

# “Education for Democratic Citizenship” in the Context of Europe

## Material and Resources for Churches and Educators

Edited by Peter Schreiner



**ICCS**



International Association  
for  
Christian Education



# **“Education for Democratic Citizenship” in the Context of Europe**

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A publication of the Church & Society Commission of the Conference of European Churches CSC/CEC, the Intereuropean Commission on Church and School ICCS and the International Association for Christian Education IV

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Layout: Ludger Müller/Angelika Boekestein

Picture front page: Rüdiger Noll

ISBN 978-3-943410-02-0

Münster, Germany 2013

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## Preface

Citizen participation is a cornerstone of democracy and must go beyond mobilizing citizens to act on a few single issues. Initiatives and projects on Education for Democratic Citizenship (EDC) seek to create and sustain diverse democratic societies and to bring Europe closer to its citizens, particularly at a time when various polls are revealing disaffection with politics and a declining participation in elections.

The crisis in the European Union is not just economic, it is also political and social – a crisis of confidence in the whole European project. The challenge is one especially for educators, for education for democracy offers activities and facilities to strengthen our understanding, to activate our caring, and to promote activities to strengthen democracy and participation, solidarity and empathy.

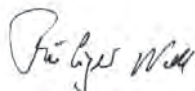
With a strong commitment to European integration and a special concern for issues of religion and education, the International Association for Christian Education (IV), the Inter-European Commission on Church and School (ICCS), and the Church and Society Commission of CEC (CSC) focus on the “target groups” in this field – first and foremost children and young people. The aim is to inspire them to become active contributors to European integration in a context of increasing cultural and religious diversity. The other major target group are all educators and teachers in their roles as coaches and facilitators in the many fields of formal, non-formal, and informal education.

The purpose of this publication is to introduce information about EDC especially to churches and schools. We hope to encourage them to forge links with the European institutions as well as with selected initiatives of International Non Governmental Organisations (INGOs) in the field of EDC.

Education for Democratic Citizenship is a demanding issue, and it must become a concern for all of us who are striving to build a better future for the citizens of Europe.



Dr Peter Schreiner  
ICCS President



Rev Rüdiger Noll  
Director Church and Society  
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IV President

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## Executive Summary

This publication is designed with reference to the aims of the CSC Education Strategy as adopted by the Church and Society Commission of the Conference of European Churches at the Commission meeting in Haguenau in June 2010. These are:

- Raising awareness for the responsibilities of citizenship within the churches
- Developing further cooperation with the Council of Europe and the European Union
- Sharing examples of good practice for EDC within churches and to provide a platform to support initiatives.

As a step to fulfilling the strategy it was proposed to provide materials and resources for churches and educators. This publication will contribute to this.

It is a tool to provide information about basic elements and initiatives in Education for Democratic Citizenship (EDC). EDC is perceived as an important issue that is addressed by the Council of Europe and the European Union as well as in national agencies.

The first chapter introduces the content of EDC by providing definitions and by presenting elements of the concept.

This is followed in the second chapter by introducing the activities of the Council of Europe and the European Union as well as the many other European activities by NGOs and their networks.

EDC is not just a European issue; it also encourages projects and initiatives at national levels. In chapter 3, a selection of projects is presented as good examples to encourage others to become active.

The final part of the publication (Chapter 4 Resources) provides a glossary of key terms, a selected number of key documents that widen the scope of the arguments presented, and an annotated literature list to help the reader to find other valuable resources for ongoing and further activities.

This book is especially aimed at churches and educators, both to encourage them in their commitment to the common good and to support their efforts in building an active democratic citizenry as critical partners of European and national institutions.

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## Introduction

Initiatives to promote “Education for Democratic Citizenship” have become central to the European institutions, to prepare young people to become active and responsible citizens in their individual countries and in Europe in general.

The Council of Europe started its project on Education for Democratic Citizenship (EDC) in 1997, adopting the ‘Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education’ in 2010 (see M 1).

The European Union introduced the concept of citizenship of the European Union with the Treaty of Maastricht in 1992. It launched an action programme on ‘Europe for Citizens’ (2007-2013) aiming to give citizens a key role in the development of the European Union. The EU established a Directorate General (DG) in 2010 responsible for justice, legal rights and citizenship (Commissioner Viviane Reding). In the same year the EU published the “EU Citizenship Report 2010. Dismantling the obstacles to EU citizens rights.” The year 2013 has been designated as “European Year of Citizens” to celebrate the 20th anniversary of the establishment of EU citizenship.

The rationale for EDC has been well described by Ján Figel’, former EU Commissioner responsible for Education, Training, Culture and Multiculturalism:

*Citizenship education, which includes learning about the rights and duties of citizens, respect for democratic values and human rights, and the importance of solidarity, tolerance and participation in a democratic society, is seen as a means of preparing children and young people to become responsible and active citizens.*

The general purpose of this publication is to introduce key concepts and documents of the debate on Education for Democratic Citizenship. A specific purpose is to identify and highlight connecting points between the political discourse on EDC and on perspectives of churches, educators, and teachers.

The publication should serve as a tool to introduce the complexity and the dynamic of the field of Education for Democratic Citizenship in its many aspects at local, national and European level, and to encourage debates and actions toward a more participatory, transparent Europe with an active citizens’ base.

EU Directorate General (DG) responsible for justice, legal rights and citizenship


 [http://ec.europa.eu/justice/index\\_en.htm](http://ec.europa.eu/justice/index_en.htm)

Eurydice (2005): Citizenship Education at School in Europe. Brussels: Eurydice (EURYDICE Survey), p. 3.

 <http://www.eurydice.org>



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The publication consists of the following chapters:

**Chapter 1** introduces the issue by presenting definitions and basic elements of the discourse.

**Chapter 2** provides information about key initiatives of the Council of Europe and the European Union as important actors in this field. Special emphasis is given to the European Wergeland centre. Some other European initiatives are introduced.

**Chapter 3** presents national initiatives on EDC.

**Chapter 4** contains resources. It introduces the main issues in a glossary format, presents a range of key documents, gives references and lists annotated literature.

## 1. Definition and Basic Elements

*In the context of this report, citizenship education refers to the aspects of education at school level intended to prepare students to become active citizens, by ensuring that they have the necessary knowledge, skills and attitudes to contribute to the development and well-being of the society in which they live. It is a broad concept, which encompasses not only teaching and learning in the classroom but also practical experiences gained through school life and activities in wider society.*

### Four Dimensions of Citizenship

In the relationship between the individual and society we can distinguish four dimensions which correlate with the four subsystems which one may recognise in society, and which are essential for its existence: the political/legal dimension, the social dimension, the cultural dimension and the economic dimension.

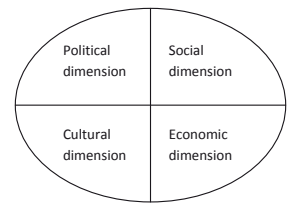
The *political* dimension of citizenship refers to political rights and responsibilities vis á vis the political system. The development of this dimension should come through knowledge of the political system and the promotion of democratic attitudes and participatory skills.

The *social* dimension of citizenship has to do with interpersonal behaviour in society, and requires some measure of loyalty and solidarity. Social skills and the knowledge of social relationships are necessary for the development of this dimension.

The *cultural* dimension of citizenship refers to the consciousness of a common cultural heritage. This cultural dimension should be developed through knowledge of a common cultural heritage, and of history and basic skills (language competence, reading and writing).

The *economic* dimension of citizenship concerns the relationship between an individual and the labour and consumer market. It implies the right to work and to a minimum subsistence level. Economic skills (for job-related and other economic activities) and vocational training play a key role in the fulfilment of this economic dimension.

Eurydice 2012: Citizenship Education in Europe. Brussels: Eurydice (EURYDICE Survey), p. 8-9.

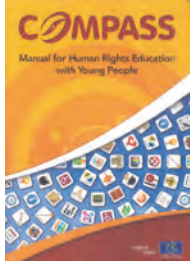


Political dimension

Social dimension

Cultural dimension

Economic dimension



Council of Europe (Ed.) (2012): Compass. Manual for human rights education with young people. Fully revised and updated edition. Strasbourg.

Cf. Birzea, César (2000): Education for democratic citizenship: a lifelong learning perspective. Strasbourg: Council of Europe. (DGIV/EDU/CIT (2000) 21), p. 31.

→ M 1

(This refers to material in the chapter 'Resources'.)

These four dimensions of citizenship are achieved through socialisation processes which take place in schools, families, civic organizations, political parties, and through associations, mass media, the neighbourhood and peer groups.

