
- education for peace and international understanding/culture of peace;
- democratic education and sustainable development.

Among the UNESCO projects on EDC carried out in Europe it is worth mentioning:

- DEMOS/Europe;
- Associated Schools Network;
- UNESCO Chairs;
- the transdisciplinary project 'Culture of Peace';
- confidence - building and peace education projects in South-East Europe.

European Union

The Community action on EDC is based on a holistic conception of citizenship that encompasses legal, political and social elements. In concrete terms, EDC is approached from three standpoints:

- in the economic and social integration context;
- the practical dimension of EDC, which in turn presupposes:
 - polity for EU or European citizenship (the Treaty of Amsterdam introduced European citizenship as a priority objective);
 - participation of citizens in organizing their own personal, economic and social lives;
- EDC as a common denominator of Community action programs in the field of education, training and youth (Socrates, Youth for Europe III, Leonardo da Vinci)²⁹.

In this context, we should mention the EU Study on active citizenship³⁰ with the following aims:

- to uncover and distil the different ways in which the educational and training activities supported through Community action programmes promote learning for active citizenship;
- to analyse the ways in which these activities contribute to making the European dimension of citizenship a meaningful and concrete reality in people's lives.

OSCE

EDC is approached from the perspective of the following particular aspects:

- human rights education;
- concrete projects to combat intolerance, xenophobia and anti-Semitism;
- confidence-building measures (especially in states confronted with internal conflicts).

OECD

Although EDC does not represent a direct preoccupation, OECD has carried out an international survey on 'cross-curricular competencies' (CCC) and 'life skills'³¹. The aim of this research was to complete the OECD inventory on indicators of performance of educational systems (INES project). As a result, four areas of CCC and life skills were identified:

- knowledge of politics, economics and civics;
- problem-solving;

²⁹ Osler, A. *The Contribution of Community Action Programs in the Field of Education, Training and Youth to the Development of Citizenship with a European Dimension*, Birmingham, University of Birmingham, 1997 (unpublished document).

³⁰ *Education and Active Citizenship in the European Union*, Brussels, European Communities, 1998.

³¹ *Prepared for Life: How to Measure Cross-Curricular Competencies*, Paris, OECD, 1997.

- self-perception and self-concept;
- communication.

IEA

The ‘Civic Education’ Project carried out by the International Association for the Evaluation of Educational Achievement (IEA)³² has the following characteristics:

- it is focused on school, as the main learning environment for civic education;
- it has in view curriculum and formal education;
- it takes into consideration the individual learner and his social, cultural, political and educational context;
- is aimed at identifying priority themes of civic education at national as well as at international level.

CIVITAS

Set up in Prague in 1995, CIVITAS is an international NGO specialized in civic education. It has one of the most extensive Internet sites (‘Civnet’) in the field of EDC.

CIVITAS’ main objectives are³³:

- to support international cooperation in all areas related to democratic education and citizenship;
- to stimulate concrete programs for democratic education, with view to curriculum development, implementation, research and evaluation;
- to use all levels of political contacts in order to give democratic education a high priority in educational policies and in the agendas of international meetings;
- to use modern technologies, networking, and information exchange on an international level.

IBE

The International Bureau of Education is the oldest intergovernmental organisation (Geneva, 1925). Its Project ‘What Education for What Citizenship?’³⁴ is focused on the following aspects:

- how political socialization is carried out in different societies of the world;
- which are the prevailing values that determine citizenship education in various political, economic and cultural contexts (including emerging democracies);
- how to acquire democratic citizenship in these greatly differing contexts.

CIDREE

The Consortium of Institutions for Development and Research in Education in Europe (CIDREE) has carried out a survey in 26 European countries on values education³⁵.

Other themes of interest for CIDREE are:

- cross-curricular competencies for civic education;
- in-service teacher training for civic education.

³² J. Torney – Purta, J. Schwillle, J.A. Amadeo (eds.) *Civic Education Across Countries: Twenty-four National Case Studies from the IEA Civic Education Project*, Amsterdam, IEA, 1999.

³³ K. Durr CIVITAS Objectives and Activities. In: M. Ostini *The Basic Concepts and Core Competencies. Written Contributions*, Strasbourg, Council of Europe, 1998, p. 47-49.

³⁴ L. Albala-Bertrand, What Education for What Citizenship? In: *Education Innovation and Information (IBE)*, 1995, no. 82, p.2-9.

³⁵ M. Taylor *Values Education in Europe. A Comparative Overview of a Survey of 26 Countries in 1993*. Slough, NFER, 1994.

The review of these projects and activities reveals the following:

- each organisation has a specialization area and refers mainly to certain components of EDC: human rights education, peace education, values education, civics education, political socialization, etc.;
- the emphasis is on the school-age population and formal education;
- the majority of activities have in view the curriculum dimension (civic education and cross-curricular competencies).

The EDC Project defined its own **identity** from the very moment it was launched. This identity was strengthened and asserted in the political context of the 'fin de siècle' to which we have referred above.

The distinctiveness and identity of the EDC Project are the result of the following characteristics:

- it promotes a holistic view of EDC;
- it is focused on lifelong learning;
- it interconnects theory and practice, conceptual work and exploratory activities, training and policy development;
- it is centered more on processes than on contents, which allows it to develop a growing complexity: both through internal extension (the cross-sectoral dimension), as well as the external expansion (partnerships and networks);
- directly encourages initiatives at grass-roots level;
- develops co-operation with NGOs, intergovernmental and European institutions and the private sector;
- gives support to political decisions at regional, national and pan-European levels.

In the second part of the present report we shall actually see how the concrete results and conclusions of the project sustain these characteristics.

With respect to the **visibility** of the EDC Project it has been achieved in the following ways:

- participation in the implementation of certain political decisions at European level (e.g. post-Summit activities, the Budapest Declaration and Program, the Stability Pact);
- support for national initiatives and campaign-type activities (e.g. the Graz Process, confidence-building projects, national programs dedicated to EDC and human rights education);
- publishing and disseminating the main outcomes of the project³⁶;
- its own Internet site;
- the leaflet;
- current inputs for 'Newsletter Education' (the Education Committee);
- translations of certain documents into languages other than English and French (with the support of member States and Council of Europe information centers);
- publication of inventories, methodological guides and examples of good practices related to EDC;
- production of teaching materials and educational kits;
- co-operation with the European schoolnet website on EDC.

7. Proposed follow-up activities

The major interest in member States, the results obtained in the operational stage as active networks and organisational partnerships led the Project Group to consider the exploratory Project as the first phase of a long term process to foster EDC. It therefore drew up proposals for a possible follow-up which are set up below. At the time of writing, these proposals are being considered by the Education Committee.

The major interest in member States, the results obtained in the operational stage as active networks and organisational partnerships make it necessary to continue the project beyond its official closing in

³⁶ See in this sense: *EDC Project. List of Documents and Publications*, Strasbourg, Council of Europe, 1999 and the Internet site <http://culture.coe.int/postsummit/citizenship>.

December 2000. According to the strategy drawn up by the Project Group³⁷, the follow-up activities in 2001-2002 can be placed into three 'baskets':

◇ **Basket 1: assistance to policy development and implementation**

Examples of this type of activity would be:

- national or regional dissemination seminars of EDC Project results;
- assistance to setting up and implementing National EDC/Human rights action plans through expert missions and thematic national workshops;
- support for exchanging existing initiatives and reforms of EDC in member States.

◇ **Basket 2: support to practices**

Examples of activities:

- Practitioners' Forum (2001);
- creation of a network (or network of networks) of trainers: eg. Uppsala University EDC network, Balkan Educational Forum, Council of Europe network on school links and exchanges, Balkan School Network, Trainers network in Ireland;
- the Council of Europe Programme on human rights education;
- Sites of citizenship
 - in the short term: until 2001, ensure the sustainability of the existing sites, particularly those in South-East Europe;
 - in the medium term: strengthen the network of sites through thematic seminars (eg. on gender and citizenship, sites evaluation, etc.); by using the Internet (eg. the Council of Europe EDC website, the European schoolnet website); by creating a European association of sites of citizenship; by using EU and Council of Europe instruments (eg. Grundtvig and Comenius programmes; the teacher training and school links / exchanges programmes);
 - in the long term: establish sites of citizenship in all CDCC member countries.

◇ **Basket 3: communication/clearing house function**

The objective of this activity would be to provide information resources to policy-makers and practitioners including:

- further development of the Council of Europe EDC website; content support to the European Schoolnet EDC website; Internet based projects (eg. by sites of citizenship);
- production of 'practitioners' friendly' publications;
- dissemination of examples of good practices; research into experiential learning and active citizenship approaches;
- databases (innovative projects and practices, educational reforms, support systems, training experiences).

The awareness raising campaign

The recommendation of the Budapest Declaration is 'to make plans for the setting up of a European campaign for EDC based on citizens' rights and responsibilities'.

In order to apply this recommendation, the Project Group proposed to organise the Campaign in 2003, as the last phase of the follow-up.

³⁷ *Elements for a Strategy for the EDC Project Follow-up*, Strasbourg, Council of Europe, 2000, DECS/EDU/CIT (2000) 11 rev. 1.

II. Outcomes, conclusions and impact of the project

In the first part of the present report we dealt with the context and organisation of the project. In the second part we will highlight results, conclusions and impact. Whereas in the first part we focused on the **process** (objectives, activities, management), in the second part the priority will be given to **contents**.

From this perspective, we have seen that the project proper provided a favourable setting for a **learning process**:

- the challenges increased along with the evolution of the project;
- the coverage area extended gradually, both horizontally and vertically;
- the management had to be adapted to these new demands;
- the players learned to solve problems in their stride, learning by doing.

In this part of the report we will focus on the contents and the main messages of the project. To this end we will try to highlight the conclusions, outcomes and practical consequences that provided **added value** to the Project. Consequently, we have opted for a **thematic approach**, related to the main points of interest. These are:

- New perspectives for learning;
- Concepts and definitions in the light of practices;
- Core competencies for democratic citizenship;
- Lifelong learning for active citizenship;
- Citizenship education in the school context;
- Teacher training schemes;
- Curriculum provisions for EDC;
- The role of media and information technologies;
- Empowerment, civic participation and social cohesion;
- EDC as a priority for educational reforms.

1. New perspectives for learning

Is **human learning limitless**, as stated in a well-known report of the Club of Rome?³⁸ How can we learn more and better, from the standpoint of the **knowledge society**? What is the impact of **new technologies** on learning processes? How will the **balance between ends and means** be maintained when the focus on means risks overlooking the most important issue, namely the aims of learning? Has the **industrial society** become a **learning society**, as was anticipated in the '80s – '90s?

The educational community is preoccupied by these questions on the threshold of the new millennium. For some writers³⁹, learning seems to be both an **opportunity** and a **challenge**. The question that such authors ask themselves is why mankind does not use its entire learning potential in order to improve the human condition, to do away with wars, illiteracy, poverty, social exclusion, corruption, intolerance, racism, xenophobia, etc.

Obviously, solutions to these **civilisation problems** are to be found not only in learning opportunities. Many of these problems can, however, be avoided or reduced through more efficient learning. The reason is that despite intense research, especially in the second half of the 20th century, learning remains one of the least known human phenomena.

From the start, the **EDC Project** raised issues similar to the ones above. Without carrying out a systematic research on the learning process, this preoccupation appeared spontaneously, as a common

³⁸ J. W. Botkin, M. Elmandjra, M. Malitza *No Limits to Learning. Bridging the Human Gap*, Oxford, Pergamon Press, 1979.

³⁹ Ch. Winch, *The Philosophy of Human Learning*, London, Routledge, 1998.

denominator of the various activities. Inevitably, the issue of learning has recurred time and time again in various seminars, training workshops or within citizenship sites. Two aspects have drawn special attention from the various teams of experts and practitioners:

- end and means of citizenship learning;
- learning to live together.

With respect to the first aspect the conclusion was that learning democratic citizenship involves a constant need for a **normative code**, a reference point or a common language to regulate daily situations. This code is represented by the philosophy of human rights, encoded in the form of the two international protection instruments: the Universal Declaration and the European Convention of Human Rights.

Actually, the second aspect resumes one of the four pillars of human learning proposed by the Delors Report⁴⁰, namely **learning to live together**. Although there is a broad consensus as to this form of learning, a priority for the new millennium, its operational content is rather vague. With the exception of some research initiated by the International Bureau of Education⁴¹, discussions on this topic have remained general and abstract.

The EDC Project tried to identify the competencies, processes and conditions of learning to live together in various contexts and with various players. The main conclusion in this sense is the existence of a special kind of learning, a natural process that must be organised systematically according to human rights principles.

Essentially, learning to live together is different from other learning models. As Giordan⁴² observed, the learning theory has known three main traditions:

- learning by transmission of knowledge (the empiricist tradition of Locke);
- learning by training (the behaviourist tradition , e.g. Skinner);
- learning by construction of knowledge (the constructivist psychology tradition)
 - by associations (Gagné, Bruner);
 - by cognitive bridges (Ausubel);
 - by assimilation and accommodation (Piaget);
 - by co-action (Doise);
 - by interaction (Giordan).

In fact, the last two approaches mark the shift from **constructivism** to **social learning** and to a non-organisational model.

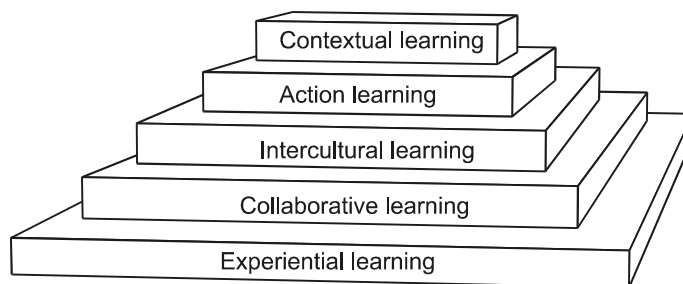


Fig. 1. The pyramid of citizenship learning

In this context, learning to live together could re-launch the debate on human learning. Without providing answers to all questions, the EDC Project has stressed five ways of learning to live together:

⁴⁰ J. Delors, *Apprendre. Un trésor est caché dedans*. Paris, Ed. Odie Jacob, 1996.

⁴¹ *Apprendre à vivre ensemble grâce à l'enseignement de l'histoire et de la géographie*, Genève, BIE, 1999

⁴² A. Giordan, New Models for the Learning Process: Beyond Constructivism? *Prospects*, 1995, vol. XXV, nr. 1, pp.101-118.

a) Experiential learning

It involves the following characteristics:

- the learners follow their own curiosity and interest;
- they learn through direct experience (learning by doing);
- the teacher/trainer is more a learning facilitator or mediator than the unique source of knowledge;
- there is no formal evaluation of learning;
- the learners reflect on their learning afterwards.

The example below distinctly reveals these characteristics of learning by doing:

Belgium: the One-day Parliament

The One-day Parliament is a Belgian citizenship site in Brussels. In January 1998, at the instigation of a mutual insurance company, P&V Assurances, a fund administered by the King Baudoin Foundation was made available for a project to counter political and social exclusion of the youth and actively involving the young. A public competition was held and 88 young people aged between 17 and 23, from various backgrounds and with a balance between the sexes, between Wallons and Flemish and between students and workers, were selected and given the task of allocating finance to projects combating social exclusion. Participants in the One-day Parliament were to meet four times to deliberate, run the projects and evaluate them.

Source: D. Kavadias, J. Siongers, S. DeGraaf, S. Lauwers *Belgian site of Citizenship 'One-day Parliament'*, Strasbourg, Council of Europe, 1999, Doc. DECS/CIT (99) 35.

b) Collaborative learning

It refers to a social and interactive learning where group processes prevail compared to individual learning. From this perspective, citizenship sites activities have encouraged the development of several skills such as:

- setting a mutual goal;
- teamwork;
- assigning roles for each group member;
- establishing a shared responsibility;
- arranging a division of labour;
- setting up shared resources;
- using 'jig-sawed' information (that must be shared to achieve the goal);
- capacity to learn from and with each other.

Peer Tutoring Strategy

Peer tutoring is a process of collaboration, of pooling knowledge in order to solve a problem or complete a task. Peer tutoring includes mutual cognitive and affective support for one another, so that peers often become life long friends. Example: prepare texts and a set of comprehension questions following the texts. Students have to write answers individually and later in pairs or a group of three compare responses. When responses to any particular question differ, students try to explain why they have answered in that way. The goal is for students to come to consensus on an appropriate response.

Source: R. Pticek *Collaborative Learning and Shared Responsibility*, Strasbourg, Council of Europe, 1999, Doc. DECS/EDU/CIT(99)66.

c) Intercultural learning

Many citizenship sites encourage this form of learning, which is based on two principles:

- cultural relativism, according to which there is no hierarchy of cultures (one culture cannot be applied to judge the activities of another culture);

- reciprocity, in other words the interaction and cross-fertilisation of cultures in the context of our multicultural societies.

Starting from these two basic principles, intercultural learning developed by citizenship sites is meant to reach the following goals:

- overcoming ethnocentrism;
- acquiring the ability to empathise with other cultures;
- developing a means of co-operation across cultural boundaries and in a multicultural environment;
- acquiring the ability to communicate across cultural boundaries, e.g. through bilingualism;
- shaping of a new collective identity, that transcends individual cultural differences.

Bulgaria: Intercultural learning for emerging civil society

The aim of the Bulgarian site of citizenship is to set up so-called 'Intercultural Commissions' for young people. In order to respond to the need for intercultural understanding and dialogue among young people living in a society where different ethnic and religious groups co-exist, the site of citizenship offers training possibilities in the field of intercultural citizenship. The site itself is composed of a network of NGOs located in four remote areas: Sarnitsa,, Rakitovo, Velingrad and Pazardjik. The site was launched in October 1998 and the first training course for young leaders took place in July 1999.

Source: *Presentation of the Sites of Citizenship*, Strasbourg, Council of Europe, 1999, Doc. DECS/EDU/CIT(99)58.

d) Action learning

This is a goal-oriented process organised as a rule in the form of a project with precise outcomes. To carry out the project trainers/teachers have to:

- formulate learning goals explicitly;
- support learners to choose their own learning strategies;
- motivate learners in such a way as to make them assume the responsibility of their own learning;
- develop a concrete project that can be carried out entirely by learners;
- encourage a gradual increase of learners independence;
- let learners understand their own action through reflection (learning by reflective practice).

Italy: School learning through action research

The Tirreno Project is aimed at carrying out a survey of the cultural, natural and historical environment of the Fiumicino County. In interpreting the various samples and data collected on the field (chemical measurements, ethnographic tapes, archaeological findings, etc) pupils receive support from specialists in universities, museums, libraries and NGOs. The result is a global view of the Fiumicino human space.

Source: A.P. Tantucci. *Presentation of the Italian Citizenship Site*, Strasbourg, Council of Europe, 1999, Doc. DECS (EDU) CIT (99)10.

e) Contextual learning

It presupposes the constant integration of an individual's learning in the system of cultural and civic references of the group, community or society he/she belongs to, or identifies with. To stimulate this **meaningful learning**, the various players involved in the EDC Project have focused on:

- helping learners to get an overall picture of the learning goals and learning strategies;
- encouraging learners and clarifying the values and identities they assume;
- using learners' prior experience and knowledge;
- encouraging learners to expand, test and apply new experiences in their daily life;
- let learners draw their own conclusions;
- foster a global vision of society.

Definition of sites of citizenship

'The notion of 'site' is not the notion of 'location'. It is not the place of the site which is of interest in the Project, but the re-definition of the meaning of place, which is occurring on the basis of new forms of democratic practice. Part of the interest of the site will be an examination of why and how a particular practice can affect the sense of individual and group identification with a location. It will be to discover the conditions and influences, the structures and processes which encourage or discourage the practice of democratic citizenship. The sites will consist of any initiative (centre, institution, community, neighbourhood, town, city, region etc.) where there is an attempt to give definition to and implement the principles of modern democratic citizenship.'

Source: *Sites of Citizenship. Democratic Citizenship in the Making*, Strasbourg, Council of Europe, 1998, p.3 Doc. DECS / CIT (98)11.

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Learning to live together is essential for EDC. It can even be said that, irrespective of concrete situations, citizenship learning means **learning to live together in a democratic society**.

In this perspective, in what follows, we will perceive the way in which learning to live together was explored within the EDC Project. More concretely, we will focus on:

- the core competencies for living together (particularly the social and life skills);
- learning to live together as a lifelong learning experience;
- the various support systems: school, formal and informal curriculum, communities, enterprises and civil society.

2. Concepts and definitions in the light of practices

One of the main contributions of the EDC Project is the integration of reflection with innovation and enquiry, of theory with practice, concepts with concrete action. In short, the EDC Project has encouraged what some authors⁴³ call **reflective practice**.

This approach is very important from the perspective of the **knowledge society**, specific to the new millennium, in which social action incorporates as many knowledge, innovation and research outcomes as possible. It is the society in which the current activity of practitioners is becoming more and more professional and efficient because it is carried out in the light of a vision of society, of certain theories, models or paradigms.

Knowledge and action are different human activities. However, starting with the '50s attempts have been made to integrate them in the form of applied sciences and technologies or through the epistemological hybrid of action-research.

Within the EDC Project, integration of knowledge/action has been achieved in two ways:

- **inductively**, on citizenship sites, namely communities, organisations or institutional networks where democratic citizenship is being learned;
- **deductively**, through conceptual analyses performed by experts, subsequently validated and completed by practitioners.

In the first case, the use of knowledge is meant to solve certain concrete problems in a particular context. Experts help practitioners to clarify their goals and orient action in a broader conceptual framework.

In the second approach, knowledge was used explicitly for clarifying and defining concepts. The starting point was an analysis of the terminology performed by experts. Practitioners were subsequently

⁴³ C. Argyris, D. Schön, *Theory in Practice: Increasing Professional Effectiveness*. San Francisco, Jossey-Bass, 1974; D. Schön, *The Reflective Practitioner*, Boston, Temple Smith, 1989.

associated in order to validate/complete the definitions given by experts or to propose their own operational definitions and concepts.

In concrete terms, the cycle reflection-practice-reflection began early on in the launching phase of the project, in December 1997, with a seminar on concepts and key competencies. The two reports⁴⁴ drawn up on this occasion were followed by a study dedicated to citizenship and citizenship education concepts. As in any action-research process, this initial conceptual study was confronted with opinions of practitioners, both from citizenship sites and various training workshops. As a result, the first report was revised in the form of a ‘Second’ and even a ‘Third consolidated report’⁴⁵. Moreover, this cycle was completed with a survey covering 485 NGOs⁴⁶, which defined the same fundamental concepts (citizenship and education for democratic citizenship), in the light of their own experience.

As expected, the result of the two approaches (inductive and deductive) was a broader and more substantial view of the reference concepts. It can be summarised by the following points:

□ **Citizenship – a multifaceted concept**

Although it is frequently used, the concept of citizenship is not easy to define. It is, as Heater⁴⁷ says, a ‘buzz word’. This is why, to get to our own working definition, first of all we have identified some relevant trends, presented in the Table 4 (see the Annex).

These definitions show that citizenship has the following characteristics:

a) It is at the same time a **status** and a **role**.

First of all, citizenship is a **juridical and political status**:

- it is the set of rights and liberties that the State grants its citizens;
- it is a civic contract between the State and the individual, as a subject of the right;
- includes legal rules that define membership of a political body;
- sees citizenship as the internal face of nationality (citizenship is certified by passports);
- involves the citizen’s loyalty to the State that protects him/her and grants civic rights;
- involves a balance between rights and responsibilities;
- ensures access to public life and civic participation.

In the second place, citizenship is a **social role**:

- citizenship is one of the identities of an individual;
- it is context-related, in the sense that it can have a simultaneously diverse content depending on the political community it refers to (regional, national, European or world citizenship);
- it presupposes certain competencies or a civic literacy that make it possible to effectively exercise their citizen status;
- it dissociates citizenship from belonging to a particular territory.

We might say that **citizenship-status** is based on a juridical interpretation while the **citizenship-role** is the cultural sense or civic identity that an individual assumes of his/her own free will.

⁴⁴ M. Ostini, *The Basic Concepts and Core Competences*, Strasbourg, Council of Europe, 1998, Doc. DECS/CIT (98) 7 def ; R. Veldhuis, *Education for Democratic Citizenship: Dimensions of Citizenship, Core Competencies, Variables and International Activities*, Strasbourg, Council of Europe, 1997, Doc DECS/CIT (97)23.

⁴⁵ F. Audigier, *Concepts de base et compétences-clé de l'éducation à la citoyenneté démocratique*, Strasbourg, Conseil de l'Europe, 1998, Doc. DECS/EDU/CIT (98)35.

⁴⁶ J.-M. Heydt, *Education à la citoyenneté démocratique. Des mots et des actes. Une enquête des ONG*. Strasbourg, Conseil de l'Europe, 1999, Doc. DECS/EDU/CIT (99)52.

⁴⁷ D. Heater, *Citizenship: The Civic Ideal in World History*, London, Longman, 1990, p. 293.

In this sense, Audigier refers to a ‘**hard core**’ (an outcome of the juridical status) and the **cultural variations** according to the attitudes, identities, priorities, roles and initiatives of each and every citizen. The hard core always involves some common anchoring points:

- belonging to a political community, which entails polity and rights;
- being always a co-citizen, somebody who lives with others;
- living in democratic spaces, i.e. spaces where persons have equal rights and dignity, where the law is made by the people for the people.

Defining citizenship: the point of view of NGOs

In the survey carried out with the participation of 485 NGOs, the citizenship is defined in the following ways:

- the entire set of social, civil and political rights (94%);
- a moral contract between individual and State (83%);
- integration of the individual in social and cultural structures of society (76%);
- belonging to various cultural and political contexts or multiple identities (47%).

Source: J.M. Heydt, *Education à la citoyenneté démocratique: des mots et des actes. Une enquête des ONG*, Strasbourg, Conseil de l’Europe, 1999, Doc. DECS/EDU/CIT (99) 52.

b) Citizenship involves social justice and equality of rights

We find the best expression of this characteristic in Marshall’s classical theory. He sees citizenship in the capitalist market system as an evolutionary status which provides citizens with access to **rights** and consequently, to **power**. As a result, citizenship becomes empowerment and a fight for obtaining the rights of the citizen.

Marshall⁴⁸ considers that citizenship has three components, depending on the rights it promotes:

- The **civil component** of citizenship is composed of the rights necessary for individual freedom (liberty of the person, freedom of speech, thought and faith, the right to property, equality under the law, etc.); the institution mostly associated with civil rights is the rule of law and a system of courts.
- The **political component** consists of the right to participate in the exercise of political power, as a member of a body invested with political authority or as an elector of the members of such a body; political rights are associated with parliamentary institutions.
- The **social component** represents the right to the prevailing standard of life and the social heritage of society; social or welfare rights ensure equal access to what are considered to be basic social-economic provisions such as education, health care, housing and a minimum level of income.

Citizenship can only be effective if it ensures access to all these three types of rights. According to Marshall, the social component of citizenship, which is embedded in the Welfare State, is the essential condition of social cohesion and effective participation of citizens. Even if those who criticised Marshall’s theory⁴⁹ contested the role of the Welfare-State, we should remember the importance of social justice, solidarity and equity in exercising democratic citizenship. This idea is significant for our subsequent discussion on empowerment and social capital.

⁴⁸ T. H. Marshall, *Citizenship and Social Class*. Cambridge, Cambridge University Press, 1950.

⁴⁹ P. Birnbaum, Sur la citoyenneté. *L’Année sociologique*, 1996, vol.46, nr. 1, p. 57-85.

P. Saunders, Citizenship in a Liberal Society. In: B.S. Turner (ed.) *Citizenship and Social Theory*, London, Sage, 1993, pp.57-91.

□ Education for Democratic Citizenship

Broadly speaking, the participants to the EDC Project have accepted the initial definition adopted at the launching meeting in 1996 i.e. 'EDC is the set of practices and activities aimed at making young people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in society'⁵⁰.

In the meantime, this definition has however been completed with several important specifications:

- EDC is not a school subject or just any other curriculum activity, but a major aim of educational policies in the perspective of lifelong learning.
- Instead of a general definition, valid for any context, a pragmatic definition would be preferable, insisting more on the consequences and methods of application than on the formal rigour of sentences.
- Compared to other closely related terms (civic education, political education, etc.), EDC identity is provided by the reference to the integrating term of citizenship.
- To put it simply, as a result of this identity, EDC means learning democratic behaviour through a diversity of experiences and social practices.
- Regardless of where it is exercised, EDC presupposes three common approaches:
 - empowerment;
 - civic participation;
 - shared responsibility.

□ Related concepts

Referring to citizenship, EDC covers a very wide semantic range. This umbrella-concept encompasses practically all forms of education for democratic life:

- **Civics education** is the transmission/acquisition in a formal educational framework of the knowledge, skills and values which govern the functioning of democratic society at all levels; this formal learning is accomplished either in the form of a special subject or through cross-curriculum activities.
- **Human rights education** is the core and an indivisible part of EDC; it refers to three distinct aspects:
 - acquisition of knowledge **about** human rights and freedoms; learning about the functioning of national and international instruments of protection (education **about** human rights);
 - acquisition of attitudes and skills **for** promotion and protection of human rights (education **for** human rights);
 - development of an environment that promotes learning and teaching **in** human rights (education **within** human rights).
- **Political education** is the process that enables individuals and/or groups to analyse and influence political decision-making processes.
- **Values education** helps pupils gain knowledge and understanding about their own values orientation, the values of others and the significance of values in everyday life.
- **Peace education** means preparation of students for peace, non-violence and international understanding; it promotes the culture of peace, through shared responsibilities, mutual understanding, tolerance and peaceful solving of conflicts.
- **Global education** is the set of learning situations and experiences that foster students' awareness of the increasingly integrated nature of the contemporary world and enable them to meet global challenges efficiently.

⁵⁰ C. Birzea, *Education for Democratic Citizenship*. Strasbourg, Council of Europe, 1996, p.18.

3. Core competencies for democratic citizenship

The EDC Project views democratic citizenship not only as a formal status but also as the effective ability to act as citizens. To this end, regardless of the type and level of education, profession or age, each individual must acquire **core competencies** for democratic citizenship.

This statement triggers a series of questions:

- What novelty is there in focusing on competencies?
- What are the criteria and how can these competencies be established?
- What are the minimal and maximal competencies of EDC?
- How stable are citizenship competencies, taking into account the usual obsolescence of any type of know-how?

Let us try to answer these questions, based on the experience of the EDC Project.

In the '90s, under the influence of business and employment bodies, the world of education began to take a growing interest in competencies⁵¹. As a result, the curriculum reform movement has given up the useless follow-up of knowledge and has focused on long-lasting competencies, valid over a longer period of time.

Unlike knowledge, competencies represent a potential, a method of solving unforeseen issues in various contexts. Compared to knowledge, which is more rigid, competencies are open, comprehensive and easily adaptable. In this sense, Chomsky made a distinction between **competence** and **performance**: the former represents the ability to formulate an infinite variety of sentences based on a limited number of elements of language. As for performance, it is competence in action, namely the concrete situation of expressing a linguistic competence.

What we must keep in mind from this example is the capacity to generate practice or performances on the basis of competencies. In other words, the **human potential** consists in a set of competencies that produce practices and actions in a variety of situations⁵². In this case the purpose of education would be to mould the fundamental competencies that produce the visible behaviours, actions and attitudes of the human being.⁵³

In the EDC context, the relation competence-performance suggests a major action trend. In fact, there can be no democratic behaviours without a minimal potential of democratic citizenship, i.e. core competencies.

In this sense, the participants to the seminar on concepts in December 1997 highlighted the advantages of focusing on competencies:

- the lifelong learning perspective (core competencies are common to all educational environments);
- a clear and systematic vision of learning outcomes;
- increasing emphasis on the quality of education;
- the possibility of measurement and transparency of educational outcomes (emphasis on standards and performance indicators);
- the possibility of international comparisons.

On the other hand, the same participants have come up with criticism and reserves related to core competencies for EDC (see Ostini, p. 24-26):

- competencies create confusion between outcomes and processes;
- the inference of behaviours from competence is relative (a particular behaviour may be inferred from several competencies while one competence may induce different performances);

⁵¹ F. Popé, L. Tanguy *Savoirs et compétences. De l'usage de ces notions dans l'école et l'entreprise*, Paris, l'Harmattan, 1994.

⁵² G. Le Boterf, *De la compétence*, Paris, Les Editions d'Organisation, 1994.

⁵³ W. Hutmacher, *Compétences-clé pour l'Europe*, Strasbourg, Conseil de l'Europe, 1996, Doc. DECS/SE/Sec. (96)43.

- the lists of competencies are only indicative as they are always open and relative;
- even if we can infer performances from competencies it is difficult to establish standards on the basis of recurring situations;
- core competencies cannot be evaluated as such, but only through the behaviours they trigger.

The **inventories of EDC core competencies** are very diverse. Broadly speaking, their purpose is to provide a holistic view for the curricula and training programmes. Consequently, they have an orientative value, not a normative one (see the example of core competencies in the Norwegian national curriculum).

Norway: core competences for democratic citizenship	
Knowledge	A broad knowledge base is considered essential for participation in society; democratic ideals, the international society and organisations, international co-responsibility, structure and function of social institutions and rules for participation.
Skills	Cooperation, manage and resolve conflicts, participation, critical thinking, creative thinking, reflection, dialogue. Making choices. Reflect on own actions and assess the effect on others. Learn from experience and observe practical consequences. The ability to learn, to consider ethical and moral issues. Take responsibility for one's own learning and own life, for planning, executing and evaluating one's own work. Good working habits. Learn to work in teams and projects.
Attitudes	Personal responsibility to contribute, accountability, understand and accept responsibility for one's own learning. Respect for one self and for others - respect for the minority opinion, confidence and trust in oneself and others.
Values	Equality of opportunity, human rights and rationality. Intellectual freedom, tolerance, solidarity, independence and coexistence, cooperation, consultation, inclusion, understanding of and respect for others and the environment. Accountable for decisions and responsible for actions.
Source: K. Grindal <i>EDC: Basic Concepts and Core Competences. The Approach in Norway</i> . Strasbourg, Council of Europe, 1997, Doc. DECS/CIT(97)24.	

Table 5 in the Annex includes the main inventories resulting from the project: the initial Consultative Meeting (1996), the Veldhuis report and the Audigier report.

Notice that these lists of competencies are very diverse. Nonetheless, they do have some points in common:

- They have in view knowledge as well as skills, values and attitudes.
- They include only knowledge able to generate actions and practices (especially social competencies).
- As a result, skills are defined in terms of knowing how to do, how to be, how to live together and how to become.
- Notice a growing complexity of the lists of competencies, in the course of the EDC Project (this is explained through the internal learning process to which we have referred in the first part of our report).

4. Support systems for lifelong learning

The education for democratic citizenship is learning throughout life, in all circumstances and in every form of human activity. This presupposes that EDC:

- last the whole life of each individual;
- lead to the acquisition, renewal, upgrading and completion of a wide range of skills;
- be dependent for the successful implementation to engage in self-directed learning activities;

- acknowledge the contribution of all available educational influences including formal, non-formal and informal.

These features characterise any lifelong learning process⁵⁴. A novelty of the EDC Project was the idea of **support systems** and the differentiation of two components of lifelong learning:

- **organised learning;**
- **existential learning.**

The former includes formal and non-formal education provided by specialised organisations such as the school and university. Together with other organisations with educational potential that have other basic functions (the media, NGOs, libraries, youth clubs), the school and university represent the main institutional support for EDC. Existential learning merges with the entire life-course and comprises the whole range of situations that can stimulate a learning process: critical events, challenges, dilemmas, compromises, significant moments, etc. It is a spontaneous and diffuse kind of learning, incidental and informal, which must be encouraged through adequate **support systems**: knowledge, know-how, problem-solving methods, educational materials, qualified trainers, organisational settings.

Citizenship learning makes use of both organised learning (formal and non-formal), as well as the learning potential found in daily circumstances.

Traditionally, three components of lifelong education have been identified⁵⁵:

- **formal education** is any regular, structured learning that is organised by an educational institution and leads to a recognized certificate, diploma or degree; it is chronologically graded, running from primary to tertiary institutions;
- **non-formal education** is the educational activity which takes place outside the formal system (ex. out-of-school activities) and most of the time does not lead to a recognized certificate, diploma or degree;
- **informal education** is the unplanned learning that goes on in daily life and can be received from daily experience, such as from family, friends, peer groups, the media and other influences in a person's environment; this type of learning occurs on an irregular basis within the context of the individual's life.

To these Dohmen⁵⁶ adds a specific form of informal education, highly important for citizenship learning, which he calls **incidental learning or learning 'en passant'**: 'it is the type of informal learning that is entirely unplanned (and often unconscious) and is the casual by-product of other activities'.

In this tripartite vision of lifelong learning, EDC must include a series of environments for a gradual socialization of the individual. The most important one is school and formal education, which ensures a systematic initiation to civic culture. We find this idea clearly expressed by Rowe⁵⁷, according to whom the lifelong learning system of EDC includes five types of communities:

- **The family community** acts as a mini-society, having a power structure, rules, a system of punishment and rewards, a framework of values (implicit or explicit), and very strong emotional ties.
- **The affiliative community** is that an individual may choose to identify with: peer groups, interest groups, religious communities, clubs and associations, cultural groupings, professional bodies, political organisations and parties.
- **The school community** is a highly complex community, differing from affiliative communities because of its compulsory nature. The school is a catalyst of various partners involved in citizenship education:

⁵⁴ A. Cropley, *Towards a System of Lifelong Education: Some Practical Considerations*. Oxford, Pergamon Press, 1980, p.3-4.

⁵⁵ Th. J. La Belle, Formal, Nonformal and Informal Education: A Holistic Perspective of Lifelong Learning. *International Review of Education*, 1982, vol.28, nr.2, p.162.

⁵⁶ G. Dohmen, *Lifelong Learning. Guidelines for a Modern Education Policy*. Bonn, Federal Ministry of Education, Science, Research and Technology, 1996, p.36.

⁵⁷ D. Rowe, The Citizen and the Law. Teaching about the Rights and Duties of Citizenship. In: E. Baglin Jones, N. Jones (eds.) *Education for Citizenship. Ideas and Perspectives for Cross-Curricular Study*, London, Kogan Page, 1992, pp. 51-53.

parents, teachers, media and civil society. Of all learning environments, school is the one which most resembles the organisational model of the State: it consists of a set of rules and regulations, power relations and its judicial structure which assesses individuals in terms of their loyalty and their degree of participation.

- **The state community** can exist at local, national and international level and is formally defined through legislation setting out the citizens rights and responsibilities. Often individuals may feel less of a sense of loyalty to the state communities because of their mandatory nature, their remoteness or, perhaps, because of their perceived faults. Identification by citizens with the state may be very strong, particularly in the face of external threat.
- **The world community** promote a sense of common humanity or the world citizenship. Threats to global survival can emphasize the sense of membership to a common 'world village'.

Naturally, there is a difference between these learning environments as well as common elements such as leadership, power, a rule-frame, decision-making procedures, shared and unshared values. These common elements make it possible to transfer acquisitions and ensure continuity from one learning circle to another. What unites and gives cohesion to the different learning communities are the **core EDC competencies** we referred to in the previous chapter.