(cf. COMPASS 2012: 442)

### The Meaning of Citizenship

The concept of citizenship is complex. A survey among 485 nongovernmental organizations (NGOs) highlights the following elements of a definition of citizenship (percentage of nomination included):

1. The entire set of social, civil and political rights (94%)
2. A moral contract between individual and State (83%)
3. Integration of the individual in social and cultural structures of society (76%)
4. Belonging to various cultural and political contexts or multiple identities (47%) .

Another perspective on citizenship comes from various working definitions employed in the different phases of the Council of Europe project. A first definition comes from 1997:

*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. (Birzea 2000: 32)*

EDC promotes active participation in a democratic society; it is about rights and duties. In the course of the project a modified definition was produced:

*EDC means learning democratic behaviour through a diversity of experiences and social practices. (Ibid.)*

A current key document is the 'Council of Europe Charter on Education for Democratic Citizenship and Human Rights' adopted by the Committee of Ministers on 11 May 2010. In this text the following definition is used:

*Education for democratic citizenship means education, training, awareness-raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower them to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law.*

This definition can function as a core understanding of what EDC includes and means. The problem seems to be not a lack of good definitions but the ‘implementation gap’ between good intentions and their realization in local and regional contexts. This exercise can be called “awareness-raising” to “empower” citizens to “exercise and defend” democratic rights and responsibilities.

David Kerr (2010) is a key figure in the activities of the Council of Europe in the field of EDC. In a statement he mentions four key challenges:

1. Achieving a Clear Definition of and Real Focus on EDC
2. Building an Evidence Base and ‘Joining up’ intelligence on EDC
3. Closing the ‘Implementation Gap’ and Making Policies and Practices More Consistent for EDC
4. Ensuring Sustainability and Encouraging Cooperation and collaboration.

The above definition is thus a working basis for further activities and developments. One major challenge in this is closing the ‘implementation gap’.

### The Spectrum of EDC in Europe

The academic discourse differentiates between a minimal and a maximal interpretation of Citizenship Education (see Terence McLaughlin). A minimal interpretation is focused on the required knowledge about rights and duties while a maximal interpretation promotes active, dialogue oriented learning processes. Robert Jackson characterizes the two perspectives as follows:

Spectrum of citizenship Education in Europe	
MINIMAL	MAXIMAL
Exclusive	Inclusive
Elitist	Activist
Civics education	Citizenship education
Formal	Participative
Content led	Process led
Knowledge-based	Values based
Didactic	Interactive
Transmission	Interpretation
Easier	More difficult

Projects and contributions from the Council of Europe and the EU are mainly oriented on a maximal understanding of Citizenship Education while a minimal concept governs traditional settings e.g. in school education in many of the national contexts.

David Kerr is Principal Research Officer at NFER (National Foundation for Educational Research in England and Wales), based in Slough, England, and Visiting Professor in Citizenship at Birkbeck College, University of London. He is currently the Director of the nine year Citizenship Education Longitudinal Study (CELS) in England and Associate Director of the new IEA International Civic and Citizenship Education Study (ICCS). He has worked closely with the Council of Europe (CoE) on its Education for Democratic Citizenship and Human Rights Education Project (EDC/HRE) since 1999. He is a member of the Project Steering Group and EDC/HRE Coordinator for the UK.

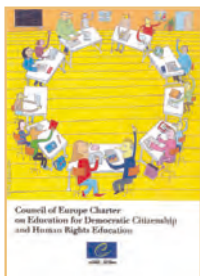


Jackson, Robert (2003): Citizenship as a replacement for religious education or RE as complementary to citizenship education? In: Robert Jackson (Ed.): International Perspectives on Citizenship, Education and Religious Diversity. 1. publ. London: RoutledgeFalmer, p. 67-92.

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## How to Implement Education for Democratic Citizenship

“Learning democratic behaviour” can happen in formal and non-formal settings of learning and education and also through informal learning processes. The following list of concepts and subjects mirror the diversity of perspectives in which EDC is in the focus:



Directorate of Education and Languages; Council of Europe (2010): Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education. Strasbourg.



Council of Europe (2012): Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education. Charter for all. Strasbourg.

Scheunpflug, Annette (2012): Globales Lernen und religiöse Bildung. In: Zeitschrift für Pädagogik und Theologie 64 (2012), H.3, p. 221-230.

Gearon, Liam (2004): Citizenship through secondary religious education. London, New York: RoutledgeFalmer, p. 3.

- *Human rights education* means education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower them to contribute to the building and defence of a universal culture of human rights in society, with a view to the promotion and protection of human rights and fundamental freedoms .
- *Political education* is far-reaching in its scope. The debate of what the job of political education is remains contested and dynamic. Educational aims include developing and strengthening awareness of liberal democratic values; understanding the basic tasks of politics, and gaining fundamental knowledge in key issues.
- *Civic education* or civics means the study of the theoretical and practical aspects of the relationship between citizens and their society and state. It explores the meaning of citizenship in a democracy.
- *Values education*. Values such as social justice and democracy are crucial areas of EDC. There is a common concern that values cannot be taught but that schools must encourage ethical behaviour and personal responsibility by providing a safe space to exercise and experience these values.
- *Peace education* may be defined as the process of acquiring the values, and knowledge, and developing the attitudes, and abilities to live in harmony with oneself, with others, and with the natural environment.
- *Global education* can be defined as an educational perspective which arises from the fact that contemporary people live and interact in an increasingly globalised world. Annette Scheunpflug, a German scholar, sees the aim of global learning in ‘responsible acting’ of the learner guided by the concept of sustainability . This includes taking the perspective of the other person, learning empathy and reflecting on one’s own identity and competence to judge.
- *Religious education* as a specific subject in the school curriculum of most of the European countries deals with “*the involvement of religion with the world of politics.*” It examines among others how religions relate to human rights in national and international context, to issues of justice and equality, and to democracy and living together in religious and secular societies.

What is then specific for EDC? Is it ‘just’ an umbrella term or does it have a specific image?

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## Theological Understanding of Churches on Democracy and EDC

This section brings together a selection of quotes from key documents of CEC/CSC in which aspects of democracy are dealt with from a theological perspective. It includes a statement of Tony Peck, European Baptist Union, specially written for this publication.

“Learning democratic behaviour” and dealing with democracy and citizenship in the context of Christian churches and Christian based education is in need of a theological perspective to give reasons for these initiatives. A first path to explore this is to look at some documents of CEC that provide aspects of a theological background for acting democratically and supporting a democratic Europe. The two examples are the Charta Oecumenica (adopted in 2001) and the CSC Policy document on “European Integration. A way forward?” (2009).

The Charta Oecumenica provides guidelines for growing cooperation among churches in Europe in the context of European integration. The document was adopted in 2001 by the Conference of European Churches (CEC) and the Council of Catholic Bishop’s Conferences (CCEE) and has gained wide-ranging recognition. On the need for reconciliation the document states:

### 8. Reconciling peoples and cultures

*We consider the diversity of our regional, national, cultural and religious traditions to be enriching for Europe. In view of numerous conflicts, the churches are called upon to serve together the cause of reconciliation among peoples and cultures. We know that peace among the churches is an important prerequisite for this.*

*Our common endeavours are devoted to evaluating, and helping to resolve, political and social issues in the spirit of the Gospel. Because we value the person and dignity of every individual as made in the image of God, we defend the absolutely equal value of all human beings.*

*As churches we intend to join forces in promoting the process of democratisation in Europe. We commit ourselves to work for structures of peace, based on the non-violent resolution of conflicts. We condemn any form of violence against the human person, particularly against women and children.*



Conference of European Churches (CEC)/ Council of European Bishops’ Conferences (CCEE) (2001): Charta Oecumenica. Guidelines for the Growing Cooperation among the Churches in Europe. Geneva, St. Gallen.



Church & Society Commission of the Conference of European Churches (2009): European Integration. A way forward? Churches in Europe contributing to Europe's future: framework and issues. Brussels.

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*Reconciliation involves promoting social justice within and among all peoples; above all, this means closing the gap between rich and poor and overcoming unemployment. Together we will do our part towards giving migrants, refugees and asylum-seekers a humane reception in Europe.*

The Charta Oecumenica has received wide recognition and is used as guidelines on different levels of church activities.