Some authors consider this system of lifelong learning with formal education in the centre, a questionable issue: 'The majority of the adult population in most of our countries are not reached by the official «education for democratic citizenship». EDC may work well in compulsory schools with children and youngsters. But it is very difficult with adults who do not attend any adult education courses' – states Dohmen in his paper⁵⁸. Young people and adults integrated in active life, says Dohmen, are involved more in informal learning than in any other form of organised continuing education. If we take into account the fact that after leaving formal education, most young people and adults have access only to informal learning, the 'lifelong learning for democratic citizenship' must include more and more practical and experiential learning: 'What we especially need is more «exploratory» and «investigational» learning («Erkundungslernen») in the citizen's environment, a form of learning where the citizens explore their communities, their different workplaces, firms, parliamentary councils, governmental boards, offices and service-institutions, family structures, hospitals and health services, markets and supply organisations, schools and libraries, social services, police-stations, courts and prisons, media, traffic, housing, the work of citizens action committees, etc. This practical exploratory learning shall and can help people to understand and get acquainted to their local spheres of activities, influences, operational structures, social problems, competitions and cooperations, rights and duties, possibilities and restrictions, clashes of interests and growing mutual understanding and compromises. And this is also a key strategy to overcome the insecurity and civic apathy, the feeling of desorientation and dependence on conditions and developments which are supposed to be unapproachable by the understanding and participation of so called «ordinary people»'.

Ireland: exploratory learning in citizenship sites

Tallaght is located within the local authority area of South Dublin. In 30 years, Tallaght has been transformed from a small agricultural village, with a population of 710 in 1956 to the third largest urban centre in Ireland. By the 1990's it had become the fastest growing urban centre in Europe. This rapid expansion of Tallaght's population was accompanied by major social problems: crime, violence, drug abuse, school drop-outs, high unemployment among women and young people. Community initiatives involving the police, the parents, the local partnership and the young people themselves are now in place to counteract these problems. The Tallaght site of citizenship involves adult community actions to empower adults, especially women, through community education and also to facilitate the participation of travellers in the local community.

Source: L. Carey, *Irish Site of Citizenship*, Strasbourg, Council of Europe, 1999, Doc. DECS/EDU/CIT (99)7

To accomplish this '**citizenship learning for all**', the entire set of learning organisations must be accessible, open and focused on social issues of immediate interest. In this sense, sub-group C and the

⁵⁸ G. Dohmen, *Lifelong Learning for Democratic Citizenship*. Paper presented at the Conference on 'Education for Democratic Citizenship: Methods, Practices and Strategies', Warsaw, 4-8 December 1999.

Reflective Group on citizenship sites have proposed a series of approaches to facilitate lifelong learning for EDC:

- developing a solid grounding acquired during basic education;
- facilitating access and diversifying provision;
- instilling ability and desire to learn;
- ensuring validation of skills not formally recognized;
- opening formal education institutions to continuing learning;
- bringing the new information and communication technologies (ICT) into the formal education;
- developing co-operation between schools and the world of work;
- improving guidance and information.

In the same context, the recommendations of the Warsaw Conference are focused on a considerable broadening of EDC, involving a threefold learning strategy:

- initial education of children and young people;
- provision of adult learning opportunities;
- enrichment of daily learning environments.

Or, as Bélanger⁵⁹ states, this threefold learning strategy means that EDC is a **part of living**: 'EDC is a life-wide and a lifelong learning process, involving pre-school education, school initial education, college and university, adult education for ageing and the activation of learning environments, including libraries, museums, etc. In all these approaches, the main element is the participation of learners, meeting their aspiration to be heard, to be able to send feedback, to learn democracy in a democratic way. When EDC is implemented through a unilateral top-down transmission process, the democratic message is being thwarted'.

France: support systems for civic participation

The Alsace site of citizenship is aimed at young people in districts of Strasbourg affected by socio-economic disadvantage, isolation, rowdiness and urban violence, youth alienation, working-class social exclusion, and political disenchantment. A special training programme for mediators was set up in 1998. During this empowerment programme, participants received basic training and information in law (i.e. UN Human Rights Convention, rights of foreigners, social rights, criminal law of minors). With this background, young people would be able to help others in difficult situations, to coach their grievances in legal terms and aid them through the appropriate channels.

Source: M. Chehhar *Educational Structures and Processes at the Local Level: Strasbourg*, Strasbourg, Council of Europe, 1997, Doc. DECS/CIT (97)30 rev.

In his contribution to the Warsaw Conference, Dohmen went even further, completing the above proposals by establishing several **learning service centres** for EDC.

According to Dohmen, these support systems for EDC may have different functions:

- Give advice and counselling for individual learners and learner groups who need
 - appropriate ad hoc information and knowledge (information 'on demand' and 'just in time') according to actual learning needs and learning conditions;
 - orientation about adequate learning modules and other possibilities to update prior learning;
 - helpful learning partners and expertise;
- Provide advice and guidance for companies and employers, especially in small and medium sized companies:
 - to combine learning and working in different areas of planning, production, service, marketing (e.g. by quality circles, job rotation, integrated teamwork, etc.);
 - to assure a more democratic partnership with employees;

⁵⁹ P. Bélanger, *Final Report. Conference on EDC: Methods, Practices and Strategies*, Strasbourg, Council of Europe, 2000, Doc. DECS/EDU/CIT (2000)4.

- to use new technologies for work-related learning, for interactive virtual communication and for more constructive participation of all;
- Ensure tailor-made information and advice for continuing vocational training institutions and social partners, mainly related to:
 - possibilities for developing and joining co-operative networks;
 - labour market and employers needs;
 - relevant research outcomes;
 - new methods for self-directed learning and empowerment.

These **EDC centres** complete the system of formal institutions and the non-formal activities they organise. They represent, ultimately, the network of learning opportunities defining the **Learning Society**.

5. Citizenship education in the school context

For over four centuries, European education has been centred on school as the sole learning provider.

In the past few decades this **school-centred paradigm** was contradicted by the following evolutions:

- Information became so plentiful, that the educational mission of schools has shifted to a secondary role (resulting in recent movements such as competency-centred learning or back-to-basics).
- Diplomas are no longer a guarantee of employment (which means that one of the pillars of formal education i.e. evaluation and certification get to have a relative value).
- Alternative sources and informal education have become more and more influential (e.g. children spend more time in front of TV screens or computers than in formal curriculum).
- Pressures on the part of social environment intensified so that school had to open up and place greater emphasis on social skills (ex. schools had to adopt preventive education programs to combat violence, vandalism and drug addiction).
- Beginning with the '70s school had to accept the fact it no longer holds the monopoly of education and it is only a component of lifelong learning.
- Children and young people have become subjects of rights (e.g. UN Convention on the Rights of the Child, 1989), which presupposes more participation and democratic life inside schools.

The data in the EDC Project, in conjunction with the most recent research, have showed that school must change in order to cope with these evolutions. Consequently, the following courses of action have been identified:

- foster the political socialization of pupils;
- prepare for lifelong learning;
- ensure direct practice of human rights and participative democracy in schools;
- develop a learning organisation approach;
- open the schools to communities and social environment.

a) Political socialization

Schools do not have political socialization as their primary goal. They are, however, an important environment where the skills that make up **political literacy** are formed⁶⁰:

- willingness to adopt a critical stance towards political information;
- willingness to give reasons why one holds a view or acts in a certain way and to expect similar reasons from others;
- respect for evidence in forming and holding political opinions;
- willingness to be open to the possibility of changing one's mind in the light of evidence;
- to value fairness as a criterion for judging and making decisions;
- to value the freedom to choose between political alternatives;

⁶⁰ B. Crick, A. Porter *Political Education and Political Literacy*, London, Longman, 1978.

- toleration of a diversity of ideas, beliefs, values and interests.

As can be seen in the following table taken from Dekker and Meyenberg⁶¹, school is a part of a vast system of political socialization agents. In this sense it applies three types of actions:

- **Intentional direct political socialization** is achieved through school subjects such as history, economics, social studies, political education and citizenship education; its explicit purpose is to directly influence students' political knowledge, opinions, attitudes, skills, behavioural intentions and behavioural patterns.
- **Intentional indirect political socialization** involves the acquisition of knowledge, skills and attitudes which are not in themselves political, but which exert an influence on the subsequent acquisition of specific political knowledge.
- **Non-intentional indirect political socialization** takes place in a situation of informal learning; for instance, when students find out about some political events from newspapers and comment on them, consequently taking a political attitude.

The system of political socialization agents

Political socializers Political socialization agents	Persons and groups	Institutions, organisations, events and objects
1. Primary groups Family	grandparents, fathers, mothers, brothers, sisters, neighbours	social environment
2. Educational systems School	teachers fellow students	education as such; school or training institution: type, composition of population, social stratification, group formation, internal decision making, formal curriculum, hidden curriculum, classroom rituals, textbooks, extra-curricular activities
3. Church	clergy	services
4. Mass communication media	presentators actors popular musicians authors	television, movies, radio, newspapers, magazines, popular fiction, comic strips, popular music, jokes, art, computer programs, commercials, advertisements
5. Peers Friends	friends companions	persons, organizations, sub-cultures, leisure time, vacation experiences
6. Employment systems	leadership, employers, trainers, social partners	work experience, unemployment, position, job, company structure (type, population, internal decision making), job training, labour union, economic events
7. Political systems	membership, leadership, charismatic figures, civil servants, police officials, judges, prison officials	political parties, political organisations (youth, women), political information services, election campaigns, military service, action groups, interest groups, political events

In an ample empirical research, Elchardus, Kavadias and Siongers⁶² compared the contribution of school and of a non-school environment to student socialization. In the school context a surprising conclusion was drawn: from the three forms of political socialization mentioned above, formal curriculum has the least effects. On the contrary, non-formal, informal learning (in schools) and the hidden curriculum contribute most to student socialization. This deduction confirms though one of the hypotheses applied by the EDC Project, namely that social and political skills are best formed through experiential learning and informal curriculum.

⁶¹ H. Dekker, R. Meyenberg (eds.) *Politics and the European Younger Generation. Political Socialization in Eastern, Central and Western Europe*. Oldenburg, University of Oldenburg, 1991, pp. 39-40.

⁶² M. Elchardus, D. Kavadias, J. J. Siongers, *Can Schools Educate? Influence of Schools on the Values of their Pupils*. Strasbourg, Council of Europe, 1999, Doc. DECS/EDU/CIT (99)65.

b) Preparation for lifelong learning

Authors focusing on **school learning**⁶³ highlighted the following characteristics:

- it is the result of didactic teaching;
- treats knowledge as factual and unquestionable;
- is oriented to final examinations and evaluations;
- establishes respect for the teacher as the main source of knowledge.

From the point of view of citizenship education, this passive learning, based on transmission of knowledge and authority, results in subject citizens, passive workers and obedient civil servants.

The experience of **citizenship sites**⁶⁴ brought about a new perspective to school learning. Emphasis is no longer on teaching and didactic transmission of knowledge but on long-lasting skills to be used in various democratic environments. As a consequence, a new school function joins the three traditional ones (cultural transmission, social reproduction and socialization), namely **preparation for lifelong learning**. It presupposes:

- a shift from the transmission mode of teaching and an absorption mode of learning with the curriculum as ‘a course to be run’ to a constructive approach which gives priority to students’ personal experience;
- interplay between citizenship activity (active participation, role playing, problem solving) and learning, each reinforcing one another and so creating a development cycle;
- a shift from reactive learning to self-directed learning which gives priority to ownership, assumed responsibilities, empowerment, self-awareness, creativity and motivation for continuing learning.

c) Human rights and participative democracy in schools

The EDC Project has identified the following means of enhancing **democratic schools**:

- promote human rights framework for the development of democracy in schools;
- practice participative democracy in schools;
- develop a democratic organisational culture.

Human rights provide a set of unanimously accepted principles and values. Many schools already include human and children rights in the form of **institutional contracts** that stipulate the rights and responsibilities of participants (students, teaching staff and managers):

- the ‘school charter’ (France, Germany, Italy, Sweden) conceived in terms of rights and civic responsibilities;
- the ‘model school’ (Belgium, Poland, Switzerland, the Netherlands) which sets out the institutional objectives, relations with parents, limits of authority and pupils’ freedoms.

In this context, the UN Commission on Global Governance (1995) proposed a common grid of rights and responsibilities that could be the basis for **school citizenship**⁶⁵:

i) Rights to

- **a secure life** - the school is responsible for the security (both physical and psychological) of pupils and teaching staff;
- **equitable treatment** - schools need to monitor both results and achievements and also punishments or exclusions;

⁶³ R. Skager, *Organizing Schools to Encourage Self-Direction in Learners*, Oxford, Pergamon, 1984.

⁶⁴ K. Forrester, L. Carey *Citizenship and Learning: A Draft Synthesis Report on Sites of Citizenship*, Strasbourg, Council of Europe, 1999, Doc. DECS/EDU/CIT(99)62.

⁶⁵ *Apud* A. Osler *Disciplined Teachers, Disciplined Children: Global Democracy in Perspective*. Paper presented at the International Conference on ‘Democratic Discipline, Democratic Lives’, Loughborough, 12-14 May 1997.

- **an opportunity to earn a fair living and provide for their own welfare** - the school education is the basis for future employment prospects; pupils have the right to learn the core skills and competences that will facilitate social and economic inclusion;
- **the definition and preservation of their differences through peaceful means** - the development of a confident sense of identity and the capacity to develop new identities;
- **participation in governance at all levels** - this means formal recognition of student participation, open structures, access to decision-making and school councils;
- **free and fair petition for the redress of gross grievances** - or the children right to equality before the law (the rule of law principle);
- **equal access to information** - free access to curriculum, without any discrimination or hidden agenda;
- **equal access to the global commons** - all school facilities (the library, the sport facilities, the school yard, the dining room, the toilets and the laboratories) should be available to all pupils;

ii) Responsibilities to

- **contribute to the common good** - ownership and active participation;
- **consider the impact of their action on the security and welfare of others** - the school is greatly helped when approved practices and procedures are formalised;
- **promote equity, including gender equity** - at the minimum this implies that all staff and students are familiar with equal opportunities issues and the policies that derive from them;
- **protect the interests of future generations** by pursuing sustainable development and safeguarding the global commons;
- **preserve cultural and intellectual heritage;**
- **be active participants in governance;**
- **work to eliminate corruption.**

The concrete application of these rights and responsibilities make school a ‘**space of law**’.

Austria: students participation in the School Committees

All pupils have the right of representation of their interests and of organising activities in school, which is realised by class and school representatives. These representatives in the School Committees have a voice in the decision-making about disciplinary measures. Their advisory responsibilities are to:

- be heard;
- inform about all matters concerning pupils;
- make proposals and statements;
- attend teachers’ conferences;
- structure the teaching according to the syllabus;
- select teaching materials.

The class - and school representatives may organise events or projects fostering non-formal citizenship education.

Source: *Pupil and Student Participation. A Summary of the Legislation Concerning Decision-Making at Upper Secondary and University Level*, Strasbourg, Council of Europe, 1995, p.6.

The **participative democracy** presupposes involving pupils in decision-making and school management. This participation can be:

- direct participation, based on group discussion in pupils’ councils, general assemblies or pupils’ parliaments;
- indirect participation, with pupil representation by delegation or election by their peers.

These structures and institutional settings are not enough if they do not have the support of a **democratic culture**. To this end, the EDC Project recommends the following approaches:

- to practise dialogue, negotiation, co-operation and consensus seeking in the most common-place situations (smoking in schools, punctuality, funding of the school minibus, election to school councils, music in the school environment, student-teacher ratios, discipline in the school yard, etc.);
- to solve conflicts and differences of opinion in a non-violent manner;

- encourage teamwork and collaborative learning as well as a friendly and non-authoritarian classroom atmosphere.

d) Schools as learning organisations

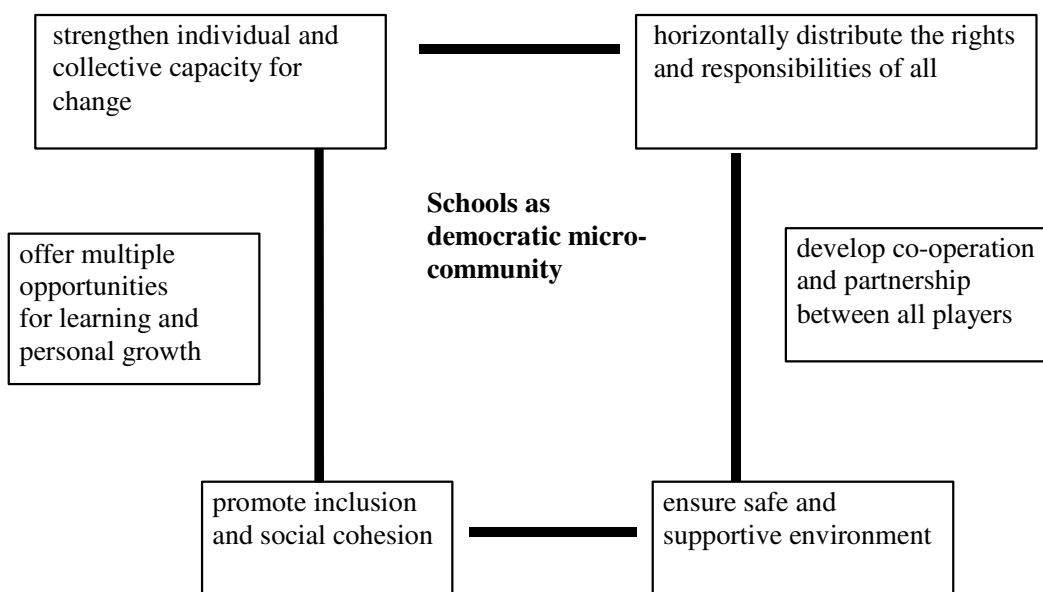
The notion of the learning organisation originates from the idea of organisational learning and the modern utopia of Learning Society⁶⁶. The combination of the two resulted in the thesis according to which learning takes place not only at individual level but also at the whole organisational level: ‘It is not brought about simply by training individuals; it can only happen as a result of **learning at the whole organisation level**. A Learning Company is an organisation that facilitates the learning of all its members and continuously transforms itself⁶⁷. In other words, the most successful organisations will be those which continuously involve their members in individual and social learning activities.

EDC is a **whole-school approach**. According to the data in the EDC Project, citizenship learning is carried out:

- through the school ethos or the unconscious discourse of the school community (the atmosphere, the group unconscious, the dominant symbols, the teaching styles);
- through democratic participation in the classroom;
- through the formal curriculum;
- through the informal curriculum.

In fact, as we have seen, EDC involves the co-operation of all learning environments that make up the **school context**. In the following diagram, Durr, Spajic-Vrkas and Martins⁶⁸ represented the school as a **democratic micro-community**. The internal dynamics of this learning community is the provision through daily opportunities for individual and collective empowerment.

Fig. 2. School as a learning organisation



⁶⁶ C. Argyris, D. Schön *Organizational Learning. A Theory of Action Perspective*, Reading, Addison-Wesley, 1978.

⁶⁷ Husén, *op. cit.*

⁶⁸ K. Dürr, V. Spajic-Vrkas, J. Ferreira Martins *Learning for Democratic Citizenship: Approaches, Methods and Practices*, Strasbourg, Council of Europe, 2000, Doc. DECS/EDU/CIT(2000)16.

e) Openness to the communities and the social environment

EDC contributes in a decisive manner to the consolidation of relationships school-society. For this purpose, the experience gained in the course of the EDC Project recommends the involvement to a greater extent of communities in solving certain social problems that break out in school.

Let us consider the alarming example of **violence in schools**. Most teachers admit that we are talking about a **social violence** that has made its way into schools also. Research has indicated, however, that there are also school-related factors⁶⁹ linked to the atmosphere in school, the manner of solving conflicts, relationships with parents and communities, management styles, organisational culture, opportunities for participation. Consequently, common preventive measures are envisaged i.e. school-family and school-community intervention ('integrated' prevention).

Similarly, **the Portuguese site of citizenship**⁷⁰ is based on the idea of **institutional partnership** with school in the centre of an organisational configuration which includes all social services intended for marginalised individuals: education, health, employment offices, social protection, youth centres, immigration offices, counselling and guidance services. As a result, a new professional category has begun to operate in schools, namely youth mediators. They have a twofold mission: in school, they are involved in extracurricular activities carried out by neighbouring communities; in communities they carry out awareness-raising activities supporting schools, intended for early school-leavers and young illiterate people.

An even more ample action is that of tightening the relationship school-communities and was achieved in Ireland, within the **Transition Year Programme**. We are referring to the direct experience in a community or social service for pupils who have graduated compulsory school: 'The Transition Year offers pupils a broad educational experience with a view to the attainment of increased maturity, before proceeding to further study and/or vocational preparation. It provides a bridge to help pupils make the transition from a highly-structured environment to one where they will take greater responsibility for their own learning and decision-making. Pupils will participate in learning strategies which are active and experiential and which help them to develop a range of transferable critical thinking and creative problem-solving skills. The Transition Year should also provide an opportunity for pupils to reflect on developing an awareness of the value of education and training in preparing them for the ever-changing demands of the adult world of work and relationships'.⁷¹

We should add the fact that these activities continue to remain under the supervision of schools, in a typically EDC approach: lifelong learning perspective, focus on informal citizenship education, learning by doing, social and contextual learning, practising of responsibility and participating in decision-making processes.

6. Curriculum provisions for EDC

The EDC Project has taken into account three forms of curriculum provisions for citizenship learning:

- the **formal curriculum**, through separate/specialised subjects, integrated approaches or cross-curricular themes;
- the **non-formal curriculum**, through extra-curricular, co-curricular, extra-mural or out-of-school activities (organised by the school and connected to the formal curriculum);
- the **informal curriculum**, through incidental learning and hidden curriculum.

⁶⁹ N. Vettenburg, *Violence in Schools: Awareness-raising, Prevention, Penalties*, Strasbourg, Council of Europe Publishing, 1999, pp.37-46.

⁷⁰ M. J. Diaz-Aguado, A. Santos-Silva *Report on the Portuguese Site of Citizenship*, Strasbourg, Council of Europe, 1999, Doc. DECS/EDU/CIT (99)25.

⁷¹ *Transition Year Programme. Guidelines for Schools*, Dublin, Department of Education and Science, 1995, p.3.

a) The formal curriculum

The various stages of teacher training and seminars on learning strategies organised by the EDC Project led to a collection of several useful data related to formal curriculum provisions in European countries. In Table 6, in the Annex, we have summarised available data and completed the summary with additional information from other sources.⁷² The EDC is such a complex issue that in some countries (especially federal states) the curriculum provisions tend to be even more complex and diverse.

The table indicates the following trends:

- There is a wide variety of formal curriculum provisions for EDC in Europe. The following models, however, prevail:
 - EDC is learned through a separate subject (Albania, Belgium-French Community, Croatia, Latvia, Romania, Slovakia);
 - EDC is learned through integrated programmes or cross-curricular themes (Belgium-Flemish Community, Finland, Hungary, Ireland, the Netherlands, Portugal, Sweden, Switzerland). Within the integrated approach, EDC is part of a broader course (social sciences, history) while the cross-curricular approach presupposes diffuse EDC contents infused into all specialised subjects of formal curriculum.
 - The formal curriculum for EDC involves a combination of the two models, through specific subjects plus integrated programmes and cross-curricular contents respectively (Austria, Bulgaria, Czech Republic, England, Estonia, France, Germany, Greece, Italy, Lithuania, Spain, Ukraine).
- The terminology is extremely varied. In broad terms, the titles suggest the curricular identity or the dominant contents:
 - civics or civic education (Austria, Belgium-French Community, Bulgaria, Croatia, Czech Republic, Estonia, France, Germany, Ireland, Italy, Latvia, Portugal, Slovakia);
 - civic culture (Greece, Lithuania, Portugal, Romania, Spain);
 - citizenship education (Belgium-Flemish Community, England, the Netherlands);
 - social studies (Albania, Czech Republic, Finland, Germany, Greece, Hungary, Italy, the Netherlands, Slovakia, Sweden, Switzerland, Ukraine).
- The age limits are very flexible. Practically, EDC is addressed in the formal curriculum across the whole age bracket. Most often, EDC is included in formal curricula for the last years of primary, junior secondary or upper secondary school cycles.
- Allocation of teaching hours and the curricular status of EDC (fixed time allocation, statutory or non-statutory approach) depend on educational policies and organisational models. In more or less centralised systems, EDC is delivered through a statutory part of the core national curriculum. In decentralised systems, EDC is non-statutory and municipalities, local school inspectorates, schools and teachers may decide upon the distribution of teaching time.

b) The non-formal curriculum

We are referring to out-of-school or extra-mural activities organised by schools to complete formal curriculum. It is a major component of EDC curriculum because it provides further opportunities to exercise responsibility and to gain understanding of community life.

In this context, the EDC Project insisted on the following forms of extra-curricular activities:

⁷² C. Birzea, *Education for Democratic Citizenship. Consultative Meeting*. Strasbourg, Council of Europe, 1996, p.27.

D. Kerr, *Citizenship Education: An International Comparison*, London, Qualifications and Curriculum Authority, 1999, pp.18-19.

J. Torney-Purta, J. Schwillle, J. A. Amadeo (eds.) *Civic Education Across Countries: Twenty-four National Case Studies for the IEA Civic Education Project*, Amsterdam, IEA, 1999.

- participation in decision-making (school councils, children's parliaments, school governing, municipal councils);
- outdoor education (residential visits, excursions, school exchanges, pilot projects);
- team membership (clubs, associations, interest groups and pressure groups);
- community involvement (voluntary activities, pastoral-care programmes, meetings with elected representatives, the police and faith groups, awareness-raising campaigns);
- work experience (practical placements and entrepreneurial learning).

Here are concrete examples of non-formal activities initiated by teachers participating in 'In-service Training Programme for Educational Staff'⁷³:

- co-operation with an NGO in carrying out a survey on bullying in the Russian army (Konstantin Krakovski, Russian Federation);
- children's parliament (Leena Mäkila, Finland);
- debate clubs in Bulgaria (Zdravka Demirova) and Slovenia (Martina Domajnko);
- charter for the year 2000 young citizen (Jean-Pierre Gaudin, France);
- international contest on 'Citizens for the twenty-first century' (Mihail Nazdravan, Romania);
- the Internet pan-European forum for teachers (Dietmar Schlinkmann, Germany);
- pilot project on 'Young people's participation in the community' (Aristea Vavouyiou, Greece).

c) The informal curriculum

This is the entire set of daily, natural and spontaneous situations that occur in school life. They are not organised or prompted by teachers, but are any ordinary event that take place in the school environment: situations of communication and collaboration, power struggle, confronting authority, clashes, negotiations, friendships, situations of injustice and discrimination.

They can be used in non-formal education as projects or extra-curricular activities. For example, the informal curriculum could be useful to address inherent school-wide goals (improved communication, inclusion, acceptance, multiculturalism, co-operation, positive school climate) or to teach controversial issues such as violence, corruption, poverty, immigration, cultural and religious differences. In short, the formal and non-formal curriculum must take into account children and youth culture who behave freely and spontaneously in daily social activities.

Focusing exclusively on formal curriculum and formal teaching, schools maintain an artificial situation. Official activities, organised and controlled by teachers are dissociated from the **hidden curriculum**, namely situations where pupils learn from one another, through peer learning, imitation, participation or social influence.

Between formal and non-formal curriculum, on the one hand, and informal or hidden curriculum, on the other hand, there must be permanent bridges and cross-fertilisation. Teachers must not consider themselves responsible only for the formal curriculum but for the entire school life. All the more so when sociological research⁷⁴ has shown that hidden curriculum exerts an educational influence at least as powerful as formal curriculum.

On this background, the EDC Project identified three reasons why teachers do not sufficiently take into account informal education and hidden curriculum:

- both financing education and public accountability use formal curriculum as criteria;
- the initial teacher training is focused on formal curriculum requirements;
- the term of hidden curriculum is not sufficiently known.

⁷³ C. Birzea, *Contribution of the Council of Europe In-service Training Programme for Educational Staff during 1998*, Doc. DECS/EDU/INSET/SEM(99)1.

⁷⁴ Elchardus, Kavadias, Siingers, op. cit. p.9.

J. Cunningham Rights, Responsibilities and School Ethos. In: E. Baglin Jones, N. Jones (eds.) *Education for Citizenship. Ideas and Perspectives for Cross-Curricular Study*, London, Kogan Page, 1992, pp.145-164.

To facilitate this conceptual understanding we must specify that hidden curriculum⁷⁵ refers to:

- the non-academic learning (attitudes, values, norms, identities, dispositions or the implicit messages of the school social environment);
- the implicit learning supported by the existential school environment (unlike manifest or intended curriculum which is the product of cognitive school environment);
- the organisational culture and the interpersonal arrangements in which schooling takes place: social relations, dominant behavioural patterns, symbols, types of personal demeanour, modes of self-presentation, self-image, cultural identification;
- the unconscious, unplanned and unintended educational influence unlike written, planned and deliberate learning influence exerted within the manifest curriculum.

7. Teacher training schemes

Teachers were among the major partners of the EDC Project. They were involved especially in the following activities:

- definition of concepts and key competencies in the light of practices;
- development of citizenship sites (e.g. Portugal, Spain, Belgium-Flemish Community, Croatia);
- teamwork and collaborative activities carried together with other categories of professionals involved in EDC (animators, mediators, trainers, multipliers, enablers, facilitators, counsellors);
- collaboration with local communities in solving certain common social problems (youth unemployment, civic apathy, social exclusion, violence and aggressive behaviours, drug addiction, school drop-out).

Education for Democracy and European Studies in CEE countries (EDES)

The EDES is an in-service training program for Central-Eastern European countries (Croatia, Lithuania, Romania, Slovakia and Ukraine) and is targeted to a comprehensive 'educational core group': teachers, educators and teacher trainers; multipliers in adult education; education administrators; officers of non-governmental organisations. The program is implemented as a two-year in-service course on the post-graduate level. It uses a combination of distance education methods and three-day week-end in-house seminars.

Source: *Project Outline of EDES* - Doc. DECS / EDU / CIT (99)13.

Out of these activities, as results for instance from **EDES training seminars**, teachers gained additional experience and new insights on their own work. The teachers:

- became familiar with new teaching and learning approaches (structured debate, problem solving, brainstorming, media-supported learning, workshops);
- learned how to use hidden curriculum within the non-formal curriculum (inquiry, networks, fieldwork, visits, project work);
- became familiar with an interdisciplinary, holistic and transversal approach of school curriculum;
- understood that they had to focus on competencies, especially social and life skills not on obsolete knowledge;
- were introduced to a new form of learning, indispensable for community life, namely learning to live together;
- learned to co-operate better with parents, media, NGOs and local communities;
- were encouraged to initiate innovations, in a bottom-up approach, without waiting for top-down instructions;
- understood that school learning is just a prerequisite to lifelong learning and not the terminal point of the educational route;

⁷⁵ D. Gordon, The Concept of Hidden Curriculum. *Journal of Philosophy of Education*, 1982, vol. 16, nr. 2, pp. 187-197.

- learned to reflect on their own practice and as a result become reflective practitioners;
- were encouraged to focus on values, especially on key values of citizenship education (human rights, political pluralism, the rule of law).

In-service training for civics teachers in ‘neuen Ländern’ (former East Germany)

After 1990, most teachers of civic education that were qualified under the old system were dismissed. Therefore, there was an urgent need for re-qualification measures in order to train new teachers for citizenship education. The new programme was carried out in compact seminars, excursion seminars, training days and self-study periods. The total time required for the study amounted to 12 hours a week (in addition to the full-time teaching schedule of the participating teachers). The programme was organised as in-service training lasting two years (for Secondary I teachers) or three years (for Secondary II teachers). It was directed at five goals:

- knowledge of political and social systems, institutions, procedures, problems and developments;
- enabling critical reflection of recent history;
- enabling critical reflection of political information by parties, media and press;
- supporting the individual in the formation of political values and attitudes;
- enabling active participation in the political issues of a pluralistic society.

Source: K. Dürr, *Conditions and Problems of the Re-qualification of East Germany Teachers in the Field of Civic Education* Doc. DECS/EDU/CIT (99) 17.

In many cases, such approaches are not accessible within the national teacher training schemes.

In most European countries, EDC cannot be considered an **initial teacher training specialisation**. In primary school generalists teach EDC while in secondary education it is delivered by specialists in history, geography, social sciences, economics or ethics. In other words, EDC is not a clearly defined specialisation for teacher training. EDC seems rather a random and subsequent extension of initial mono-disciplinary training (history, geography, etc.). This situation can come in contradiction to inter-disciplinary and holistic exigencies, that we have concluded must characterise EDC practice in schools.

Teachers competencies for EDC

- ability to see the problem from a learner’s perspective;
- ability to see and accept similarities and differences between him/her and the learners and among the learners;
- respect 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 classroom 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 priority 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.

Source: K. Dürr, V. Spajic-Vrkas, I. Ferreira Martins *Strategies for Democratic Citizenship*, Strasbourg, Council of Europe, 2000, p. 51-52, Doc. DECS/EDU/CIT (2000) 16.

As shown by the EDC Project and the Council of Europe In-service Teacher Training Programme for Educational Staff, one solution could be to encourage **alternative training providers** and **in-service teacher training activities on EDC issues**.

Unfortunately, many of the in-service teacher training programmes in Europe remain compartmentalized and focused on academic needs. They do not include EDC as an acknowledged specialisation.

Currently, the mainstreaming for continuing teacher training is in universities and specialised institutions:

- **universities** offer two types of services
 - **teacher-training colleges** (Belgium-French Community, Bulgaria, Croatia, Czech Republic, Cyprus, Denmark, Finland, Greece, Hungary, Iceland, Ireland, Malta, Norway, Poland, Romania, Slovenia, Spain, Sweden, Turkey, UK-England and Wales);
 - **specialised higher education institutions or centres** (Austria, France, Estonia, Portugal, UK-Scotland);
- **specialised teacher-training institutes**
 - **central institutes** (Albania, Belarus, Denmark, Greece, Iceland, Latvia, Lithuania, Luxembourg, Moldova, the Netherlands, Sweden, Ukraine);
 - **regional centres** (Belgium-French Community, Finland, France, Germany, Italy, Norway, Romania, Russian Federation, Slovakia, Spain, Sweden, Switzerland, UK-Scotland).

From the EDC perspective, an interesting trend is the delivery of in-service teacher training by schools and civil society. This leads to a diversification of teacher training schemes and a closer link to the needs and conditions of social environments. Consequently, **alternative training providers** began to offer EDC teacher training:

- **schools or school bodies** (Belgium-Flemish Community, Belgium-French Community, Czech Republic, Finland, France, Greece, Hungary, Ireland, Norway, Portugal, Switzerland, UK-England and Wales, UK-Scotland);
- **private organisations and consultancy services** (Bulgaria, Finland, Hungary, Poland, Spain, Sweden, UK-England and Wales);
- **teacher associations** (Belgium-Flemish Community, Denmark, Ireland, Portugal, Russian Federation);
- **teacher unions** (Finland, Ireland, Spain).

Renewal of the teacher's role

Teaching EDC implies new roles for teachers:

- be centred on the student;
- practice human rights within the school context:
 - favouring co-operative pedagogy;
 - installing a climate of confidence in the class;
- take into account the social and global context:
 - favouring common approaches amongst teachers for problem handling;
 - being a mediator between students and their environment;
 - involving all participants;
- renew the educational evaluation:
 - developing evaluation as a way forward;
 - encouraging formative evaluation;
- renew the teacher training:
 - using new pedagogical approaches;
 - using the new information technologies.

Source: *Teaching Guide to the European Convention on Human Rights*, Strasbourg, Council of Europe, 1997, p. 70-75, Doc. DECS/BiH (97) 13.

These **new teacher training schemes** have the following advantages:

- provide training in the natural environment of school life;
- encourage reflection on educational practice;
- contribute to staff development programs within schools;
- use informal learning and hidden curriculum;
- encourage contacts with communities and business;
- use a wider diversity of trainers (NGOs experts, youth professionals, human rights activists, business people, media specialists, peers, trainers of trainers);
- rely on social partnerships (public and non-public organisations, civil society, private sector);
- develop a market-oriented and customised approach.

8. The role of media and information technologies

The EDC Project has developed its own view on the role of media and new technologies. This particular view can be summarised by the following statements:

- a) Means of communication and educational institutions have different purposes. Television, newspapers or boarding houses are not harmful as such, but through the way that transmitted information is understood and used. They are not educational institutions but can be used as powerful learning resources.
- b) Media education is an essential component of citizenship education. Active citizenship means, among other things, critical use of media and new technologies.
- c) Communication is power: the power to influence, enable, mobilise, persuade, form opinions and identities. This is why, both teachers and trainers, mediators and multipliers must be made capable of using this power for educational purposes.
- d) In a visual civilisation, young people and adults must learn to use image rationality, which has the advantage of being accessible, emotional and easy to handle.
- e) Informal EDC facilitates social learning. New technologies bring individuals closer together, make them depend on one another and join in common projects.
- f) Informal EDC is simultaneous with and complementary to formal EDC. This is why the two components must unite through shared values, common agenda and joint resources. The new technologies could be used to liberate learners in and outside the classroom and create new learning spaces available in any place and at any time.
- g) Informal EDC learning is voluntary; it does not have the obligatory character of school which sometimes leads pupils to reject the formal curriculum.

Civnet: electronic communication on EDC

This electronic network is produced by CIVITAS and the U. S. Information Agency. Civitas contains a vast library on EDC ('Civnet Home Page') which involves interactive forms of communication. Data access is rapid and covers a very wide spectrum: e.g. it contains the texts of all laws on citizenship through the world and throughout history; one can find information on sources and programmes of EDC, such as model teaching lessons and extracts teaching manuals. The interactive part of the network is via the visual telephone called 'Talk', and allows more or less unrestricted dialogue between partners from every corner of the globe.

Source: *EDC Consultative Meeting, 1996. Doc. DECS/CIT (96)1.*

- h) The media and the new technologies can be used to provide flexibility for catering to different learning styles and 'multiple intelligences' (Gardner) and to support the development of cultural diversity, local knowledge and pluralism.

These conclusions were drawn on the basis of the various experiences in the course of the EDC Project, especially during the training seminars dedicated to 'Learning and Teaching for Democratic Citizenship: Critical Approaches to the Media in Civic Education'. In one of these seminars, Sukosd identified the main contents of **media literacy**, to be specific the 12 broad themes connected to various teaching areas, for students aged 10 to 18:

- **Reading the News**

Teaching areas: civic education, studies of government.

Relativism of representation in political programmes. What is politics and what is not in the news.

Environmental news, the Other, women and men, gay people, nations and national minorities.

- **How do they Produce Media ?**

Teaching areas: civic education, social subjects.

Personal visit to TV and radio stations, editorial offices, other media. Documentaries.

- **Access to Informations**

Teaching areas: civic education, studies of government and law, general pedagogical methods.

From freedom of speech and freedom of the press to the right to be informed.

Access to government information as a test of democratic government.

- **Reading Advertisements**

Teaching areas: civic education, social subjects, history, art history.

Production, social, economic and political context of the advertisement. History of advertisements.

The visual language of advertisements.

- **Reading fiction**

Teaching areas: civic education, visual art education, film theory, art history.

Television, fiction, movies, video games, virtual reality.

Relativism of representation in fiction programmes e.g. soaps: the Other, women and men. Gay people, nations and national minorities. Narrative structures and mythological structures.

- **History of Media Technologies**

Teaching areas: civic education.

Writing, printing, film, radio, television, media convergence and their uses and effects (including propaganda purposes) in a historical perspective.

- **Media Institutions and their Regulation**

Teaching areas: history, civic education. Topics:

- the concept of media policy; laws, supervisory boards and other regulations;
- frequency shortage;
- public service broadcasting;
- commercial broadcasting;
- cable and satellite; the post-scarcity era;
- Internet and multimedia.

- **Social Theory and the Media**

Teaching areas: history, civic education.