The CSC policy document "European Integration. A way forward? Churches in Europe contributing to Europe's future: framework and issues", published in 2009, argues from the viewpoint of the member churches of CEC. It provides a framework and introduces issues for churches in Europe to contribute to Europe's future. Growing together in Europe is discussed from the perspective of the values underlying political and economic integration, and by valuing culture as an integrating factor. The aim of the document is twofold:

*to enable churches to engage more fully in the European process by understanding the integration process; to better understand and to discuss the contribution of the churches to the European community (p. 12).*

The introduction states that the primary motivation behind the churches involvement

*is the theological understanding of engagement within God's creation, with consequences and benefits for the people in Europe and the participation of the European peoples in shaping a united continent (p. 17).*

The churches engagement with European integration should be to offer a theologically-based ethical and anthropological perspective, providing criteria for the evaluation of those European policies which aim to foster integration (cf. p. 17).

The document promotes a common "Christian value structure" with three preconditions:

- *life – the basic precondition of all human activity*
- *dignity – as an expression of human beings as the bearer of life created in God's image and likeness (e.g. Genesis 1:27)*
- *love – as a precondition and aim of inter-relationship between human individuals. (p. 46)*

In particular, the dignity of each human person, respect for every human being and 'the right to refer to the sacred, the holy, the personal God and to ex-

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press their faith in public' is highlighted by Archbishop Anastasios, Primate of the Orthodox Church of Albania in the section on the role of the churches in the Europe of the 21st century (cf. p.51).

### **Towards a Christian Understanding of Citizenship (Tony Peck)**

Citizenship is about identity, belonging and how the individual plays his/her part in the building of a democratic society. One helpful definition I read recently was that citizenship is the way we live together and organise our lives together despite the differences among us and between us. In the European Union there needs to be a more intentional strategy to imbue the values of citizenship because citizenship in the EU is 'over and beyond' the individual 's primary citizenship in their own EU member country.


So what is the contribution of Christian understanding to the current debate about EU citizenship? I list a few pointers:

1. The Christian belief is in a God who is personal and relational; and whose nature is to reach out beyond himself to embrace creation and all that dwells in it. This fundamental connectedness at the heart of the universe informs a Christian understanding of citizenship. It is seen in the mutuality of relationships in God as Trinity, Father Son and Holy Spirit. It is there in the Bible from the first anguished question of Cain after the murder of his brother Abel in the book of Genesis, 'Am I my brother's keeper?'; to the great commandment of Christian to love God and to love neighbour. Building human community is not an option but part of the 'DNA' of the Christian.
2. This valuing of the inviolable human dignity of people 'beyond' ourselves is grounded in the way in which the Bible describes human beings as reflecting the image of God (imago dei). In a Christian understanding, this is where human rights and responsibilities find their foundation and the nurturing and protection of such rights and responsibilities is a primary concern of what it means to be a good citizen.
3. But what of the 'other' who is different from us, and whose presence in Europe can sometimes lead to xenophobia and a narrow exclusive nationalism. The Old Testament command to 'love the stranger' is developed in the New Testament concept of the truly global community of the church where diverse nations and cultures can love together in peace and find their unity in Christ who transcends them all. European citizenship also needs to embrace a vision of the world and its needs, and Europe's place within it.
4. Another relevant concept from biblical theology is that of shalom, the Hebrew word often translated simply as 'peace, but which in its use in the Old Testament embraces a vision of the healing, wholeness and harmony of

Rev. Anthony (Tony) Peck is General Secretary of the European Baptist Federation (EBF).



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relationships, personal, communal and societal. Christian theology also addresses the sin and evil which so often threatens shalom. In European society it can often take the form of a consumerist selfish greed that does not work for the common good of the whole of society. A Christian understanding insists that in the life death and resurrection of Jesus Christ (what is sometimes called at-one-ment), the possibility of redemption and a restored harmony in society is now possible. In particular, in the Bible there is a special concern for the poor, the marginalised the refugee and the stranger. If a society is judged on how it cares for its weakest members then any concept of European citizenship must make this concern its priority.

5. Finally, there is an eschatological dimension to a Christian approach to citizenship. Christians seek to live as good citizens wholeheartedly committed to being 'salt and light' in whatever human society which they are part of. The perspective of the Free Churches from which I come is that there should not be any special privilege or status granted to Christians in a plural society; they work with those of other faiths or none for justice , peace and the common good of all.

At the same time the Apostle Paul reminds us that our ultimate citizenship is in the heavenly Kingdom of God. For the Christian this gives a certain 'provisionality' to all current political structures. This is not a reason for Christians to opt out of being good citizens of their societies; rather this dimension should often lead them to be dissatisfied with the status quo and drive them seek new creative possibilities of working with others as citizens to make human society come closer to the values of the Kingdom of God.

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## 2. European Initiatives

Activities to promote democracy and democratic values are part of the work of international and European institutions. These include:

- the UNESCO (United Nations Educational, Scientific and Cultural Organization human rights education, education for peace and international understanding, culture of peace, democratic education and sustainable development)
- the OSCE (organization for Security and Co-operation in Europe human rights education; projects against intolerance, xenophobia and anti-Semitism, confidence-building measures)
- and the OECD (organization for Economic Co-operation and Development international survey on cross-curricular competencies CCC; knowledge of politics, economics and civics; problem solving; self-perception and self-concept; communication).

But first and foremost EDC is an issue in the two central political institutions in Europe: The Council of Europe and the European Union.

The focus in this section is on projects and perspectives of the Council of Europe and the European Union and also on civil society initiatives.

### Council of Europe (CoE)

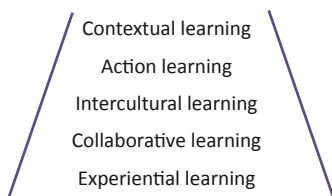
In 1997 the European Ministers of Education decided that EDC should become a priority area in educational policy. The “Education for Democratic Citizenship” Project was launched in 1997 by the Education Committee of the Council of Europe. Three phases can be mentioned:

**1) 1997-2005 Exploratory phase.** Projects were organized for conceptual analysis (terminology, key competences), and the results were disseminated by networking and communication. A network of national EDC coordinators was established, and the Committee of Ministers adopted the recommendation (2002) 12 (see M 4). A highlight was the launch of the European Year of Citizenship through Education (2005).

Exploratory phase

**2) 2006-2010: „Learning and Living Democracy for All“.** In this period the world programme on Human Rights education of the UN for Europe was monitored and a close relationship between EDC and human rights educa-

Learning and Living Democracy for All



→ M 3

Bîrzéa, César (2000): Education for democratic citizenship: a lifelong learning perspective. Strasbourg: Council of Europe. (DGIV/EDU/CIT (2000) 21).

tion was established. In 2010 the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education was adopted (see M 1) as an important reference document for all those dealing with citizenship and human rights education.

**3) 2010-2014 “Education for Democratic Citizenship and Human Rights”.** The current period is dedicated to implementing the Charter. A conference was organized in 2012, a child friendly introduction to the Charter was published (2012) as well as a new edition of COMPASS, the Manual for Human Rights Education with Young People (2012).

**Phase 1: 1997-2005:** In the first phase the issues of definition, strategies for implementing EDC and the shape of training and support systems were in the focus.

Five different learning strategies were identified and structured in a “pyramid of citizenship learning” (Bîrzéa 2000: 25).

Other aspects were the discussion on core competencies for democratic citizenship, and how to connect lifelong learning strategies with the purpose of active citizenship.

The over-arching purpose of the activities started in Phase 1 was to focus on empowerment, civic participation and social cohesion. EDC was also promoted as a priority for educational reforms.

The report of Bîrzéa (2000) concludes with a list of policy recommendations that are still valid today (pp. 69-72). It proposes five courses of action:

1. EDC as an educational aim. Irrespective of the terms used (education for democracy, citizenship education or political education), whether expressed explicitly or implicitly, EDC should be present in all educational policies in Europe.
2. EDC as a criterion of quality assurance. Quality refers to effective educational performances and learning standards.
3. EDC as an instrument of social cohesion. Globalization and growing complexity have imposed a new type of social cohesion, based on the citizen’s rights and responsibilities. Top priorities are diversity, pluralism, social justice, common good, solidarity, active participation, common values and shared responsibilities. This type of social cohesion will be achieved through citizenship learning and learning to live together.

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4. EDC as a continuously changing process. EDC is a daily practice and each EDC player is simultaneously an initiator and an actor of social change.
  5. EDC as a pillar of the Learning Society. The democratic society is a learning society. Democracy is a continuous learning process that must be maintained and improved through citizenship learning. This includes the competence to deal with existing differences in a constructive manner.

An important political document in this phase is Recommendation (2002)12 of the Committee of Ministers. It contains a comprehensive description of the place and range of EDC by highlighting the following aspects of education for democratic citizenship (EDC):

- EDC embraces any formal, non-formal or informal educational activity, including that of the family,
- EDC is a factor for social cohesion, mutual understanding, intercultural and inter-religious dialogue, and solidarity,
- EDC contributes to promoting equality between men and women,
- EDC encourages the establishment of harmonious and peaceful relationships within and among peoples, as well as the promotion and development of democratic society and culture;
- EDC should be at the heart of the reform and implementation of educational policies;
- EDC is an innovatory factor in the organisation and management of overall education systems, as well as curricula and teaching methods.

The decision to implement the “2005 European Year of Citizenship through Education” was taken to encourage initiatives and to promote awareness building for EDC.

**Phase 2: 2006-2010:** „Learning and Living Democracy for All“. The monitoring process of the world programme on Human Rights education of the UN for Europe was a key activity that brought new impetus to the activities. Conceptual developments focused on a close relation between EDC and human rights education. The adoption of the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education in 2010 summarized a long term strategy and provided a strong element for the ongoing process.

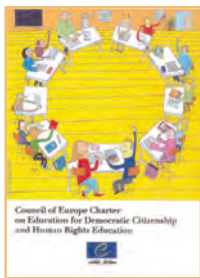
**Phase 3: 2010-2014:** The European Wergeland Centre (EWC) in Oslo was founded as a collaborative project of the Council of Europe and The Norwegian government. The EWC seeks to contribute to the development of theory and practice in the fields of Education for Democratic Citizenship, Human Rights Education and Intercultural Education. The EWC mission is to build bridges between poli-

→ M 4



→ M 1





Directorate of Education and Languages;  
Council of Europe (2010): Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education. Strasbourg.

Decision 1904/2006/ECL of the European Parliament and of the Council of 12 December 2006 establishing for the period 2007 to 2013 the programme 'Europe for Citizens' to promote active European citizenship.

cy, research and practice. The Centre offers capacity building activities, disseminates resources and organizes seminars and conferences for practitioners, trainers, researchers, policymakers and the public at large. Examples of activities are collecting and amplifying 'voices from the field' by publishing statements online and collecting these in a yearly booklet, summer academies as a training opportunity for teachers and their school heads on e.g. Democracy at School, and Pestalozzi seminars and workshops for teacher trainers, teachers and other educators from Europe and beyond. Information about the history and the mission statement of EWC is included as M 7.

The implementation of the charter "Education for Democratic Citizenship and Human Rights" is another key concern. A highlight in this process was the European conference on "Human Rights and Democracy in Action – Looking Ahead" (29-30 November 2012) in Strasbourg with 200 participants, including governments, civil society organisations, international institutions and education professionals. Participants discussed how democracy and human rights can be promoted through education, with the help of the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education. A child-friendly publication about the Charter and its purpose ("Democracy and Human Rights, start with us") and a new edition of COMPASS, the Manual for Human Rights Education with Young People (Strasbourg 2012) were published.

### European Union

Activities of the EU are based on a comprehensive concept of citizenship including political, social and juridical elements. Three perspectives built up the frame for EDC:

1. The economic and inclusive context
2. The practical dimension of EDC, based on the following items:
  - a. EU Policy and European citizenship, as introduced in the treaty of Amsterdam
  - b. Citizens' participation in organising their own personal, economic and social lives
3. EDC as a common denominator of the action plans of the EU in education.

In 2004 the European Council established a Community action programme to promote active European citizenship or civic participation. The programme *has confirmed the need to promote sustained dialogue with civil society organizations and municipalities and to support the active involvement of citizens.*

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In 2006 a decision was taken to establish the ‘Europe for citizens’ programme (2007-2013). It aims to give the citizen a key role in the development of the European Union: promoting Europe’s common values and history, fostering a sense of ownership of the EU project among citizens, and developing ideas and activities with a European angle. The programme will contribute to the following general objectives:

- a) *giving citizens the opportunity to interact and participate in constructing an ever close Europe, which is democratic and world-oriented, united in and enriched through its cultural diversity, thus developing citizenship of the European Union;*
- b) *developing a sense of European identity, based on common values, history and culture;*
- c) *fostering a sense of ownership of the European Union among its citizens;*
- d) *enhancing tolerance and mutual understanding between European citizens respecting and promoting cultural and linguistic diversity, while contributing to intercultural dialogue. (European Parliament; European Council 2006: 34)*

Europe for Citizens will focus on four key action areas:

**Action 1. Active Citizens** for Europe consisting of: town twinning and citizens’ projects and support measures.

**Action 2. Active civil society in Europe**, consisting of: structural support for European public policy research organisations (think-tanks), for civil society organisations at European level and support for projects initiated by civil society organisations.

**Action 3. Together for Europe**, consisting of: high visibility events, such as commemorations, awards, artistic events, European-wide conferences, studies, surveys and opinion polls and information and dissemination tools.

**Action 4. Active European remembrance**, consisting of: preservation of the *main sites and archives associated with the deportations and the commemoration of the victims*. (European Parliament; European Council 2006: 34f.)

In October 2010 the European Commission published the “EU Citizenship Report 2010. Dismantling the obstacles to EU citizens’ rights” (European Commission 2010). The report includes 25 actions to improve the daily life of EU citizens. The background was the need “to reinforce EU citizenship, by revitalising the link between citizens and the EU, and by giving real effects to their rights” (ibid.: 3). It also states:



More information on this programme is available through

[http://ec.europa.eu/citizenship/index\\_en.htm](http://ec.europa.eu/citizenship/index_en.htm) 8



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European Commission (2011): Proposal for a Council regulation establishing for the period 2014-2020 the programme 'Europe for citizen'. Brussels, 14-12-2011 (COM(2011)884 final).

*This report shows how EU citizenship – the essential link to the EU – brings rights and benefits to citizens. It describes main obstacles that citizens still encounter in their daily lives when they exercise their EU rights across national borders and outlines the measures envisaged to empower them to enjoy their rights. (ibid.: 4)*

In December 2011 the European Commission delivered a proposal for a Council Regulation establishing the programme "Europe for Citizens" for the period 2014-2020. The section describing the context of the proposal states:

*The Commission proposes with this programme to take action to build capacity for civic participation (as one element of a strategic triangle, in addition to delivering on citizens' needs and to promoting citizens' rights). It intends to*

- (1) develop civil society capacity to participate in the Union policy making process;*
- (2) develop supportive structures to channel the results of such debates to policy-makers at the relevant levels;*
- (3) offer additional opportunities for individual citizens to participate in debates and discussions on Union-related issues. (European Commission 2011a: 2)*

The programme aims to address the need for more genuine debates on Union related issues at the local, regional and national levels. These debates should be translated into a pan-European perspective. Concerning the general objective of a future programme (2014-2020) it states:

*The general objective of a future programme will be to 'strengthen remembrance and enhance capacity for civic participation at the Union level.' It will address the related need for supportive structures to channel the results of such debates to policy-makers at the relevant levels. To this, the programme would contribute by developing citizens' organisations' capacity to engage citizens in the democratic life of the union. The specific objectives proposed would comprise:*

- Stimulate debate, reflection and cooperation on remembrance, Union integration and history;*
- Develop citizens' understanding and capacity to participate in the Union policy making process and develop opportunities for solidarity, societal engagement & volunteering at Union level. (Ibid.: 3)*

A current focus of activities is the designation of 2013 as the "European Year of Citizens." The aim is to raise the citizens' awareness of rights and responsibilities linked to citizenship of the European Union. In addition to providing information

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on general rights, the European Year aims to draw citizens' attention to concrete policies and programmes which support the use of these rights, and in particular to the new rights resulting from the coming into force of the Treaty of Lisbon.

The decision of the European Parliament and of the Council (COM[2011] 489 final) includes the following objectives:

## Article 2 Objectives

*The general purpose of the European Year shall be to enhance awareness of the rights attached to Union citizenship, in order to help citizens make full use of their right to move and reside freely within the territory of the Member States. In this context, the European Year shall focus, among others, on the opportunities for civic participation and access to rights by Union citizens residing in another Member State than their own, by students, workers, consumers, and providers of goods and services across the Union.*

*On this basis, the specific objectives of the European Year shall be:*

- to raise Union citizens' awareness of their right to move and reside freely within the European Union and more generally the rights guaranteed to Union citizens in cross-border situations, including their right to participate in the democratic life of the Union;*
  - to raise Union citizens' awareness of how they can tangibly benefit from Union rights and policies while living in another Member State, and to stimulate their active participation in civic fora on Union policies and issues;*
  - to stimulate a debate about the impact and potential of the right to free movement, as an inalienable aspect of Union citizenship, in particular in terms of strengthening societal cohesion and mutual understanding between Union citizens and the bond between citizens and the Union.*
- (European Commission 2011b: 12f.)