- **Internet Activism**

Teaching areas: general pedagogical methods, media education, Internet education, civic education, extracurricular activities.

Internet literacy and browsing

Media convergence

Challenges to teachers

- **Produce Media !**

Teaching areas: media education, civic education, general pedagogical methods, extracurricular activities, sports.

Area of media activism in school:

- videotaped presentations in the classroom and at the school level;
- school newspapers;
- school radio;
- creating Internet pages.

- **Information Overload**

Teaching areas: general pedagogical methods, library education, media education, Internet education, civic education.

- The concept of information overload
- Where to look for the information you need
- How to find the information you need
- How to select and store information, data, documents.

These themes are part of the **school curriculum** for secondary education. They train youth to make better use of the media on a day-to-day basis in a critical way i.e. as means of informal learning. As a result, initial learning is the basis for media literacy and further informal learning.

Media education should become a major component of EDC and include more and more new information technologies. To this aim, various **teaching strategies** have been identified, particularly during the Warsaw seminar on media education.

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* *

To conclude, EDC seems to give an acceptable answer to what is known as the **Popper dilemma**⁷⁶: how can there be democratic citizenship without its controlling television? How can democracy survive when one of the internal powers (communication) becomes exceedingly authoritarian?

Obviously, the solution does not consist in censorship or arbitrarily restricting the right to freedom of expression. The way shown by EDC is that of empowerment, self-awareness and assumed responsibility so that each citizen becomes capable of filtering the messages in abundance of the information society. The media and information technologies must be used for what they are i.e. means, not ends in themselves. In other words, the power of information, amplified by the new technologies, must be controlled by an ethics based on the daily application of human rights.

9. Empowerment, civic participation and social cohesion

In the part dedicated to concepts and definitions, we saw that Marshall considered citizenship to be access to power: citizenship means rights, in other words, access to decision-making. We also noticed that in Marshall's seminal work citizenship is the corollary of the Welfare-State. The fully-fledged citizen gains not only from political and civil rights but also from social rights, namely certain minimal life and labour standards.

This balance was upset especially in the '90s. In a context where labour safety could no longer be guaranteed by the Welfare-State, questions arose related to access to citizenship of 'the missing millions' (Forrester).

Under the circumstances, the EDC Project⁷⁷ emphasised two fundamental limitations of the Welfare State:

- access to '**statutory citizenship**' for socially excluded, poorest, marginalised and unemployed people;
- changes in the '**identitary citizenship**' resulting from the decline of the Nation-State, the former political support of the Welfare-State.

These trends confirm the thesis of Touraine⁷⁸ according to which the Welfare-State as the principal agent of progress and justice is the subject of a twofold constraint:

⁷⁶ K. Popper, J. Condry *La télévision: un danger pour la démocratie*, Paris, Anatolia Editions, 1994.

⁷⁷ *Education for Democratic Citizenship and Social Cohesion*, Strasbourg, Council of Europe, 1999, Doc. DECS/EDU/CIT(99)60 rev.

⁷⁸ A. Touraine, *Pourrons-nous vivre ensemble ?* Paris, Fayard, 1997.

- on the one hand, the Welfare-State is blurred by economic globalization which reduces traditional social and cultural links to trade and commercial exchanges;
- on the other hand, the fragmentation of cultural identities and the raise of new forms of communitarian interims erode it from the inside.

Following this quick disintegration, the society built along the lines of a collective political project ceased to be a producer of norms. This is the stage of **post-industrial society** characterised by two new phenomena:

- **de-socialisation** i.e. the disappearance of social roles, norms and values;
- **de-politisation**, which means the inability of political order to determine the social order.

These evolutions have major consequences on democratic citizenship⁷⁹.

In this part of our paper we shall focus mainly on the social consequences of the Welfare-State crisis. More precisely, we will observe the relation between social cohesion and democratic citizenship.

EDC Project: definition of social cohesion

Social cohesion is an unlimited, multidimensional concept. It is linked to exclusion in the many fields of housing, social protection and education. Its aim is to mould society into a coherent - but not a homogeneous - whole. Social cohesion implies:

- a sense of belonging (to a family, a social group, a neighbourhood, a workplace, a country or to Europe);
- the well-being of individuals and that of the community, founded on tenets such as the quality, health and permanence of society; in addition to social ties, cohesion must be built upon social justice;
- a process of membership; as active citizens, individuals must be able to feel responsible and to prosper both in terms of personal development and as regards their income and living standards;
- active participation, which does not necessarily mean employment; since work is no guarantee in itself of social integration, social ties are built less upon employment than upon active participation (where paid or not).

Source: *Education for Democratic Citizenship and Social Cohesion*, Strasbourg, Council of Europe, 1999, p.5-6, Doc. DECS/EDU/CIT (99) 60.

The issue of **social cohesion** recurred as a leit-motif in numerous activities of the EDC Project: the seminars at Lillehammer, Santander and Sèvres, the training seminars at Bad Urach, the brainstorming session on 'EDC and Social Cohesion', the Delphi workshops, as well in all sites of citizenship (see Table 1 in the Annex).

In concrete terms, social cohesion was viewed from three perspectives:

- **As the opposite of discrimination, marginalisation and social exclusion**

From this standpoint, social cohesion is an ideal state where all individuals have political, civil and social rights conferred by democratic citizenship. In other words, social cohesion means the absence of discrimination, marginalisation and social exclusion⁸⁰. The main characteristics of social cohesion from this perspective are **social justice**, **common well-being** and **active citizenship**. This opposition reveals the distinction that Lister⁸¹ made between 'fully-fledged citizens' and 'second-class citizens'. The former have access to decision-making, the latter exercise their rights only occasionally (vote, military service,

⁷⁹ P. Hassenteufel, L'Etat-Providence ou les métamorphoses de la citoyenneté. *L'Année sociologique*, 1996, vol.46, nr.1, p.127-149.

⁸⁰ F. Vandamme, La Cohésion sociale: le rôle de l'Europe face à un nouvel enjeu international. *Revue du Marché commun et de l'Union européenne*, 1998, nr.423, p.657-661.

⁸¹ R. Lister, *The Exclusive Society: Citizenship and the Poor*, London, The Child Poverty Action Group, 1990.

opinion polls). Poverty, isolation, illiteracy, lack of self-confidence or lack of learning supports limit the real exercise of civil rights.

Québec: popular education and empowerment to combat social exclusion

The CAMPO (Carrefour de pastorale en milieu ouvrier) is an independent community - education organisation. It brings together people from all cultural and social backgrounds, including Christians and those who practice no religion. The CAMPO has a twin mission:

- to give people living in poverty a voice and encourage them to address their problems and endeavour jointly, through mutual support, to resolve them;
- to broaden debate about social issues against a backdrop of activities with the potential to influence practice and policy vis-à-vis the poorest in Quebec society.

Examples of activities:

- monthly CAMPO evenings - supper and thematic debates;
- 'Carrefour de savoirs' (Learning forums) - community education and cultural, social and political action groups;
- workshop to design and make banners, subsequently used in a 'street parliament' (collective action);
- the 'Alternative Anti-poverty Bill';
- a 'Full Employment Forum' involving jobless people;
- a Chain Fast against Poverty.

Source: *Description of the Four Sites of Citizenship in Quebec*, Doc. DECS/CIT (98) 48.

• As social capital

Unlike physical resources and human capital (investment in skills and individual capacities), the social capital refers to the social fabric, community life, shared values, the feeling of belonging and inclusiveness. It is the ability of a community to manage its resources. In concrete terms, the social capital consists of those forms of social organisation that facilitate mobilisation and co-operation for mutual benefit:

- the level of trust within the community;
- the extent of communication between partners;
- the norms and sanctions that encourage members to work for the common good.

Compared to human capital, which measures outputs in terms of individual income or productivity levels, the social capital is expressed in terms of social well-being⁸².

The characteristics of social cohesion in the sense of social capital are **membership, belonging and co-operation**. We should add that even though they are almost synonyms, social cohesion is typically a European concept, while social capital is its North-American equivalent. It was introduced initially by Coleman⁸³ and extended subsequently by Fukuyama⁸⁴.

• As the expression of a new social contract

For a long time, the social order was based on the idea of **homogeneity**: national, cultural, religious, linguistic, etc. For instance, in the 19th century the Nation-State emerged as the perfect vehicle for achieving the unifying ideal of the nation.

At the seminars held at Lillehammer (Forrester and Carey) and Santander (Lamoureux), as well as at the Education Committee Forum on 'Education and Social Cohesion' (Hutmacher), the idea was launched of a **'new social contract'**. It places social cohesion on fundamental criteria other than homogeneity. These are empowerment, civic participation and shared responsibility.

⁸² S. Baron, J. Field, T. Schuller (eds.) *Social Capital. Critical Perspectives*, Oxford, Oxford University Press, 2000.

⁸³ J. Coleman, Social Capital in the Creation of Human Capital, *American Journal of Sociology*, 1988, nr. 94, pp.95-120.

⁸⁴ Fukuyama, op. cit.

a) Empowerment

One of the Quebec sites of citizenship, namely the Project Genesis, is a good case in point of the sense and content of empowerment⁸⁵.

Conceived as a community action in the Montreal Côte-des-Neiges neighbourhood, the Genesis Project deals directly with the issues of poverty in the local Jewish community where one family out of three live below the poverty line. The objectives of the project include discrimination-free access to community and public welfare services, development of neighbourhood community, and citizens' participation in collective action to improve quality of life and give people more control over their lives. To this end, the project organised direct services (nearly 30,000 requests for information, advice and help in 1997-1998), community outreach, popular education, door knocking and protest action. Together with a few experts from the social-service department of McGill University, the project was based on volunteer work (community activists, students, retired people). Consequently, the Genesis Project succeeded in coagulating a few civil society nuclei and help participants organise their own community structures: a neighbourhood council, a community cafeteria, a women's centre and an itinerant aid-service for old people.

This example gives us a better understanding of the concept of **empowerment**, approached especially during the Delphi and Lillehammer seminars. It is a concept difficult to translate into other languages (in French the artificial equivalent 'responsabilisation' is used). In Nordic tradition⁸⁶ the preferred term is 'folkeopplysning' ('popular enlightenment'), inspired by Grundtvig's philosophy of education: it starts from the assumption that, through the knowledge they gain, people will be motivated to become involved as active members of society.

The EDC Project contributed to the clarification of the term empowerment, especially based on the experience gained in the sites of citizenship. Empowerment was in effect defined as the process that assists people to help themselves or to have a greater influence on their lives⁸⁷. In a more restricted form, empowerment is the process that assists citizens in taking on responsibilities.⁸⁸

The reports on citizenship sites have brought additional clarifications. As a result, empowerment is viewed as:

- a process by which powerless people, communities and organisations became aware of the power dynamics at work in their life context;
- an educational strategy that encourages personal development, a sense of efficacy, self-confidence and critical awareness and maximises the internal potential of each individual;
- a method of effective delivery of learning services for the powerless or excluded;
- a process of individual and group transformation that helps develop skills in interpersonal influence and participatory competence through group problem-solving and collective action;
- a process that leads people to perceive themselves as able and entitled to make decisions;
- a means to enable people and/or communities become aware of their rights and responsibilities.

Unlike learning and training, empowerment is not a neutral process:

- It has ideological connotations being frequently associated to populist, neo-Marxist and critical movements rhetoric. For instance, depending on the context, empowerment was understood as a

⁸⁵ J. Lamoureux, *Citoyenneté et pensée métisse*, Strasbourg, Conseil de l'Europe, 1999, Doc. DECS/EDU/CIT(99)46.

⁸⁶ E. Husa, Report on the Seminar 'Democracy. Development Year 2000' (Copenhagen, the Nordic Council of Ministers, 23-24 August 1999), Doc. DECS/EDU/CIT(2000)7.

⁸⁷ Forrester, Carey, op. cit., p.17.

⁸⁸ *Empowerment and Responsibility. From Principle to Practices*, Doc. CDCC/Delphes(99)4, III, p.10.

liberatory change strategy⁸⁹, help to oppressed groups⁹⁰ or an attempt to escape from political domination⁹¹.

- It starts from the idea of power, in itself extremely controversial. Of the three conditions of power (power is knowledge and skills, propriety and decision-making)⁹², empowerment maximises knowledge and skills to obtain access to the other two.
- Empowerment is exercised against a form of power (power over or controlling power) by strengthening and encouraging alternative forms of power⁹³, namely power with and power from within.

These aspects were approached directly or indirectly, at the Delphi seminar on 'Empowerment and Responsibility'. It was agreed that empowerment/'responsabilisation' signifies 'a strengthening of individual and collective capacity through increased information and awareness and by creating new opportunities for action'⁹⁴.

b) Civic participation

The ultimate goal of empowerment is to prepare individuals and communities for civic and political participation. In this way, the **social contract** mentioned above presupposes the following circuit: **empowerment – civic participation – shared responsibilities**. The first link in this chain refers to skills and know-how that increase the participative potential of individuals and groups. The second concerns the actual practice of power gained through knowledge, learning and training. Finally, shared responsibility has in view a higher level of civic awareness when individual participation contributes to the development of a joint project.

Four models of political participation	
<ul style="list-style-type: none"> • integration of young people in political decision-making processes <ul style="list-style-type: none"> - youth municipal councils; - youth forums; - youth parliaments; - hearings for young people; • action-oriented participation <ul style="list-style-type: none"> - collecting signatures; - demonstrations; - active engagement in environmental or animal protection groups; - political opposition; - squatting; - information campaigns; 	<ul style="list-style-type: none"> • associative initiatives <ul style="list-style-type: none"> - youth organisations; - clubs; - youth centres; - sports associations; - other leisure-time oriented associations; • ombudswork <ul style="list-style-type: none"> - ombudspersons; - advocates for children and young people; - child commissioners.
<p>Source: B. Riepl, H. Wintersberger. Towards a Typology of Political Participation of Young People. In: <i>Political Participation of Youth below Voting Age</i>. Strasbourg, European Centre, 1999, pp.227-231.</p>	

⁸⁹ S. Aronowitz, H.A. Giroux *Education under Siege. The Conservative, Liberal and Radical Debate over Schooling*, South Hadley, Mass, Bergin and Garvey, 1985.

⁹⁰ P. Freire, *Pedagogy of the Oppressed*, New York, Continuum, 1970.

⁹¹ S. Kreisberg, *Transforming Power. Domination, Empowerment and Education*, Albany, State University of New York Press, 1992.

⁹² M. Foucault, *Power and Knowledge*, New York, Pantheon Books, 1980.

⁹³ J. Rowlands, *Questioning Empowerment*. Dublin, Oxfam, 1997.

⁹⁴ P. Meyer-Bisch, *La responsabilisation / Empowerment. Rapport final*, Strasbourg, Conseil de l'Europe, 1999, Doc. CDCC/Delphes (99)4.

Most of the existing definitions⁹⁵ view **participation as a power** based on the possibility to:

- exercise a social or political influence;
- take part in decision-making processes;
- take on responsibilities.

In a more pragmatic perspective⁹⁶, participation means:

- the right to be included and to assume responsibilities;
- to influence one's own living conditions;
- to have a voice on public policies.

This pragmatic view has been confirmed by daily practice within the sites of citizenship and the Lillehammer seminar. Furthermore, the EDC Project introduced two major distinctions:

- the distinction between participation as such and civic participation;
- the lifelong learning perspective.

Participation is not restricted to integration in the various forms of social organisation: family, peer groups, communities, NGOs (it is possible to participate, for instance, in youth gangs or Mafia structures). Civic participation means more than involvement in decision-making. It is a pattern of democratic life based on the **balance between rights and responsibilities**.

This idea is at the core of the Budapest Declaration. However, some experts have brought further clarifications to avoid an incorrect application of rights-responsibilities relationship. For example, Kovács⁹⁷ specified this relationship in terms of juridical and moral norms:

- Responsibilities are not a counterbalance or the symmetrical opposite of rights; each of the two is based on a different reasoning: this is a relationship between statutory juridical norms (rights) and moral norms (responsibilities).
- Democratic citizenship emphasises the rights and the obligation of States to respect them.
- Pronouncing a right intrinsically entails the moral consequence of respecting it, consequently responsibilities, through the clause of mutual restriction: the right of one individual is limited by the similar rights of other individuals.
- Responsibilities are so abstract and diffuse that they cannot be limited to a particular right; there are not stable pairs of rights-responsibilities as a relationship from cause to effect.

⁹⁵ S. Kovacheva, *Keys of Youth Participation in Eastern Europe*, Strasbourg, Council of Europe, 1999, Doc. CDEJ(99)9.

⁹⁶ E. Boukobza, *Keys to Participation. A Practitioners' Guide*, Strasbourg, Council of Europe, European Youth Centre, 1998, p.10.

⁹⁷ P. Kovács, *The Rights and Responsibilities of the Citizen in Europe. National Contexts and European Construction*. In: *Concepts of Democratic Citizenship*, Strasbourg, Council of Europe, 1999, p.3-7.

Individual competencies for civic participation

- **self and social competencies**
 - dealing with emotional stress of others;
 - positive self-concept;
 - trust in personal influence;
 - willingness to get involved;
 - moral judgement;
 - subjective security in social situations;
- **political competence**
 - political action;
 - self-concept of political abilities;
 - social responsibility;
 - political knowledge.

Source: M. Ulrich, F. Oser, *Participatory Experience and Individual Competence*, Strasbourg, Council of Europe, 1999, p.32.

Civic participation cannot be learned through imitation or obligation. It presupposes daily experiences in various learning situations and in a progressive continuum. In this **lifelong learning vision**, specific to the EDC Project, civic participation presupposes three conditions: participative opportunities, individual competencies and learning supports.

c) Shared responsibility

Associated with human rights, the vague term of responsibility has become a **binding principle**. Furthermore, in connection with empowerment and civic participation, responsibility has gained a new operational meaning. It refers less to individual responsibilities as to the common responsibilities that ensure social cohesion. As stated by Meyer-Bisch (op.cit., p.4), from this perspective the top priority is that of social links and the '**chains of responsibilities**': 'It is, therefore, not just *sites* of responsibility that have to be identified, as is traditionally the practice in declarations and agendas (states, the media, schools, enterprises, ombudsmen, etc.), but also, more important, *paths* which, in treating every activity as a chain, identify the responsibilities specific to each link. It is no longer just the responsibility of individual players that is at stake, but the responsibility shared between several players, very different in terms of their objectives, functioning, temporality, etc.'

Shared responsibility does not mean collective responsibility. Tonnies' well-known distinction is that between collectivity (Gesellschaft) and community (Gemeinschaft): the first is based on shared interests rather than on shared meanings. This suggests that EDC is a step ahead, completing this distinction (shared interests-shared meanings) with **shared responsibilities**. This is the essence of the social contract whose binder is made up of **human rights**. The contract is meant to counteract social fragmentation and excessive individualism. In concrete terms, the EDC Project included three approaches:

- inter-institutional cohesion;
- community development;
- civic partnership.