European Commission (2011b): Proposal for a Decision of the European Parliament and of the Council on the European Year of Citizens (2013). Brussels COM(2011)489 final.

Concerning initiatives the following measures are mentioned:

- Information, education and awareness raising campaigns;
- Exchange of information, sharing of experiences and good practices of national, regional, local administrations and other organisations;
- Conferences and events;
- use of the existing multilingual participatory tools to stimulate citizens' contributions in giving tangible effect to their rights and moiré generally in achieving the objectives of the European Year;
- Strengthening of the role and visibility of related multilingual web portals
- Strengthening of the role and visibility of problem solving tools (Ibid.: 13).





→ M 10

Further information is available through

 <http://www.ey2013-alliance.eu>



The European citizen's initiative allows one million EU citizens to participate directly in the development of EU policies, by calling on the European Commission to make a legislative proposal.

 <http://ec.europa.eu/citizens-initiative/public/welcome?lg=en>

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The European Year of Citizens will be marked by the follow up to the EU Citizenship Report and an action plan toward removing the remaining obstacles standing in the way of citizens' enjoyment of their rights as Union citizens.

In line with these political developments an alliance has been formed of major European civil society organisations and networks the "European Year of Citizens 2013 Alliance". For the alliance

*active citizenship means primarily active involvement of citizens as participation in the life of their communities, and thus in democracy, in terms of activity and decision-making. (Manifesto, op. 1)*

We include the manifesto of the alliance in this publication (CM10).

### **Comparison between Council of Europe activities and European Union activities in EDC**

Although the close collaboration between the Council of Europe (CoE) and the European Union (EU) is mentioned at several points in this publication it might be of interest to discuss the possible different perspectives between the two organisations concerning their activities on citizenship. While the CoE focus is on educational activities the main concern of the EU seems to be to clarify and implement what EU citizenship, introduced by the Treaty of Maastricht in 1993, includes and brings as an additional benefit to European citizens. EU citizenship is seen as complementing national citizenship of the respective Member States, stipulating that every person holding the nationality of a Member State shall be a citizen of the Union. This is mainly focussed on the right to move and reside freely within the territories of Member States including consumer rights in other member States, rights to access to education, healthcare and social security. The coming into force of the Lisbon Treaty (2000) strengthened the status of Union citizenship and complemented the rights attached to it, including the European citizen's Initiative as a new right. EU initiatives are focused on bridging the gap between legal rules guaranteeing free movement of Union citizens and the obstacles citizens are confronted with in reality.

The Council of Europe focuses more on the content of education and on a regular involvement of NGOs as important actors in civil society. This is documented in the increasing number of educational publications, the in service teacher programme named Pestalozzi, and activities around EDC and Human Rights Education.

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## Networking European Citizenship Education (NECE)

NECE is a networking initiative for citizenship education in Europe. The initiative's chief goal is to promote the Europeanisation of citizenship education, and to contribute to the creation of a European public sphere. NECE is not an institutionalised network, but a forum that allows the spectrum of stakeholders involved in citizenship education to interact with one another. The initiative's chief goal is to promote the Europeanisation of citizenship education, and to contribute to the creation of a European general public. Through a number of activities, NECE aims to provide transparency about stakeholders and approaches in citizenship education, and to inspire transnational discussions on the topics and challenges facing EDC. It brings together academics, practitioners, and policymakers at the European level, and stimulates knowledge transfer and information exchange on good practices – thereby raising awareness of the impact of citizenship education and fostering co-operation and projects. NECE is primarily directed at practitioners in citizenship and cultural education, along with academics, experts and trainers. In pursuing its aims, the initiative also reaches out to stakeholders and key persons from the media, politics and NGOs.



More information at

 <http://www.bpb.de/veranstaltungen/netzwerke/nece/>

## Active Citizenship Project of the Jesuit European Office

The Jesuit European Office (OCIPE) has taken the initiative for a specific contribution to the debate on citizenship and its relevance for the future of Europe.

The project aims at providing European-wide institutions (Council of Europe, EU, etc.) and all types of interested actors from civil society with a memorandum written by academics on the concept of EU citizenship along three main issues:

1. The legal/institutional/political dimension of European citizenship.
2. The philosophical/ethical dimension of European citizenship.
3. Civic education in the European context.



At a Conference in January 2013 a position paper was released.

The document is structured in three parts:


Part I: The Time of Crises

Part II: Renewing European Citizenship

Part III: Policy Recommendations.

 <http://www.citizenship-education.eu/wp-content/uploads/2013/01/130122-Position-Paper-Final.pdf>

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The paper argues for an essential response to the existing crises “to renew our conception of citizenship itself”. In the first part there is also a section on education that presents in a critical way the tendency of a more and more economic perspective on education:

*Education systems transmit and shape the value systems of the societies in which they are embedded. European education, at all levels from primary schools to institutions of lifelong learning, now faces the critical challenge of reflecting and guiding the manifest plurality present among European cultures: both to embody a commitment to the equal dignity of all and to offer a sufficiently rich and inclusive vision of human flourishing. Education must prepare people of different backgrounds and of varying talents for a life together. This task includes but goes beyond preparing them for livelihoods - for high-quality employment in decent conditions. Education consists of information and training, but also of cultural formation. Yet many European education systems, at all levels, have increasingly embodied an overriding concern with specifically economic performance. This emphasis affects both the objects of study (a preference for scientific, legal, and economic subjects rather than for the traditional ‘humanities’) and methods of pedagogy and assessment. The ‘Bologna Process’, for example, intends to create a ‘European Higher Education Area’ by making university degrees and degree standards more consistent and mutually compatible. However valuable, it has drawn criticism that it: (1) promotes a ‘Europe of knowledge and of capacity for employment’, directly oriented towards economic and industrial productivity, over the ideal of integral human development; (2) favours the acquisition of marketable professional skills over critical reflection and judgement; (3) has included ever more detailed ‘targets’, so that excessive administrative burdens limit teaching time and schools’ freedom to plan curricula.*

In Part II: Renewing European Citizenship the issue of “responsible citizenship” is discussed from an educational focus. This part states:

*Europe itself cannot be understood or taught merely as a technical project, but demands engagement. One task of education, among others, is to revitalise the European project by stimulating citizens, especially youth, to responsible citizenship, which presupposes a capacity for dialogue and intercultural exchange. This capacity in turn requires the learning of intercultural skills and communicative competences. Our ideal is summarised in the Delors Report, Education for 21st Century. Learning: the Treasure Within (1996) which argues that the education process rests on four pillars: learn to know; learn to do; learn to be; learn to live together.*

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The project is coordinated by Jesuit European Office (OCIPE), a religious organisation that

*seeks to accompany the construction of Europe: in serving its personnel in their professional and spiritual discernment, in sustaining critical reflection from the perspective of Christian faith on European values and responsibilities, and in promoting Europe's solidarity internally and with the wider world. .*

Jesuit European Office, Vision and Mission, 2006.

 <http://www.ocipe.info>

### **Education for Democratic Citizenship: a Role for the Churches?**

This was the title of a conference in October 2011 in Strasbourg/France organized by the Education Working Group of the Conference of European Churches. The overall purpose of the conference was to connect CEC member churches to activities of the Council of Europe and the European Union and to share examples of projects in the different national contexts. Theoretical and conceptual contributions were also part of the programme.



The report of the conference includes the following:

*One way of trying to improve the health of European democracy is through what is called education for democratic citizenship. This means preparing and equipping people to participate actively and intelligently in the life of society; to become responsible and active citizens in a participatory democracy. (...)*

*Churches, as an important part of civil society, can and do play a significant part in preparing people to live as responsible members of democratic societies. Religion can motivate people to engage in social and political activity. The Charta Oecumenica commits European churches "to work towards a humane, socially conscious Europe, in which human rights and the basic values of peace, justice, freedom, tolerance, participation and solidarity prevail" (§ III.7). This is why the Church and Society Commission of the Conference of European Churches (CSC/CEC) has included education for democratic citizenship as one of the two main issues of its new Education Strategy, adopted in 2010. The aim of this Conference was to explore and clarify how CSC and its member churches should contribute to citizenship education.*

After the conference a list of proposals was worked out for action for the member churches and for activities on the European level. The proposals are documented in this publication.

 M 8



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### 3. Selected National Initiatives

#### England: Religious Education complementing Citizenship Education

In 2002 citizenship education was introduced in the National Curriculum in England as a new subject. In his book on citizenship through secondary religious education, Liam Gearon starts with the observation that religion has achieved an ever greater prominence in debates about citizenship at every level. Gearon highlights some of the key issues surrounding citizenship for the teacher of religious education. The book is written for teachers with the underlying view that *given the relationship between religion and citizenship, politics in the broadest sense, religious educators have little choice but to take a professional interest in citizenship* (Gearon 2004: 2).

Gearon, Liam (2004): *Citizenship through secondary religious education*. London, New York: RoutledgeFalmer.

In a more current publication (Arthur/ Gearon/ Sears 2010) the authors plead for a more substantial attention to religion in civic education because religion “has the potential to make the field both more democratic and effective in its mission of shaping thoughtful and engaged citizens” (ibid.: 1) The book positions itself as “a response to the dominance of secularism in the field of educational discourses around citizenship and civic education” (ibid.: 3). The authors discuss the main character of the English citizenship education curriculum, and differentiate between a liberal and a republican approach to citizenship with sympathy for the latter:

*A republican model of citizenship has the potential to incorporate elements of the religious formation of a community, particularly the high demand it posits for public service. The Judaeo-Christian tradition certainly provides the justification and motivation for an individual to care about the public good more than their private interests.* (Ibid.: 47)

Bob Jackson (2003) discusses the relationship between citizenship education, introduced in the National Curriculum in 2002, and religious education. He refers to the Crick report, published in 1998 by an Advisory group on Citizenship in which citizenship is defined as

*the knowledge, skills and values relevant to the nature and practices of participative democracy; the duties, responsibilities, rights and development of pupils into citizens; and the value to individuals, schools and society of in-*

Jackson, Robert (2003): *Citizenship as a replacement for religious education or RE as complementary to citizenship education?* In: Robert Jackson (Ed.): *International Perspectives on Citizenship, Education and Religious Diversity*. 1. publ. London: RoutledgeFalmer, p. 67-92.

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*volvement in the local and wider community ... both national and local and an awareness of world affairs and global issues, and of the economic realities of adult life. (Ibid.: 69)*

The report identifies three strands which should run through education for citizenship at local, regional, and national levels: social and moral responsibility, community development, and political literacy. In his article Jackson offers a few illustrations of how religious education might contribute to education for citizenship in school. For him school is ideally placed for dialogue and communication between different positions not at least while many are diverse in character.

### **Germany: Learning and Living Democracy**

In the German context a pilot project was launched between 2002 and 2007 with the title “Learning & Living Democracy” (Demokratie lernen & leben) in which more than 200 schools in 13 of the 16 German states (Länder) took part. In an attempt to make classrooms and school a more democratic place for learning, the programme aims at promoting participation in civil society among young people. It was also conceived as a response to violence, right-wing extremism, anti-Semitism, and the increasing disenchantment with politics and politicians prevalent amongst young people. The programme has two main goals: promoting democratic competencies and developing a democratic culture in schools. Learning democracy (i.e. acquiring civic skills) and living democracy (i.e. practising a democratic way of life) are the best ways of dealing with violence and other problems. Democracy can be experienced as a way of sharing one’s life at school. The projects within this programme promote educational development, using the key concept of a “Learning School”. The goal is a sustainable improvement process that allows for participation of as many stakeholders as possible (pupils, students, teachers, parents, local partners). The programme proposes four modules on

- Instructive teaching
- Learning through projects
- Schools As Democracies
- Schools In Democracy.

One of the structural proposals of the programme is to encourage schools to organize a network of six to eight schools for exchange of experiences with the programme and for mutual support.

Learning & Living Democracy

Learning School

More information is available at

 <http://www.blk-demokratie.de>

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Kurt Edler, chairman of the German Society of EDC and the national coordinator for Germany for EDC acts as an ambassador for EDC. On the relation between children and EDC he states:

*In order for a child to identify with democracy he must experience a simple feeling in school: the joy of having a say in negotiating and organizing things. And he must feel the confidence that adults take his viewpoint seriously. (Edler 2011: 2)*

The Federal Ministry of Education and Research (BMBF) has been funding the Competition for Democratic Citizenship since 1989. It is open to all general schools in Germany. The motto of the competition is „Said and Done!“. The competition seeks examples of democracy both inside and outside schools. School students are called upon to submit topics and projects which strengthen independent democratic action. The Competition for Democratic Citizenship sets out to strengthen democratic attitudes and democratic culture in everyday school and youth-work settings. It recognizes exceptional services to democracy and the common good, and promotes „democratic citizenship“ on the part of school students as well as teachers.

### **Greece: Religious Education and Democracy**

In the context of the so-called “New School”, and especially taking into account initiatives of the European Commission concerning ‘rethinking education’, new curricula were developed for all courses and subjects (after 2011). A basic characteristic of this reform is the pedagogical reorientation of the learning process towards inquiry-based, experiential, and collaborative learning. This shift is deemed necessary based on modern learning and teaching theories, and the need to overcome long-lasting rigidities in the Greek education system.

The selection of content is based primarily on students’ interests and also on the demand for a comprehensive inclusion of theology necessary for the subject. This is also a fundamental innovation, because up to now the Greek Curricula in Religious Education – as, of course, in any other course – have emphasized exclusively the contents of knowledge and not the learning processes. A basic criterion for the selection of content was an integrated presentation according to the systematic standards of academic theology while retaining a framework of solid knowledge that needs to be learnt. A main focus is the priority of the “functional” relationship between the student and religious knowledge. In the framework of this broad change in all courses, a new Curriculum has been developed for Religious Education.

De/Ge/De Deutsche Gesellschaft für  
Demokratiepädagogen

Edler, Kurt (2011): Baselines of Citizenship  
Education and Democratic Commitment  
within the European horizon.

 [http://www.int-v.org/downloads/20110426\\_Edler.pdf](http://www.int-v.org/downloads/20110426_Edler.pdf)

Selection of Content



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This proposes an open and pluralistic course which on the one hand retains the cognitive and pedagogical character of the previous curriculum, and on the other takes into account the demands of modern times and the learning needs of students. It is based on a wide range of information about different Christian traditions in Europe and other major religions. These are the core issues of the new curriculum:

The point of departure and the main focus are on the Greek Orthodox tradition of the country, the tradition of the Orthodox Christian Church, as a feature of everyday life, and depicted on the monuments of Greek civilization. It is necessary and valuable to each student, regardless of their personal faith, to know the religious tradition of the country in terms of Orthodox teachings, worship, and way of life, art and culture. This is the first and basic cycle of the course.

The second cycle includes other mainline Christian traditions in Europe and the world, such as Roman Catholicism and Protestantism in terms of their main confessions.

The third cycle includes elements of different traditions and faiths, in particular those which may relate to Greek society, i.e. the monotheistic traditions of Judaism and Islam, and two eastern religions – Hinduism and Buddhism.

At all levels the children's stages of development and their educational needs are taken into account. Moreover, the cycles do not provide a comprehensive, content loaded syllabus but make available teaching aids and material for the teacher who has to plan his/her teaching according to the particular conditions of the classroom.

The new Curriculum provides information on the nature of the phenomenon of religion, the development of religious conscience, the acquisition of knowledge on Christian faith and Orthodox Christian Tradition, and the development of personality and moral standards, using the educational content of the Holy Scriptures, the Church Fathers and the Tradition of the Church. It is also focused on the critical processing of religious faiths, values and attitudes, the investigation of the role of Christianity in the history and culture of Greece and Europe; the awareness of different manifestations of religiosity; the development of free spirit and expression; the belief that the Christian message is beyond race and nation, and is universal; the understanding of the multicultural, multiracial and multi-religious structure of contemporary democratic societies; and the realization of the need for inter-Christian and interreligious dialogue.

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In summary the new Curriculum intends to:

- provide the fundamentals for the understanding of Orthodoxy and Christianity
  - help to the understanding of the basic elements of other faith traditions that may be of interest for the Greek society (Judaism, Islam, Hinduism, Buddhism)
  - encourage the students to interpret the phenomena of the culture in which they live
  - be useful to the student's private and public lives
  - promote abilities and skills necessary for a creative life in the present and the future
  - be interesting to and enjoyable for the student
  - relate to other subjects
  - contribute to further learning
  - have an exemplary function
  - be important in the framework of theology.
- Aims

### **Hungary: Ministry among the Roma through the Reformed Church and the Evangelical-Lutheran Church**


#### *Reformed Church*

In Hungary, Roma communities have been an inseparable part of society for centuries. In the life of churches, service among Roma has always primarily meant spreading the Gospel. In the last century, this activity was gradually supplemented with other forms of help such as educational and social assistance to facilitate integration into society.