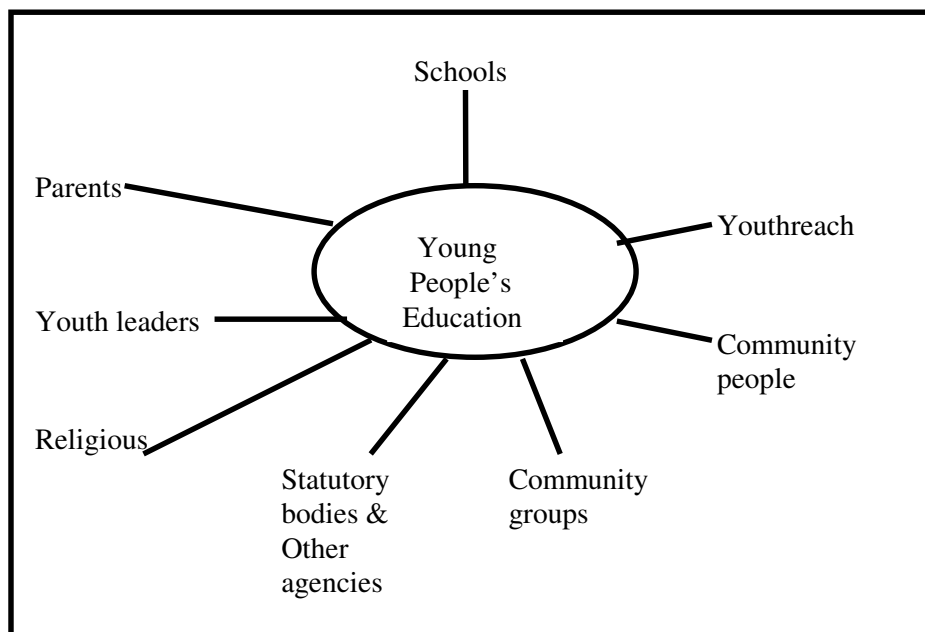
The **inter-institutional co-operation** is crucial for citizenship learning. We have in view the whole range of support systems and institutional settings that ensure EDC. Here are a few typical associations⁹⁸:

- home-school relationships;
- school-community co-operation;
- initial education-continuing education;

⁹⁸ S. McCarthy, *Youth Cultures, Lifestyles and Citizenship. General Report*, Strasbourg, Council of Europe Publishing, 2000.

- formal and informal learning environments;
- training providers-employers;
- public and non-public institutions;
- professional bodies and voluntary organisations.

Fig. 3. The Tallaght inter-institutional partnership in Ireland



The sites of citizenships were based explicitly on inter-institutional co-operation. For example, in Ireland, the Tallaght Partnership (see Fig. 3) is not a new operating agency but rather a catalyst and a facilitator of existing programmes and services⁹⁹.

Community Development is seen by many as a counterbalance to alienation, civic apathy, egotism and individualism. Starting with Rawls and Bell, communitarianism is viewed as a more efficacious form of democratic citizenship, capable of integrating social justice, membership and participation. It emphasises common interest, social links, solidarity and co-operation. **Learning to compete** is balanced through **learning to live together**.

As shown by the experience of citizenship sites, communities are **socially constructed**. This entails the following things:

- communities stress personhood and a sense of belonging;
- persons are essentially social which presupposes interaction, reciprocity and solidarity;
- personal identity is socially determined in the sense that identities are achieved through membership.

In this perspective, Bell¹⁰⁰ described three types of constitutive communities (those based on membership not on inherited status):

- community of place (e.g. school community);
- community of memory ('a morally significant history');
- psychological communities or 'communities of face-to-face personal interaction governed by sentiments of trust, co-operation and altruism'.

EDC refers to all these types of communities. The seminar in Delphi, for instance, identified two major **areas of shared responsibility**, which in broad terms cover Bell's analysis. We are referring to:

- memory
 - preserving memory;

⁹⁹ L. Carey, *Irish Site of Citizenship*, Strasbourg, Council of Europe, 1999, Doc. DECS/EDU/CIT(99)7.

¹⁰⁰ D. Bell, *Communitarianism and its Critics*, Oxford, Clarendon Press, 1995, p.185

- the responsibility of the historian;
- scientists' responsibility;
- democratic security
 - security through the preservation of cultural interaction;
 - democratic practice and civil society;
 - peace-keeping in danger zones;
 - cultural partnership;
 - the exercise of cultural rights and recognition of communities;
 - from internal security to external security;
 - the right to asylum.

Education plays an important role in community development. As Etzioni¹⁰¹ stated 'schools are the second line of defence' (alongside communities) and teachers must become 'communitarian agents'. More and more, school teachers co-operate with the community educators or facilitators (as proved, for example, by the experience of the **Portuguese site of citizenship**).

Schools and universities are stable institutions, with an important potential for change, which may act as a catalyst for community life. This thesis is sustained among others by the 'Citizens' Agenda for Building Democratic Communities' (1995) launched in Britain by a group of academics, school teachers and community leaders.

In this context, the example of **universities as sites of citizenship** is highly promising¹⁰². Through its tradition, through its opening towards the social environment and civil society, university represent a high potential for community development. Moreover, the university is an excellent example for school, an institution that is currently undergoing significant changes.

Civic partnership is the organisational setting based on collaboration and sponsorship. In his paper presented to the Lillehammer seminar, Forrester made a distinction between three levels of organisational interaction:

- **Co-operation** is usually characterised by informal relationships that exist without any commonly defined mission, structure or planning work. Information is shared as needed and authority is retained by each organisation. Resources (skills, time, expertise, finance) are separate as are the outcomes.
- **Co-ordination** is characterised by more formal relationships and understanding of compatible missions. Some division of roles are agreed and communication channels are developed. Authority still remain with the individual organisations. Resources are available to participants and rewards are mutually acknowledged.
- **Collaboration** imply more durable and pervasive relationships. Collaborations involve previously separated groups or organisations creating new structures with commitment to a common mission. Authority is determined by the new collaborative structure. Resources are jointly secured and the outcomes are shared.

Civic partnership has to do with the third level. Actually, civic partnership means a long-lasting agreement based on a common mission and shared responsibilities. The participants give up unselfishly to a part of their previous prerogatives to create a new organisational identity, more efficient and appropriate to common needs. An example in this sense was given by Meyer-Bisch at the Delphi seminar, namely that of '**economic operators**' which includes private (enterprise), civic (associations, unions) and public (government agencies) components. Similar to citizenship sites, the economic operator is a complex organisational setting where the responsibility is assumed not only by the enterprise but by a system of interdependent players: society in general, competitors, clients, staff (management and employees), shareholders, suppliers. Each operator is a system of interactions between players (individual and collective, public and private, producers and consumers), each having their own specific interests, rationale and temporality.

¹⁰¹ A. Etzioni, *The Spirit of Community*, New York, Simon and Schuster, 1993, p.259.

¹⁰² J. Wimberley, *Civil Society and the Reform of Higher Education in Central and Eastern Europe: Perspectives from the Council of Europe. Higher Education in Europe*, 1999, vol.24, nr.4, pp.483-491.

One of the **Spanish sites of citizenship** offers an interesting example of civic partnership. We are referring to the Cueto site focused on the issues specific to the Roma population and the Roma immigrants from Portugal. Given the complexity of issues to be solved (poverty, illiteracy, unemployment, school absenteeism), a sustainable partnership of specialised institutions was set up: the Local Government of Cantabria, the municipality, the school inspectorate, the local church, the Centre for Roma Social Problems, various voluntary organisations. The joint actions were focused on self-awareness and self-development, cultural identity, empowerment and community action.

Other similar examples were presented at the Seminar of Sèvres¹⁰³ on civic partnership.

One of the frequently raised issues within the EDC Project was that of a common responsibility of the various sectors: especially the public sphere, private sector and civil society. At the Delphi Seminar, Matvejevitch spoke about **'responsibility-based economy'**. At the seminar of Steinheim¹⁰⁴, the responsibility of the economic sector was in the centre of attention. Since work remains the principal factor of social cohesion, the business and industry people play a major role in encouraging democratic citizenship. In this sense, the situation of countries in transition was given as an example: political democratisation is not sustained by a true market economy, which ultimately slows down political transition.

To conclude, the partnership between **economic democracy** and **political democracy** is not a simple one. As stated at the Steinheim Seminar on 'The Role of Top Executives in a Democratic Society'¹⁰⁵ the political and the business world could be described as a **'community of fate'** (Lenz): either both partners succeed or none of them. This phrasing resumes in fact an older dilemma, namely whether democracy is accessible or not also to poor societies. The answer given by one of the participants at the Bad Urach Seminar (Morlok) is peremptory: From the political point of view, the situation was the following: only a prospering economy was in a position to foster stable and permanent democratic structures; on the other hand, democracy was a vital prerequisite for a functioning economy, since business activities had to be based on the highest possible degree of freedom. What was expected from industry in return, so to say, was a high degree of social responsibility. Just as the free market economy was only able to function on the basis of competition, democracy needed rules, an organisation and power control.'

Morlok's solution is that educational systems become more involved in creating **'economic citizens'**. To do so, a new type of civic partnership is required that has been so far ignored, i.e. the one between top executives in business and political sectors.

10. EDC as a priority of educational reforms

In the '90s, educational reforms in Europe have evolved at two different paces. On the one hand, post-communist transitions have placed education and human resources in the centre of political, economic and social changes. As a result, in Central and East European countries the interest in educational reforms registered a huge growth. In most cases, **systemic reforms** intended to transform the entire social system. On the other hand, in western countries reforms did not deal with systemic changes but focused on selected innovations. Consequently, the term educational reform began to disappear from political language. Some authors¹⁰⁶ justify this tendency through the natural capacity of democratic education for self-regulation and self-development, through targeted innovations and spontaneous adjustments, without there being a need for major political impulses. Others (Debeauvais), go as far as to talk about a 'change without reform', which means a historical depletion of educational reform as a social institution.

¹⁰³ E. Prus, *Le rôle des partenariats*. Strasbourg, Conseil de l'Europe, 2000, Doc. DECS/EDU/CIT(2000)5.

¹⁰⁴ Th. Linse, *Political Education for Multipliers in Education and Industry*. Strasbourg, Council of Europe, 1997, Doc. DECS/CIT(97)25.

¹⁰⁵ Th. Linse, *The Role of Top Executives in a Democratic Society*, Strasbourg, Council of Europe, Doc. DECS/CIT(98)40.

¹⁰⁶ D. S. G. Carter, M.H. O'Neill, *Educational Reform and Policy Implementation*, London, Falmer, 1995.

Undoubtedly, this evolution does not mean stagnation or a lack of problems to solve. On the contrary, the new challenges and aspirations, the issues raised by globalization and the growing complexity of our societies impose major changes in educational policies and practices. In this context, it is not educational change that is being contested but the fact that it is restricted to periodical reforms¹⁰⁷. On the one hand, the educational systems have extended so much that they can no longer be included in a single change procedure, however strongly politically sustained. On the other hand, education and training depend increasingly on other sectors (especially labour), so that educational reforms can no longer be efficient on their own.

Without setting it as a special priority, the EDC Project has contributed to re-launching the interest in educational reforms. This contribution can be summarised in the following two aspects:

- the process of reforms;
- the content of changes.

a) The reform process

In a final analysis, the disputes related to educational reform refer to the **mechanisms of change**. Reforms of the Big Bang type, legitimated ideologically and imposed by political mobilisation are no longer efficient. In this sense, the EDC Project highlighted the emergence of alternative mechanisms of change:

□ The bottom-up educational change

The experience in some of the sites of citizenship (Portugal, Spain, Croatia, Bulgaria, Italy) showed that there is spontaneous innovation at the grass-roots level. The drafting and planning stage is reduced to a minimum, the stress being laid on implementation and innovation. More and more, teachers behave as **'reflective practitioners'** and generate their own reform action. They create alternative practices and ad hoc organisational settings. The outcomes are that innovations and changes:

- are no longer the exclusive product of formal systems (traditional centre of interest of educational reforms);
- deal with solving concrete social problems that go beyond the framework proper of educational institutions (education is integrated in the general preoccupations of the community);
- are accomplished through team work and the cooperation of multiple players.

In this dynamics, grass-roots educational reform appears as a **cumulative and pragmatic process**. When a **critical mass** of innovations accumulates, alternative solutions push official pedagogy, which is obliged to incorporate or take into account the new educational practices. Alternative pedagogy consequently becomes 'official' in the sense that it is recognised in legislative acts, political decisions and administrative regulations. In turn, the new official pedagogy will be subsequently challenged by other alternative pedagogies which will aspire to be recognised so that the cycle of change is continuously resumed.

The EDC Project did not have the possibility to monitor a complete cycle. It witnessed, however, the impact of some of its initiatives (especially the experience in citizenship sites) on national educational reform programs, such as:

- Education for Democratic Citizenship (Portugal);
- The Plan of Action for Human Rights (Norway);
- The National Program of Human Rights Education (Croatia);
- The National Program for Value Education (Romania);
- The National Program for Humanitarian Education (Ukraine).

¹⁰⁷ N. F. McGinn, The Impact of Globalization on National Education Systems. *Prospects*, 1997, vol.27, nr.1, pp.41-54.

The impact of the EDC Project in Portugal

Portuguese participation in the Project Education for Democratic Citizenship ... is an opportunity for us to critically rethink our recent experience. Apart from the bibliography already available today on the theme, empirical research has been based on the systematic analysis of legislation, curricula and programmes for disciplines, as well as on assessment of the projects implemented by public authorities and non-governmental players. This was complemented by a series of interviews with people involved in managing the system or in public activities closely related to the democratisation experience.'

Source: C. Cibebe Figueiredo, A. Santos Silva, *Education for Citizenship in the Portuguese Education System*, Lisbon, Ministry of Education, 2000, pp.94-95.

We should add the direct impact of EDC sites on local policies as shown in the reports of Ireland, Spain, France, Bulgaria and Quebec.

□ Polycentrism and partnership

The bottom-up approach involves a new model of power. It is no longer focused on exclusive decision-making centres but divided between multiple actors.

This means obviously rights as well as responsibilities, ownership and partnership. It is a new type of social consensus, achieved through:

- corporatist interests;
- cooperative work;
- multiple accountability.

Actually, the introduction of **citizenship virtue** in the reform process, as we have often stressed, involves a new view of educational change. It presupposes:

- responsiveness to the educational needs of all in the community;
- empowerment for autonomy and responsibility;
- strategic leadership of schools and universities within the educational community;
- partnership with civil society, business and economic sectors, the media, the private sector, other public services;
- public accountability of all innovative centres and actors, both with respect to the goals and means used.

□ The global actors

The '90s led to the emergence of a new actor on the scene of educational reforms. We are referring to **pan-European cooperation**, intensified after the political changes of 1989.

The EDC Project encouraged this evolution especially through the following contributions:

- defining common values and competencies for citizenship education;
- developing exchanges and communication between practitioners, experts and decision-makers involved in EDC across Europe;
- creating a pan-European network of citizenship sites;
- stimulating cooperation with the civil society at local, regional, national and European level;
- stimulating global citizenship and human solidarity;
- fostering a sustainable partnership with European and international organisations interested in EDC.

b) The content of changes

EDC has a major impact on the content of educational reforms. Three contributions are worth highlighting in this sense:

- EDC as an aim of educational reforms;
- EDC as a vehicle for social cohesion;
- the lifelong learning perspective.

□ EDC as an educational aim

EDC is a system of educational practices and learning opportunities, available throughout life and in all circumstances, intended to enable individuals, groups and communities to participate actively in political life. From this definition, developed in detail in a previous chapter, it follows that EDC is **not**:

- a school subject;
- a curricular activity;
- a field of knowledge;
- a form of social action;
- a type of education, synonymous with human rights education, political education, global education or value education.

EDC clearly covers and transcends all these particular aspects. It is a major educational aim, sometimes called **democratic education** or **education for democracy**. As in the case of other 'fuzzy concepts' (e.g. the European dimension, equality of educational opportunities, basic education for all, education for work, sustainable development), EDC is a semantic cluster with a broad range of implied meanings. However, unlike other educational aims, EDC has the following advantages:

- it has its own identity and an operational content, resulting from the integration of the three generic terms (education + citizenship + democracy);
- it is a multi-dimensional term in the sense that involves political and civic rights as well as social and cultural rights;
- it is a common denominator for all educational activities, regardless of age, institutions or learning environments;
- it implies certain key competencies;
- it designates particular forms of social learning (experiential, collaborative, intercultural, contextual and action learning);
- guides the entire educational system towards a set of common values.

In all European countries, especially after the Second Summit (1997), EDC became a major educational aim. In a study drawn up by Le Métais¹⁰⁸ in 1997, EDC appears as an explicit national aim in all the 16 countries considered. This common option is however translated into policy and practice through a wide variety of experiences. In some countries, EDC is associated with related aims (e.g. personal growth, equal opportunity or social development). In other countries (UK, France, Hungary, Germany), EDC appears as an aim on its own.

In England, for instance, the Advisory Group on Citizenship, chaired by Crick¹⁰⁹, recommended '**effective education for citizenship**' as a major educational aim. This means, in concrete terms:

- **Social and moral responsibility**

This means learning of self-confidence and socially and morally responsible behaviour both in and beyond the school environment, both towards those in authority and towards each other. 'Responsibility' is an essential political as well as moral virtue, for it implies: (a) care for others; (b) premeditation and calculation about what effect actions are likely to have on others; and (c) understanding and care for the consequences.

- **Community involvement**

This is pupils learning about and becoming helpfully involved in the life and concerns of their communities, including learning through community involvement and service to the community.

- **Political literacy**

This is pupils learning about and how to make themselves effective in public life through knowledge, skills and values. The term 'public life' is used in its broadest sense to encompass realistic knowledge of and preparation for conflict resolution and decision-making related to the main economic and social problems of the day, including each

¹⁰⁸ *Apud* Kerr, op. cit., p.8.

¹⁰⁹ *Education for Citizenship and the Teaching of Democracy in Schools. Final Report of the Advising Group on Citizenship*. London, Qualifications and Curriculum Authority, 1998, pp.11-13.

individual's expectations of and preparations for the world of employment, and discussion of the allocation of public resources and the rationale of taxation.

As an **educational aim**, EDC is an inclusive term. It allows the inference of a broad spectrum of learning specifications. For example, the manner in which subsequent policies and activities were extracted from the EDC in Portugal. They took the form of eight key questions¹¹⁰:

- How the principles and aims associated with the idea of democratic education and education for democracy influence the general orientation of the system?
- How these principles and aims are implemented? What consequences have they on curricular design (curricular areas and disciplines) and other orientations for schools?
- What content and methodology related to education for citizenship appear in the programmes for general disciplines in elementary and secondary education?
- What content and methodology appear in the disciplines specifically designed for civic education?
- How has a concern for EDC been included in teacher training?
- What is the training potential of activities complementing curriculum? How have they been used by the schools?
- How are school management models developed, particularly in terms of participation of teachers, parents, pupils and other members of the community?
- What is the impact of EDC on adult education?

□ **EDC and social cohesion**

Social cohesion is a priority objective of educational policies in Europe. In this sense, two attitudes are noteworthy:

- on the one hand, EDC is required to unite individuals, groups and communities around a common political project and shared values;
- on the other hand, education is considered 'a repairs workshop'¹¹¹ of social fragmentation, political disenchantment, alienation and disaffection.

Let us call the former the '**preventive policy**' and the latter the '**repair policy**'. Let us specify also that in the present context we are only interested in the former which emphasises convergence of values, civic partnership and shared responsibility.

In this perspective, the educational reforms inspired by EDC promote proactive management, community development and bottom-up innovations. Consequently, it is not a question of trying to solve social problems directly, but to form the competencies required to reach this goal. As Lander¹¹² stated, this presupposes giving up the vicious circle of top-down reforms, initiated and introduced through government regulations: 'Education is not a panacea. If there are problems in society, e.g. in health, norms and values, violence, labour market, one is inclined to designate education as the solution to these problems. Education has been confronted during the last decade with various reforms generated by government regulations. Reforms and their implementation need time and do not have always the expected outcomes. The question is, do we always have to introduce new reforms, producing new regulations or might we rely more on what strong and flexible school and universities themselves can do to cope with a changing environment and the new challenges?'

As an **instrument for social cohesion**, EDC promotes two types of strategies:

- an inclusive measure that stresses common good, membership, belonging and convergent values;
- a diversification measure, by encouraging differences, particularities and specific needs of various target groups.

¹¹⁰ Cibele Figueiredo, Santos Silva, op. cit., p.96.

¹¹¹ F. Audigier, *L'éducation à la citoyenneté*, Paris, INRP, 1999, p.7.

¹¹² *Education Policies, Social Cohesion and Democratic Citizenship. Challenges and Strategies for Europe*, Doc. CC-ED(99)39.