The attitude of our churches towards Roma people is the same as towards any other group: they need to hear the message of the Gospel and experience the love of God in order to change and discover new meaning in their lives and find their identity through a relationship with God. We strive to bear witness to the love of God not only in the form of words, but also with the help of the various tools of our diaconal services, so that those in need can break out of the prison of indigence and uncertainty that plagues them.

Church services among Roma are special, because they are centred around the community. Instead of the individualist, human rights protection-type approach that has been prevalent for decades, we consider solidarity and mutual respect of various communities as the opportunity for development. That is why we deem it important to enable Hungarian and Roma communities to get to know

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each other through the recognition and systematisation of work in the field of service among Roma, primarily within our own communities. We are committed to involving those members of Roma communities who would like to co-operate with us in our services. In our view, education is of pivotal importance to facilitate the integration and advancement of Roma. We believe that the strengthening of the Roma community's diverse cultural life needs to be facilitated, and a greater awareness about Roma culture must be achieved.

With centuries of experience, Hungarian churches can contribute effectively to finding solutions to the problems of the Roma on a European level. This issue can only be resolved if prejudices and rigid stereotypes are left behind. Furthermore, it is only through this approach that steps can be taken to achieve a European-regulated education and social system that enhances social integration. The most important organ and the coordinating body of this mission is the Council of the Reformed Ministry among Roma, which was founded in 2009. The council contains 12 members, but currently works with 9 members. In all of the 4 church districts there is an independent group responsible for the Roma Ministry.

This mission work among the Roma cannot be separated from the everyday congregational work of the pastors. That is why we know only generally that out of the 1,200 present Hungarian reformed congregations there are 70-80 where there is regular activity connected to Roma Ministry. A significant number of these are located in Northeast-Hungary, mainly the territory of the Cistibiscan Church District (centre Miskolc).

Several attempts have been made in the recent past to promote the integration of Roma into Hungarian society.

An important project called the „Way for Life“ is organized once a year by the Bethesda Children Hospital and the Reformed Mission Centre. This initiative targets mostly the Roma communities and offers a health check-up.

In the village of Dencsháza, the Reformed Mission Centre, the Reformed congregation, the primary school and the local government joined hands in 2009 to launch the school programme, „Tanoda,“ for Roma students aged 10-16, as well as the Safe Start Children Centre for pre-school-age children.

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In 2011, the István Wáli Reformed Roma Collegium was established as part of the Christian Roma Collegium Network to provide Roma students participating in higher education with accommodations and mentoring. The Collegium started its operation with 16 students in Debrecen.

In 2009, in the village of Jánd, a special worship day was held with the aim of inviting young Roma before Confirmation to join church activities and become active church members. The local Reformed Church is planning to make this event regular, as the attendance of 51 young people has proven it to be a great success.

 <http://www.reformatus.hu/mutat/6839/>

### *Evangelical-Lutheran Church*

*Jesus Christ has said: Come unto me, all...*

*Jesus Christ has said: Go ye therefore, and teach all nations...*

### *General information*


With its approximately 320,000 members, the Evangelical–Lutheran Church in Hungary represents 3% of the population. Despite its moderate size, the Lutheran Church has always played a significant role in the fields of culture, education and social care. Besides fulfilling its core function in spreading the Word of God, the church continues to take responsibility in the field of social and charity work and also education.

The majority of the Hungarian Roma population were traditionally Roman Catholic and Greek Catholic (or Reformed), so it is only in the last few decades that the Lutheran Church has become more active in this field as a natural reaction to social problems yet unsolved. As a result of this recognition, Roma mission is exceptionally active in four parishes, and we hope this number will increase.

As for national level programmes, the so-called ‘At a common table’ summer camp for Roma and non-Roma is already a tradition. There is also a country-wide Roma Mission Day organised by the Church. Mission work also extends to Hungarian-speaking Roma communities outside the borders of Hungary.

Roma mission is conducted on an ecumenical basis. A good example is the new initiative to establish Christian Roma Colleges in order to strengthen the emergence of Roma intellectuals with a Christian framework. In this project, the ELCH

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is cooperating with the Roman Catholic Church (represented by a Jesuit College in Budapest), the Reformed Church (in Debrecen) and the Greek Catholic Church (in Miskolc).

More and more information on Roma projects is appearing in the Lutheran and the general media, sharing the activity of the Church not just with church members but with the whole of the society.

#### *National level programmes*

In addition to work at the congregational level, the Lutheran Church is part of initiatives being taken at the national level.

Together with other established churches in Hungary, the ELCH was a founder of the Christian Roma College Network. The idea is to offer a supportive environment for Roma students in order to strengthen the emergence of Roma intellectuals who would also have a bond to the church. At the same time, it would be an excellent opportunity to promote Roma culture and the social consequences of Christianity to a wider audience. The Lutheran church started its own college in autumn 2011 in Nyíregyháza (North-Eastern Hungary).

The college form means completing additional courses beside the university curriculum (along with forming a community in a dormitory environment). The courses are arranged into three modules:

- *Cultural*: incl. romology (a historical, sociological, anthropological and art approach), Roma in the education and on the labour market, minorities and equal opportunities, segregation and inclusion, preserving identity, volunteer projects, the Roma in the media.
- *Spiritual*: Introduction to religions and to ecumenism, biblical studies (Old and New Testament) and church history. The study modules are complemented by weekly Bible studies, visits to congregations and participation at services.
- *Educational*: Multiculturalism, English language, Hungarian state and society, social studies, civil rights

#### **The Netherlands: Religious Education as Citizenship Education**

The situation in the Netherlands is unique when it comes to the organisation of the school system. About 2/3 of all schools are religiously affiliated or denominational schools where the issue of identity formation is a central element also with regard to political and religious dimension of identity. A number of

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Christian schools have started to develop concepts of religious education and of their school profile that meets the needs of a plural society and that public schools have moved from a “neutral” perspective to a perspective of “active pluriformity.” From a prominent position in the debate about citizenship education Siebren Miedema (2008, 2011) promotes religious education as citizenship education.

*The world-wide nature of problems we have to face does not ask for an exclusive particularistic problem formulation, not even for an exclusive focus on national identity. Those concern every human being. For that reason it is necessary that democratic state citizenship and cosmopolitan or world citizenship should form a continuum.* (2008: 124).

More specifically, with his co-author, Miedema deals with the question of what pedagogical and religious educational contributions have to offer to the debate on citizenship and citizenship education. Taking account of the fact that there is no longer a leading role for religion in society, Miedema puts forward arguments for the *differentiation thesis* concerning religion, and for religion to remain a vital societal force.

As part of his concept Miedema sees schools as “remarkable mediating institutions, characterized by their functions of distributing and renewing and, as such, are linked to the life-world (of the students)” (2006:7).

The cosmopolitical orientation that is evident in Miedema’s position can be linked to the perspective of Kwame Antony Appiah’s philosophy of cosmopolitanism that aims at a dialogue with the other without the intention to adapt or to change him/her (Appiah 2006).

Miedema’s and Bertram-Troost’s conclusion is:

*So, we argue here that the education of religious citizenship is based on the formation of the identity of the students through processes that require them to negotiate with the perspectives of ‘others’ and integrate such perspectives into their own actions and reflections. Educating for religious citizenship is not just an unrealistic dream but is rather a pedagogical, theological, societal and global necessity* (2008: 130)

They also describe a fruitful relationship between democratic citizenship and religious education:

*Our final conclusion is that democratic citizenship and religious education are going quite well together if an adequate pedagogical stance on religious education is combined with a fruitful political view in which religion could be*

Miedema, Siebren; Bertram-Troost, Gerdien (2008): Democratic citizenship and religious education: challenges and perspectives for schools in the Netherlands. In: British Journal of Religious Education, Vol. 30, No. 2, March 2008, 123-132. Based on a key note address at the ICCS Conference in Otepää/Estonia, 8th of July 2006.

Appiah, Kwame Anthony (2006): Cosmopolitanism. Ethics in a World of Strangers. New York: Norton.