The two strategies are only efficient together. They mutually complete and sustain each other. In this sense, Rowe¹¹³ identified six models of EDC in Europe. Each emphasises a particular aspect as follows:

Consensus model

- is based on social cohesion and civic virtue;
- promotes collaborative decision-making;
- tends to avoid or minimize controversy and concentrates on consensus areas where pupils will encounter little or no value conflict;
- at the political level, it is most likely to be adopted because of its ability to gain cross-party support;
- places considerable emphasis on communication, negotiation and social dialogue.

Parental model

- acknowledges the difficulties of transmitting values believed by parents;
- is based on the parental right to 'freedom of instruction' for pupils;
- leaves a major component of citizenship education to parents who have the right to choose schools according to their values or beliefs;
- highlights the significance of citizenship education as an agent of cultural transmission.

Patriotic model

- regards the promotion of loyalty to the state or the community as a central concern of citizenship education;
- in its militant or strong form this model becomes overtly propagandist, promoting one particular view of the state;
- is based on social control;
- stress the importance of civic cohesion.

Religious model

- regards religion education as the main vehicle for the promotion of values such as honesty and concern for others;
- accepts the association between the state and an established religion.

School ethos model

- emphasises the role of school organisation and ethos in modelling a good or just society;
- promotes experiential learning in the development of 'good' or 'pro-social' citizens.

Value conflict model

- places considerable emphasis on the links between private values and public action;
- views debates about public morality and policy as a particular application of each citizen's own framework of ideas;
- assists pupils develop their own value system and resolve the many conflicts they experience both internally and with others in order to become morally autonomous citizens.

Depending on the educational policies and the historic moment, each of these models can be a priority. From the perspective of social cohesion and democratic citizenship, which is of interest in the context of the Cracow Ministerial Conference, the priority is what Rowe calls 'the consensus model'.

□ **EDC and lifelong learning**

With respect to lifelong learning, everything seems to have been said already. From the first use of the term in 1961 (Schwartz, in the context of the Council of Europe) until the last global report, issued by the European Union¹¹⁴, there have been enough conceptual analyses, practical experiences and policy documents on lifelong learning. As a result of the Faure Report (1971), the Club of Rome contribution (1979), the Delors Report (1996) and the OECD study (1996), lifelong learning seems to be already the **acting paradigm** of the educational community.

¹¹³ D. Rowe, Education for Citizenship in Europe. In: G. H. Bell (ed.) *Educating European Citizens*, London, David Fulton Publishers, 1995, pp.47-54.

¹¹⁴ *Apprendre tout au long de la vie: la contribution des systèmes éducatifs des États membres de l'Union européenne*, Bruxelles, Unité Européenne EURYDICE, 2000.

The Fryer Report in UK: lifelong learning for the twenty-first century

Core principles for a lifelong learning policy:

- **Coherence** - lifelong learning should constitute an overall educational strategy;
- **Equity** - lifelong learning should be for the many not the few;
- **People before structures**- learners and learning should be the focus of policy and good practice;
- **Variety and diversity** - learning should be for the whole of life and life enhancing;
- **Co-ordination** - lifelong learning should engage the whole of Government;
- **Quality and flexibility** - of provision for lifelong learning;
- **Effective partnership** - new opportunities for lifelong learning can be promoted through effective and inclusive partnership;
- **Responsibility** - lifelong learning should be a shared responsibility, involving Government, other public authorities and bodies, employers, providers and individuals.

Source: R. Fryer, *Learning in the 21st Century*, London, Department for Education and Employment, 1997.

Nonetheless, beyond the general consensus there is still a lot to be done in applying lifelong learning. For instance, despite efforts some issues remain open e.g. recognition of non-formal education, on-the-job learning, media-supported education or access to lifelong learning for the socially-excluded or marginalised people.

Continuing citizenship education in Germany

'As part of lifelong learning, continuing civic education has the objective of providing socio-political knowledge and competencies, as well as skills and abilities to enable independent judgment to be made about the way society works and active participation in democracy. Here institutionally organised learning is combined with independent learning in every-day contexts. This relationship can be used by continuing civic education in its topics and forms of teaching in such a way that the participants experience the knowledge they have gained as a useful extension of their ability to make judgements and act in their concrete social situation. Continuing civic education encourages the ability to debate issues and processes of understanding, and it does so inter-culturally, inter-generationally, between the sexes and between different social groups and interests. In doing so, continuing civic education should focus on topics relating to the state and public life.'

Source: *Decision of the Standing Conference of the Ministers of Education and Cultural Affairs of the Länder in the Federal Republic of Germany*, 18 September 1998.

The novelty introduced by EDC is the **civic virtue of lifelong learning**. Unlike other measures focused either on preparation for work, or on human capital or social change, EDC highlights the participative dimension of lifelong learning. In concrete terms, EDC views lifelong learning as:

- voluntary commitment for personal development;
- social learning or learning in relation with others;
- community development;
- learning how to cope with human diversity;
- continuing practice of rights and responsibilities;
- learning how to contribute to the common good;
- political participation.

Apart from the well-known temporal perspective (lifelong learning is continuing learning throughout life), EDC has introduced some new ideas. They should be stressed and taken into account in **educational reform strategies**. Here are a few examples:

- Continuing citizenship learning refers not only to the **temporal dimension**, but also to the **spatial one**; this involves a continuum of educational environments, citizenship sites, synergy of formal and informal education, whole-organisation learning and the Learning Society.
- EDC presupposes three converging processes, namely **learning** (centred on outcomes and behaviour changes), **training** (focused on skills) and **empowerment** (related to personal development).

- The lifelong learning perspective generates **new forms of citizenship**: economic citizenship, global citizenship, ecological awareness, multiple citizenship, post-national citizenship and postmodern citizenship.
- Compared to the couple that dominated educational policies in the '80s and '90s (education is a **social service** and/or a segment of the **market**), EDC proposes that we focus on **self** as the agent in both productive work and active participation within the public domain.
- EDC involves a **multilevel educational policy** which refers to the **self** (self-directed learning), the **community** (learning to live together), the **society** (learning to participate) and the **polity** (learning to make decisions).

*
* *

As we have seen in the second part of the present report, EDC opens new perspectives for educational policies and practices. In this sense, we have highlighted the main outcomes and conclusions as well as the impact of the EDC Project. Taking into account the growing interest for EDC, it is to be expected that such initiatives will increase in number.

EDC is a major educational aim and its philosophy has already influenced many of the educational reforms and policies throughout Europe. From this perspective, in the last part of this paper we will present the main messages of the EDC Project in the form of **policy recommendations**.

These are prevailingly addressed to politicians and decision-makers.

III. Policy recommendations

Education for Democratic Citizenship (EDC) is a major dimension of educational policies across Europe. It is already included in many reform programmes and represents a priority objective of all European and international organisations.

From this perspective, the EDC Project of the Council of Europe has identified the following five courses of action:

- EDC as an educational aim;
- EDC as a criterion of quality assurance;
- EDC as an instrument for social cohesion;
- EDC as a continuing change process;
- EDC as a pillar of the Learning Society.

The following policy recommendations are grouped within the above-mentioned courses of action.

1. EDC as an educational aim

Irrespective of the denomination (education for democracy, citizenship education or political education), whether it is expressed explicitly or implicitly, EDC is present in all educational policies in Europe. It is a major educational aim, introduced especially in the '90s, together with traditional aims such as personal development, equal opportunities, literacy, health education or preparation for work. As a general orientation, EDC determines the objectives of particular components of educational systems, i.e. curriculum, teacher training, management, organisational settings, evaluation, teaching and learning strategies, adult education, informal and non-formal activities.

With this background, to meet expectations and challenges on EDC, **educational policies** should:

- guide the entire educational system towards a set of common values (human rights, political pluralism, the rule of law);
- develop legislative instruments, including government regulations, to support EDC;
- promote a lifelong learning perspective, based on the idea that citizenship education is attained throughout lifespan, under all circumstances and in all learning environments;
- promote a multilevel approach to include the self (self-directed learning), the community (learning to live together), the society (learning to participate) and the polity (learning to make decisions);
- aim at enabling children, youth and adults to exercise their rights and responsibilities as fully-fledged citizens;
- involve all types of educational institutions and ensure the strategic leadership of schools and universities as sites of citizenship;
- emphasise core skills for democratic citizenship, especially social, communication, participation and life skills; define skills in terms of knowing how to do, how to be, how to live together and how to become;
- develop appropriate formal curriculum provisions for EDC, either as a separate subject or as cross-curricular themes or as an integrated programme;
- promote citizenship education through the school ethos, the informal and hidden curriculum, as well as through intensive links with the social environment;
- use citizenship education as a means in fighting violence, xenophobia, racism, aggressive nationalism and religious intolerance;
- promote a pan-European co-operation and global perspective on EDC.

2. EDC as a criterion of quality assurance

Quality refers to effective educational performances and learning standards. It is improved as a rule through better management and organisational settings, through better teaching and learning methods,

teacher training, quality control, capital investment, better learning motivation and better learning conditions.

As a criterion of quality assurance, EDC introduces new indicators such as diversity, participation, values-oriented management, social skills, partnership and shared responsibilities. To be precise, from the perspective of these new quality indicators, the educational policies should:

- consider democratic citizenship as a major dimension of any form of educational management;
- include human rights as a current practice in all learning organisations (including children rights);
- encourage effective participation of youth in the decision-making process;
- promote a system of multiple accountability of educational institutions, both with respect to public authorities as well as the civil society and communities;
- involve social partners in school and university management;
- focus on long-lasting competencies, not on obsolete knowledge or immediate learning outcomes;
- ensure a shift from reactive learning to self-directed learning which gives priority to ownership, assumed responsibilities, empowerment, self-awareness, creativity and motivation for continuing learning;
- include citizenship education in initial and continuing training programmes of all categories of educational staff;
- ensure a shift from the transmission mode of teaching and an absorption mode of learning with the curriculum as ‘a course to be run’ to a constructive approach which gives priority to students’ personal experience;
- use informal learning and hidden curriculum (inquiry, networks, fieldworks, visits, project work) in formal and non-formal education;
- include EDC in formative and summative evaluation (i.e. focus on attitudes and social behaviours);
- provide the accreditation and official recognition of EDC qualifications and training;
- include citizenship education in comparative analyses of educational systems (e.g. use EDC as a global indicator of learning efficiency).

3. EDC as an instrument for social cohesion

Traditionally, social cohesion means homogeneity (national, cultural, linguistic or religious). However, globalization and the growing complexity of our societies have imposed a new type of social cohesion, based on **citizens’ rights and responsibilities**. The top priorities are diversity, pluralism, social justice, common good, solidarity, active participation, common values and shared responsibilities. It is a type of social cohesion achieved through **citizenship learning** and **learning to live together**.

From this perspective, **educational policies** should:

- instil the idea that each citizen is entitled to both rights and civic responsibilities;
- emphasise the common interest, the common well-being, as well as the shared responsibilities of individuals, groups, communities and nations;
- encourage membership, active participation and a sense of belonging;
- provide free access to all educational provisions, without any form of discrimination;
- stimulate partnerships, networks and co-operation at local, regional, national and European levels;
- raise awareness about prejudice and discrimination and combat social exclusion through empowerment, training and learning;
- ensure access to work-related adult learning for vulnerable groups;
- promote global concern and global awareness, as well as sensitivity to common problems;
- solve conflicts and differences of opinion in a non-violent manner;
- practise dialogue, negotiation, co-operation and consensus seeking in the most common-place situations;
- use the learning organisation as a social milieu in which different people come to know each other and not just to learn something for their own use (EDC is a means to social goods, not just an end).

4. EDC as a continuing change process

EDC is a daily practice, in which the players are confronted with difficult and unforeseen situations. This experiential learning and learning by doing helps mobilise competencies and initiatives in a continuing change process. Consequently, each EDC player is simultaneously an initiator and an actor of social change.

In this grass-roots dynamics, educational reform is rather a **continuing change process** than a political impetus, transmitted from the centre to the outer areas. EDC is a **bottom-up approach**, where practitioners take an active part in all the stages of educational innovation.

To support this spontaneous process of change, **educational policies** should:

- directly involve practitioners in designing, monitoring, implementing and evaluating their own educational innovations;
- encourage the solving of concrete social issues, using the know-how and practical experience of reflective practitioners;
- promote alternative pedagogy and bottom-up educational change;
- motivate teachers to initiate educational changes and co-operate with other stakeholders in implementation and monitoring;
- give greater autonomy to educational establishments so that they can work out specific forms of action and linkage with the local community, civil society and social partners;
- foster schools as learning organisations by managing changes, integrating innovation in the corporate culture, setting priorities, planning actions, monitoring and evaluating;
- make the most of innovation centres (pilot projects, examples of good practices, sites of citizenship, magnet schools) as support systems;
- promote the initiatives of the civil society, of learning communities and virtual institutions;
- recognise and include grass-roots initiatives inspired by EDC within legislative acts and official documents;
- encourage networking, joint projects and activities, as well as communication between practitioners, experts and decision-makers.

5. EDC as a pillar of the Learning Society

The democratic society is a Learning Society. This thesis starts from the assumption that democracy is a continuing learning process or a perfectible project that must be maintained and improved through citizenship learning.

As a Learning Society, democracy is a society that provides wide access to educational opportunities. It is based on 'educational ability' rather than inherited status. It is the society in which social capital is instrumental to human capital that, in turn, is a prerequisite for economic prosperity. It is the society in which learning is at the same time an activity and a major value. Finally, the Learning Society is a knowledge society where, especially due to the opportunities provided by new technologies, knowledge is incorporated in any kind of social action.

In concrete terms, this trend means that **educational policies** should:

- include learning as a basic component in any social activity;
- ensure an interplay between citizenship activity (active participation, role playing, confidence-building, conflict resolution, democratic mediation) and learning, each reinforcing one another and so creating a development cycle;
- consider learning a community affair, not only an individual choice and responsibility;
- establish easily accessible services and guidance, resources and information centres, as well as networks for consolidating and extending EDC;
- ensure partnership between education institutions and the civil society, economic sectors, the media, the private sector, other public services (especially those involved in implementing human rights);
- promote responsiveness to the educational needs of all in the community;

- use new technologies for work-related learning, interactive virtual communication and active participation of all;
- ensure tailor-made information and advice for continuing vocational training, mainly related to labour and empowerment needs;
- open formal education institutions to continuing learning;
- encourage incidental and informal learning through enrichment of daily learning environments and widely accessible support systems;
- recognize officially the non-formal EDC initiatives, as well as voluntary work, community action and charity activities;
- include social experience and citizenship training in social and professional development;
- encourage the industrial sector and employers to create learning centres at the workplace and in enterprises.

Annexes

Table 1. Project activities

ACTIVITIES	LOCATION	DATE	PARTNERS
Seminar on 'Foundations of a vital democracy'	Bad Urach (Germany)	5-7 September 1997	Ministry of Education, Youth and Sport (Baden-Württemberg) State Institute for Political Education (Baden-Württemberg) State Academy for In-service Teacher Training (Calw) German Institute for Research on Distance Learning (Tübingen) Training Institute for Commerce in Baden-Württemberg Adult Education Centre (Stuttgart)
Training seminar on 'Critical approaches to the media in civic education'	Budapest	7-12 October 1997	Ministry of Culture and Education (Hungary) European Youth Centre (Budapest)
International conference on 'Education for democratic citizenship: basic concepts and core competences'	Strasbourg	11-12 December 1997	European Union UNESCO OSCE UNESCO-BIE IEA CIVITAS King Baudoin Foundation NGO's
The Alsace site on 'House of the citizen'	Strasbourg	starting with May 1997	Association 'Themis' City Hall of Strasbourg Strasbourg University - Centre for Journalism Association 'Arrêt / images'
The Scottish site on 'The Place: a centre of excellence for young people'	Dundee	starting with August 1997	Youth Clubs Five

The Portuguese site on 'Intercultural education for young people'	Lisbon	starting with October 1997	Ministry of Education (Portugal) Intercultural Secretariat (Portugal) Association 'Moinho da Juventude' Youth Community Center 'Bairro do 6 de Maio'
The Irish site 'Tallaght Partnership' (community-development project)	Tallaght (South Dublin)	starting with 1998 (the Tallaght Partnership started in 1980s)	Department of Education (Ireland) The 'Tallaght Partnership' Company Area Development Management Local Authority Chamber of Commerce FAS (the National Training Authority) Vocational Education Committee local communities
The Belgian site 'One-day Parliament'	all over Belgium	starting with January 1998	P & V Fund (insurance company foundation) Free University Brussels
Seminar on the 'Role of top executives in a democratic society'	Steinheim/Murr (Germany)	15-17 July 1998	Ministry of Education, Youth and Sport (Baden-Württemberg) State Institute for Political Education (Baden-Württemberg) State Academy for In-service Teacher Training (Calw) German Institute for Research on Distance Learning (Tübingen) Training Institute for Commerce in Baden-Württemberg Adult Education Centre (Stuttgart) Eberhard-Schöck Foundation
Report on 'Basic concepts and core competences of EDC' (François Audigier)	Strasbourg	August 1998 – May 2000	
Seminar on 'Remembrance and citizenship: from places to projects'	Delphi (Greece)	25-27 September 1998	European Cultural Centre (Delphi)
Teacher training seminar on 'Media education and civic education'	Warsaw	6-11 October 1998	Council of Europe, In-service teacher training programme
Establishment of an Internet site: http://culture.coe.int/postsummit/citizenship	Strasbourg	starting with May 1998	
Inventory of Council of Europe achievements in the field of EDC (Etienne Grosjean)	Strasbourg	October 1998	

Seminar on 'Democratic participation in education and training'	Lillehammer (Norway)	22-24 October 1998	Ministry of Education, Research and Church Affairs (Norway)
Seminar on 'Youth cultures, life styles and citizenship'	Budapest	8-13 December 1998	Youth Directorate (Council of Europe) Culture, creativity and the young project (Council of Europe)
Participation in the consultation process of the drafting of the 'Declaration and programme on EDC based on the rights and responsibilities of the citizens'	Strasbourg	August-January 1998	
Training seminar on 'Education for democracy and European studies' (EDES)	Bad Urach (Germany)	31 August - 4 September 1998	Ministry of Education (Ukraine) German Institute for Research on Distance Learning (Tübingen) CIVITAS International
	Kiev	14-18 December 1998	Center for Civic Education (California, USA)
Training seminar on 'Education for Democracy and European Studies' in Croatia	Bad Urach (Germany)	31 August - 4 September 1998	Ministry of Education and Sports (Croatia)
	Opatija (Croatia)	25 - 27 March 1999	Ministry of Education, Youth and Sport (Baden-Württemberg)
	Lovran (Croatia)	14 - 18 November 1999	State Institute for Political Education (Baden-Württemberg) Civitas International European Union German Institute for Research on Distance Learning (Tübingen)
Quebec's four citizenship sites: - the Mauricie Community Education Services Co-ordinating Centre - Workers Pastoral Forum - the Multicultural Youth Café - Genesis Project	Québec (Trois Rivières, Québec City, Montréal)	starting with November 1998	Ministry for Relations with Citizens and Immigration (Québec, Canada) Acti-Jeunes network
Italian site on 'Roman Coast National Park'	Fiumicino (Roma)	starting with December 1998	Italian Ministries of Education and Environment Europa Ludens Socrates Programme (EU) Tirreno network schools

Training seminar on 'Education for Democracy and European Studies' in Slovakia	Wittemberg (Germany)	25 – 27 April 1999	Ministry of Education (Slovakia) CIVITAS International Comenius University (Bratislava) German Institute for Research on Distance Learning (Tübingen)
Seminar on 'Civic Society'	Bad Urach (Germany)	29-31 March 1999	Landeszentrale für politische Bildung EPI Center (Moscow) Academy of Civic Society (Moscow)
Survey on EDC concepts and practices (Jean-Marie Heydt)	Strasbourg	September 1998 - March 1999	485 European NGOs
Training seminar on 'Education for Democracy and European Studies' in Romania	Timisoara (Romania)	15 – 18 April 1999	Ministry of Education (Romania) Intercultural Institute Timisoara CIVITAS International German Institute for Research on Distance Learning (Tübingen)
Inter-regional conference on 'Civic education in Russia on the threshold of the new millennium'	Moscow	17-19 May 1999	Federal association 'Civic Education' News paper 'Teachers' gazette' American Federation of Teachers
Compendium of good practices in EDC	Strasbourg	June - December 1999	Contact persons in each of the member States
International network 'Education for democracy, human rights and tolerance'	multi-country project	starting with May 1999	Bertelsmann Foundation
Conference on citizenship sites	Santander (Spain)	3-5 June 1999	Ministry of Education and Culture (Spain)
'Learning to learn': launching seminar on the citizenship sites in Bulgaria	Velingrad (Bulgaria)	8-10 July 1999	Open Education Centre (Sofia) The four regional Commissions for Intercultural Understanding (Bulgaria)
Training seminar on human rights	Moscow	September 1999	ADACS Cultural Fund
Workshop on the 'Strategy for developing citizenship sites in South-East Europe'	Strasbourg	30 September-1 October 1999	
Seminar on 'Responsibility: concepts and practices'	Delphi (Greece)	14-18 October 1999	European Cultural Centre (Delphi)

Training seminar on partnership	Sèvres (France)	28-30 October 1999	Ministry of Education (France) In-service teacher training programme (Council of Europe)
Training seminar on 'Media and civic education'	Budapest	27-31 October 1999	Ministry of Culture and Education (Hungary)
Training workshop for human rights education	Bosnia and Herzegovina	October-November 1999	
Brainstorming session on 'EDC and social exclusion'	Strasbourg	15-16 November 1999	
Study on EDC training approaches (Karlheinz Dürr, Vedrana Spajic -Vrkas and Isabel Martins)	Strasbourg	June – January 2000	
Spanish site on 'Democratic citizenship and socio-cultural development'	Cueto (Santander), Cornella de Llobregat (Barcelona), Torrejón de Ardoz (Madrid)	starting with November 1999	Ministry of Education and Culture (Spain) Local and regional authorities Spanish Red Cross
Croatian site on citizenship education in schools	Zagreb	starting with November 1999	Ministry of Education and Sports (Croatia)
Study on 'EDC and social cohesion' by Jean Marie Heydt	Strasbourg	November 1999	
Conference on 'Education for democratic citizenship: methods, practices and strategies'	Warsaw	4-8 December 1999	Ministry of Education (Poland) UNESCO European Union Center for Civic Education (Warsaw)
Synopsis of best practices, models and projects for EDC in Europe (Karlheinz Dürr and Markus Dreher)	Bad Urach (Germany)	June – December 1999	Institute for Political Education (Baden-Württemberg)
Sites meeting on 'Concepts in the light of practices. Finalisation of the EDC Project'	Sinaia (Romania)	8-10 April 2000	Ministry of Education (Romania) Black Sea University
Workshop on 'Water, resources and social cohesion'	Fiumicino (Roma)	23-25 March 2000	Ministry of Education (Italy)
Final conference	Strasbourg	14-16 September 2000	

Table 2: Activities in member States associated with the EDC Project

ACTIVITIES	LOCATION	DATE	PARTNERS
Teacher training seminar on 'The citizen and the Constitution: foundations of democracy'	Zagreb	February 1998	Ministry of Education and Sport (Croatia)
Seminar on 'Civic education: from the curriculum to teacher training'	Vilnius	March 1998	Ministry of Education (Lithuania) UNESCO
Conference on 'Peace, stability and democracy in South-East Europe'	Graz	November 1998	Ministry of Education (Austria) Kulturkontakt (Austria) Royaumont Process European Union
Conference on 'Education for democratic citizenship in schools'	Lisbon	18-19 May 1999	Ministry of Education (Portugal) UNESCO European Union Organisation of Latin American States
Seminar on 'Civic Society'	Bad Urach (Germany)	29-31 March 1999	Ministry of Education, Youth and Sport (Baden-Württemberg) State Institute for Political Education (Baden-Württemberg) EPI Center (Moscow) Academy of Civic Society (Moscow)
Seminar on 'Democracy. Development year 2000'	Copenhagen	23-24 August 1999	The Nordic Council of Ministers (FOVU) Nordic Adults Education Association
Seminar on 'VET and civil society'	Mavrovo (F.Y.R. of Macedonia)	9-11 September 1999	Ministry of Education ('Former Yugoslav Republic of Macedonia') European Training Foundation Kulturkontakt (Austria) Open Society Institute OSCE

Symposium in 'Living together in the same space'	Neuchâtel (Switzerland)	14 September 1999	
International congress on 'Intercultural education'	Jyväskylä (Finland)	16-18 September	National Education Agency (Finland) University of Jyväskylä
Survey on Education in a democratic society	Vienna	18-19 October 1999	Ministry of Education (Austria)
National conference on 'Developing global citizens: raising standards'	London	4 November 1999	Department for Education and Employment (UK) The Central Bureau (UK)
Working seminar of European Foundations on Social Economy	Brussels	8-9 November 1999	European Commission European Confederation of Trade Unions Foundation MACIF P & V Fund Institute of Political Studies (Leeds) Center for Social Studies (Barcelona)
Seminar on 'Civic education in new democracies'	Ljubljana	25-27 November 1999	Ministry of Education (Slovenia)
International conference on South-Eastern Europe: 'Educational co-operation for peace, stability and democracy'	Sofia	12-14 November 1999	Ministry of Education (Bulgaria) 'Graz Process / Stability Pact' European Union Kulturkontakt (Austria) Open Society Institute World Bank UNESCO

Conference on 'Internet and the learning citizen'	Zurich	28 March 2000	Federal Office for Education and Science (Switzerland) European Schoolnet European Union World - didac Information Society Project (Switzerland)
International conference on 'Emerging democracies and Human rights education'	Enschede (Netherlands)	18-21 June 2000	Dutch National Foundation for Curriculum Development (SLO) CIDREE
Meeting on 'Citizenship and exclusion'	London	7-10 July 2000	Society for the Advancement of Socio-Economics (SASE) London School of Economics

Table 3. Cross-sectoral activities

- **CC - HER**
 - five studies carried out under the auspices of the project "European studies for a democratic citizenship";
 - Colloquy on "Concepts, fondements and prerequisites of a common European democratic citizenship" (Luxembourg, 4-5 December 1998);
 - Colloquy on "European Studies for democratic citizenship" (Strasbourg, 15-16 October 1998);
 - Workshop on "Social sciences and the challenge of transition" (Bled, 11-13 June 1998);
 - meeting of the project "Universities as citizenship sites" (Strasbourg, 10-11 February 2000).
- **In-service training programme for teachers** (most of the training seminars organised in 1998-2000 were dedicated to EDC)
- **Language policies for a multilingual and multicultural Europe**
 - the Conference on "Linguistic diversity for democratic citizenship" (Innsbruck, 10-12 May 1999) and the follow-up to the conference.
- **Learning and teaching 20th century history**
 - Seminar on "Living together in the same space" (Neuchâtel, 1-4 September 1999);
 - Symposium on "Use and abuse of history: the responsibility of schools concerning history learning and teaching" (Oslo, 28 June - 1 July 1999).
- **School links and exchanges**
 - Pilot project "Everyone can make a difference: participation in and through schools";
 - Project on "Democratic change in schools" (Albania).
- **Confidence - building measures**
 - training activities in Eastern Slavonia;
 - citizenship sites in South-East Europe.
- **Directorate of Social and Economic Affairs** - in relation to the priority issue "Citizenship and social cohesion"
- **Youth Directorate**
 - Bucharest conference of European Ministries of Youth;
 - Seminar "Youth cultures lifestyles and citizenship (Budapest, December 1998) co-organised by the EDC project, the Youth Directorate and the project "Culture, creativity and the young"
 - research projects on intercultural education;
 - Round table on "New forms of youth participation" (Biel, 4-6 May 2000) – in co-operation with the Swiss Federal Commission for Youth and CORECHED (National Coordination Council for the Research in Education – Switzerland)
- **Human Rights**
 - "European Conference against racism" (11-13 October 2000).
- **Parliamentary Assembly**
 - Joint Parliamentary Assembly - European Parliament hearing on education in the media (Brussels, 23 March 2000).
- **North-South Centre**
 - Seminar on "Global Education" (6-8 December 2000) - as a follow-up of the EDC December 1999 Warsaw Conference.

Table 4. Definitions of citizenship

- "Citizenship is a status bestowed on all those who are full members of a community. All who possess the status are equal with respect to the rights and duties with which the status is endowed. There are not universal principles that determine what those rights and duties shall be, but societies in which citizenship is a developing institution create an image of ideal citizenship against which achievement can be directed ... Citizenship requires a direct sense of community membership based on loyalty to a civilisation which is a common possession. It is a loyalty of free men endowed with rights and protected by a common law" (Marshall)¹.
- "Citizenship is not just a certain status, defined by a set of rights and responsibilities. It is also an identity, an expression of one's membership in a political community" (Kymlicka and Norman)².
- "Citizenship is the involvement in public affairs by those who had the rights of citizens" (Barbalet)³.
- "Citizenship is a complex and multidimensional concept. It consists of legal, cultural, social, and political elements, and provides citizens with defined rights and obligations, a sense of identity, and social bonds" (Ichilov)⁴.
- "Citizenship concerns the political relations between the individual and the State" (Janowitz)⁵.
- "Citizenship is the peaceful struggle through a public sphere which is 'dialogical'" (Habermas)⁶.
- "Citizenship concerns the legalities of entitlements and their political expression in democratic polities" (Turner)⁷.
- "Citizenship is a non-economic concept which involves the practice of both fundamental or civil rights and enabling rights (political and social rights)" (Dahrendorf)⁸.
- "Citizenship is the practice of a moral code - a code that has concern for the interests of others - grounded in personal self-development and voluntary co-operation rather than the repressive compulsive power of the State intervention" (Hayek)⁹.

¹ T. H. Marshall *Class, Citizenship and Social Development*, Chicago, University of Chicago Press, 1973.

² W. Kymlicka, W. Norman Return to the Citizen: A Survey of Recent Work on Citizenship Theory. In: R. Besner (ed.) *Teorizing Citizenship*, State University of New York Press, 1995, p.301.

³ J. M. Barbalet *Citizenship: Rights, Struggle and Class Inequality*, Minneapolis, University of Minnesota Press, 1988.

⁴ O. Ichilov, Patterns of Citizenship in a Changing World. In: O. Ichilov (ed.) *Citizenship and Citizenship Education in a Changing World*, London, The Woburg Press, 1998, p.11.

⁵ M. Janowitz *The Reconstruction of Patriotism. Education for Civic Consciousness*, Chicago, The University of Chicago Press, 1983.

⁶ J. Habermas *The Structural Transformation of the Public Sphere*, Oxford, Polity Press, 1994.

⁷ B. S. Turner *Citizenship and Social Theory*, London, Sage, 1993.

⁸ R. Dahrendorf, Citizenship and Beyond: The Social Dynamics of an Idea. *Social Research*, 1994, vol.41.

⁹ F. Hayek *Studies in Philosophy, Politics and Economics*, London, Routledge, 1967.

Table 5. EDC Project: core competencies for democratic citizenship

EDC Consultative Meeting (1996)	Veldhuis (1997)		Audigier (1998)
	Minimum package	Maximum package	
Knowledge <ul style="list-style-type: none"> the way democracy and democratic institutions work political, legal and financial processes citizens rights, freedoms and responsibilities the context of democratic citizenship the European and international context 	Knowledge of, insight in <ul style="list-style-type: none"> concepts of democracy concepts of democratic citizenship functioning of democracy (incl. civil society) influence of society on individuals political decision-making and legislation citizens' rights and duties role of political parties and interest groups options for participation in decision-making how to influence policy-making current political problems 	Political/legal dimension <ul style="list-style-type: none"> concept of democracy concepts of democratic citizenship political structures and decision-making processes on a national and international/European level, voting systems, political parties, pressure groups political participation and forms of participation (demonstration, writing letters to the press, etc.) the history and basis of civil society, democratic values, human rights in Europe, etc. consciousness of current political issues including European integration and international politics international relations, international organizations and legislation the role of the media the judicial system the state budget 	Cognitive competences <ul style="list-style-type: none"> competences of a legal and political nature: knowledge concerning the rules of collective life, knowledge concerning the powers in a democratic society, knowledge about democratic public institutions and the rules governing freedom and action knowledge of the present world competences of a procedural nature: the ability to argue (debate), the ability to reflect (re-examine actions and arguments) knowledge of the principles and values of human right and democratic citizenship

<p>Values</p> <ul style="list-style-type: none"> • the equal worth of every human being • respect for oneself and for others • freedom • solidarity • tolerance • understanding • civic courage 	<p>Attitudes/opinions</p> <ul style="list-style-type: none"> • interest in social and political affairs • national identity • with regard to democracy • towards democratic citizenship • political confidence • political efficacy • self-discipline • loyalty • tolerance and recognition of own prejudices • respect for other individuals • value of European civilization • values on which Europe is founded (democracy / social justice / human rights) 	<p>Cultural dimension</p> <ul style="list-style-type: none"> • the role of information technology and the mass media • intercultural experience/experience of different cultures • the national cultural heritage and the common European cultural heritage • the predominance of certain norms and values • national history • combatting racism and discrimination • the preservation of the environment 	<p>Ethical competences and value choices</p> <ul style="list-style-type: none"> • freedom • equality • solidarity
<p>Skills</p> <ul style="list-style-type: none"> • resolving conflict in a non-violent manner • knowing how to argue and defend one's point of view • being capable of interpreting the arguments of others • knowing how to recognise and accept differences • knowing how to make choices, group alternative and subject them to ethical analysis • how to assume shared responsibilities • how to establish constructive and non-oppressive relationships with others • how to develop a critical mind and to compare models and truth 	<p>Intellectual skills</p> <ul style="list-style-type: none"> • collecting and absorbing political information via various media • critical approach to information, policies, views • communication skills (be able to reason, and argue and express own views) • describe processes, institutions, functions, aims, etc. • resort to non-violent conflict resolution • take responsibility • ability to judge • make choices, take a position <p>Participatory skills</p> <ul style="list-style-type: none"> • influencing policies and decisions (petitioning and lobbying) • building coalitions and cooperate 	<p>Social dimension</p> <ul style="list-style-type: none"> • combatting social isolation and social exclusion • safeguarding of human rights (in general) • bringing together different groups of society (i.e. national minorities and ethnic groups) • sensibility for social issues, i.e. the situation of social and ethnic groups • working on future-oriented social models • working for equality of the sexes • the social consequences of the information society • differences in social security, welfare, literacy, health on a global level • national and international security <p>Economic dimension</p> <ul style="list-style-type: none"> • aspects of a market economy • the challenges of European and global economic cooperation • improving vocational qualifications • integrating minority groups into the economic process 	<p>Capacities for action (social competences)</p> <ul style="list-style-type: none"> • the capacity to live with others • to cooperate • the capacity to resolve conflicts in accordance with the principles of democratic law • the capacity to take part in public debate

	<p>with partner organizations</p> <ul style="list-style-type: none"> • taking part in political discussions • participation in social and political processes (membership of political party, interest groups, voting, writing letters, demonstrating, etc.) 	<p>(positive discrimination)</p> <ul style="list-style-type: none"> • combatting the challenges of globalization with innovative methods and strategies • different European working situations • aspects of employment/ unemployment • principles of labour legislation • mechanisms of the European single market • ecological aspects of the global economy • social consequences of changes in world economy • consumer rights 	
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Table 6. Formal curriculum provisions for EDC in Europe

Country	Terminology	Educational level	Approach	Time allocation
Austria	Civics education	all school grades and all subjects	integral educational principle	2-4 periods per week (spread over the last two years of schooling)
	Civics education	technical and vocational schools from the 9th grade onwards	separate subject	
Albania	Education for citizenship	primary	separate subject	
	Knowledge of society	secondary	separate subject	
Belarus	Social studies	secondary (grades 5-11)	separate subject	2-4 hours per week
Belgium-Flemish Community	Education for citizenship	primary and secondary	cross-curricular theme (three thematic circles of EDC)	one teaching period out of 28 hours/week
Belgium-French Community	Civic education	primary education (grades 3-6)	separate subject	
Bulgaria	Civic education	primary and secondary (grades 1-12)	cross-curricular approach	1 hr. per week
	Civics	secondary (grades 7-8)	separate subject	
Croatia	Human Rights and civic education	elementary school (grades 1-8)	separate subject	1-2 hrs. per week
		secondary school (grades 9-12)	separate subject	
Czech Republic	Civic education	primary (grades 6-9)	separate subject	1-2 hrs. per week
	Social sciences and education for citizenship	secondary (grades 12-13)	integrated to social sciences, ecological education and philosophy	2 hrs. per week - the National School Curriculum; 1 hr. per week - the Basic School Curriculum
England	Education for citizenship	primary secondary	non-statutory and cross-curricular	schools to decide
Estonia	Civics education and identity formation	primary	integrated in social education (grades 1-3) and community education (grade 4)	
		secondary (grades 8-9)	as part of history, economics and human rights education	
		secondary (grade 12)	integrated and dealing with global issues	

Finland	Social skills	primary (grades 1-6)	integrated approach	
	Social studies, combined with history	lower secondary (grades 7-9)	cross-curricular themes	
France	Civics as part of 'Discovering the World'	primary	statutory core, separated and integrated	4 hrs. out of 26 hrs. per week
	Civics linked to history and geography	secondary	statutory core, separate and integrated	3 to 4 hrs. per week out of 26
Germany	Civic education	primary (grades 7-8)	separate subject	1 hr. of weekly instruction
	Social studies linked to history, geography and economics	secondary	non-statutory, integrated course	
Greece	Social and political education	primary (grades 5-6)	separate subject	
	Elements of the democratic government	lower secondary (grade 9)	separate subject and integrated political socialization (cross-curricular approach)	
Hungary	the core educational field 'People and society'	primary (grades 1-6)	statutory core integrated	4 to 7% of curriculum time
	People and society, with specific courses on social studies and civics (grades 7-8), civics and economics (grades 9-10)	secondary	statutory core, integrated and specific	10 to 14% of curriculum time
Ireland	Civic, social and political education	primary	cross-curricular work	
	Civics	secondary	mandatory subject	one class period per year (70 hours over three year period of the junior cycle)
Italy	Social sciences	primary	statutory core integrated	
	Civics linked to history and geography	secondary	statutory core, separate and integrated	4 hrs. per week
Latvia	Civics education	secondary (grade 9)	separate subject	1-2 hrs. per week
Lithuania	Principles of civil society	secondary (grades 7-8 and 9)	separate subject integral part of history, philosophy, moral education and religion	1-2 hrs. per week

The Netherlands	Social structures and life skills	primary	statutory core integrated	80 to 100 hours per year
	Civics, citizenship education and social studies	secondary	statutory core integrated	180 hrs. over 3 years (age 12 to 15) 2 to 4 hours per week (age 16 to 18)
Portugal	Civic education programme for participation in democratic institutions	secondary (grades 7-9)	compulsory and cross-curricular	
Romania	Civic education	primary (grades 3-4)	separate subject	1-2 hrs. per week (one mandatory)
	Civic culture	secondary (grades 7-8)	separate subject	1-2 hrs. per week (one mandatory)
Slovakia	Civics education	primary (grades 6-9)	separate subject (compulsory)	1 hr. per week
	Science of society	secondary (grades 9-11)	separate subject	
Spain	Knowledge of the natural, social and cultural environment	primary	non-statutory integrated	170 hrs. per year
	Civics linked to history, geography and social sciences	secondary	non-statutory, separate and integrated	3 hrs. per week
Sweden	Social sciences	primary	non-core integrated	885 hrs. over 9 years of compulsory schooling
	Social sciences including history, geography and social studies	secondary	non-core integrated	885 hrs. over 9 years of compulsory schooling
Switzerland	Social studies	primary and secondary	non-statutory integrated	
Ukraine	Man and society	secondary (grades 9-11)	separate subject integral part of history and geography curricula	1 hr. per week