Miedema, Siebren; ter Avest, Ina (2011): In the flow to maximal interreligious citizenship education. In: Religious Education, Vol. 106, No. 4, July-September 2011, 410-424.

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*an integral part of the intermediate and the public domain. In such a way the pedagogical can be adequately political and the political can be adequately be pedagogical as well. (2008: 131).*

This position has been elaborated further in underlining that religious identity needs to be interpreted as an integral part of the concept of “personal identity development” (Miedema & ter Avest 2011).

While acknowledging differences in the approaches of Jackson and Miedema they have a shared view of a complementary relationship of democratic citizenship and religious education. This includes a pedagogical understanding of religious education in line with a public, political role for religion as an element of an intermediary civil society. In line with this education becomes political and politics includes an educational dimension.

### **Norway: Citizens in a Multicultural Society**

In 2011 the project “Citizens in a Multicultural Society” received an award from the University of Stavanger.

“Empowerment of Citizens in a Multicultural Society” is a research-project where Associate Professor Anna S. Songe-Møller (UiS) and Assistant Professor Karin B. Bjerkestrand (HiOA) sought to explore theatre as intercultural communication in relation to the challenges faced by our diverse society. Drama students and immigrants worked together drawing on Augusto Boal’s concept of the “Theatre of the Oppressed”.

The drama students are mainly ethnic Norwegians. The immigrants in this project are mainly refugees, asylum seekers and immigrants joining their family in Norway. Many of them have received little education before coming to Norway, and some can be considered illiterate.

They participated as actors in “Forum Theatre” where they staged their own experiences with oppression. Through the medium of “Solidarity Forum Theatre Performance” (SFT) the spectators were invited to discuss and find solutions to oppression in a multicultural society. The spectators took on the main role in Forum Theatre as ‘spect-actors’, and through acting they explored different strategies to challenge oppression.

SFT is built upon and is a further development of Theatre of the Oppressed (TO). The Brazilian Augusto Boal is the founder of TO, which consists of a varie-

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ty of theatrical forms and methods whose main objective is to fight oppression. Forum Theatre is one of the theatre forms in TO. The Latin word Forum means marketplace, and in Forum Theatre we highlight problems and open for debate through theatrical fiction.

Solidarity Forum Theatre (SFT) consists of seven phases.

*Phase 1:* Contact and contract. The project leaders and the teachers at the learning centres for immigrants discuss time, place and duration of the work.


*Phase 2:* Knowledge about the Solidarity Forum Theatre is given to the drama students.

*Phase 3:* Mutual knowledge about each group. The drama students receive knowledge about the general situation of the immigrants. The immigrants acquire knowledge about “Communication and Cultural Understanding” through their training course.

*Phase 4:* Encounter between immigrants and drama students. This phase involves introductory training with cases from Augusto Boal’s work.

*Phase 5:* Experienced life stories become theatre. The drama students and immigrants share their experiences of oppression with each other. They choose every day cases from shops, schools, restaurants, jobs or buses to be performed on stage where oppression is part of the experience. The forum play is a presentation of reality as we do not wish it to be, an anti-model, in which oppression is evident. The forum play ends when the oppression is at its worst or most tragic. Both drama students and immigrants are actors.

*Phase 6:* From spectator to spect-actor. The Solidarity Forum Theatre is performed in a canteen, a library or a hall at the training centre for immigrants with larger audiences. The spectators are invited to take the role of the oppressed on stage and explore other forms of reacting to oppressive situations. The spectator then becomes a spect-actor on stage. The Solidarity Forum Theatre is led by a joker, an anti-authoritarian play leader. The joker warms up the spectators with games and exercises.

 <http://www.actandchange.eu/en/index.html> and [http://medborger.no/?page\\_id=65](http://medborger.no/?page_id=65)



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## Western Balkans Region: CSC Human Rights Training “Freedom of Religion or Belief for All” for the churches in the Western Balkans region, 7-11 November 2012 (extracts from a report)

About 40 participants from the churches in the Western Balkans region and local religious communities from the Republic of Serbia, participated in the training “Freedom of Religion or Belief for all” in Novi Sad, Serbia. They were hosted by the Diocese of Backa of the Serbian Orthodox Church. The representative of the Office for Religious affairs of the Serbian Government was occasionally present.

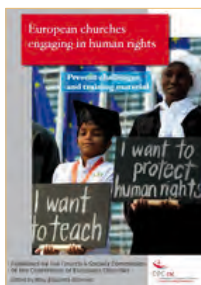
The training was coordinated by the Church and Society Commission of CEC and the above mentioned Diocese, the Centre for Human Rights Law and international organizations such as the Political Science University, Finn Church Aid and the German based Konrad-Adenauer-Foundation.

The initiative for organizing the training was based on two factors: the offer of CSC to test the Human Rights Training Manual in a region where in the recent past widespread conflicts was followed by the disintegration of former Yugoslavia, and the expressed need of the hosting organisations to discuss the international human rights instruments and mechanisms so as to create better advocates for human rights in the Western Balkans region in order to prevent future possible conflicts.

The Centre for Human Rights contributed with lecturers as the Serbian Orthodox Church and the Church of Sweden. This was the first time after the disintegration of the former Yugoslavia that experts working in the human rights area from the churches in the Western Balkans met to discuss human rights and especially the specific item: freedom of religion or belief.

The aims of the course were: to give the participants a good base of knowledge on international human rights law and international organizations, to offer materials for human rights education; equip the church experts to use international human rights instruments and mechanisms in order to become better advocates for human rights and to use the Manual as a tool to work with human rights issues as well as to prepare to the training within their churches or local communities.

During the course, human rights issues, including freedom of religion or belief in the Western Balkans region, were dealt within a panel discussion, where participants from the Republics of the former Yugoslavia took part. Each partici-



<http://csc.ceceurope.org/issues/humanrights/csc-human-rights-training-manual>

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part made a list of three main human rights challenges in his/her local context. These were presented at the beginning of the course and the following issues were brought up.

*Education / Violations of fundamental freedom / Majority/ minority issues among the churches / Discrimination based on the legislation of the country (concerning traditional and non-traditional churches and religious communities) / Cooperation between/religious communities church and states / Prejudices and negative attitudes / Restitution of church propriety / Right to own religious properties such as cemeteries (Islamic community in Serbia) / Issues of social behaviours (Bosnia & Herzegovina) / Nonexistence of religious law in Montenegro /Special right to hold the pain by one side only (Muslim/ Bosnia & Herzegovina) / Hate Speech /Discrimination against children in the schools / Rights of people with disabilities / Domestic violence / Use of the term “sect” / Workers’ rights / Trafficking of human beings / Violation of workers’ rights (eg teachers of religious education cannot get permanent contracts as other teachers in Serbia).*

The content of the course included a theoretical section, which was mainly given by lecturers from the Centre for International Law and International Organizations, University of Sweden. The participants contributed to the public debate, in particular on how to relate to international organizations in the area of the human rights law. A main tool for this was the CSC Human Rights Training Manual, a manual on human rights education: ‘European churches engaging in human rights – Present challenges and training material’, published by the Church and Society Commission of CEC 2012.

The event became the starting point of the Churches Human Rights Network in the Western Balkans region which expressed the wish to continue and work with the new Manual. The participants proposed that each year they take a different theme from the Manual. The Konrad Adenauer Foundation committed itself to translating the book into Serbian and to publishing it in Cyrillic and Latin (planned for 2013) in order that all interested parties in the region can use it.

The feedback from the course was generally positive and follow up initiatives include the following points:

- There should be coordination with CSC for the next meeting in 2013 with local hosts
- Lecturers from the Centre for Human Rights expressed interest in remaining on the distribution list for further discussions on human rights.
- The course was probably a little too much theory-orientated. More practical exercises would be useful in the future.



 <http://csc.ceceurope.org/issues/human-rights/>

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The project was carried out with the financial help from the Serbian Orthodox Church, Konrad-Adenauer-Foundation, Finn Church Aid and CSC. The material from the training is available online on the CSC website.

Rapporteur: Mag. Elizabeta Kitanovic / CEC

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## 4. Resources

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- M 3 César Bîrzéa (2000): Education for Democratic Citizenship: A lifelong Learning Perspective, II. Policy Recommendations (pp. 69-72)
- M 4 Recommendation CM/Rec(2002)12 of the Committee of Ministers to member states on education for democratic citizenship
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- M 10 EYCA (2012): European Year of Citizens 2013 Alliance, Manifesto: Active European Citizenship is about pursuing European collective goals and values enshrined in the treaties

#### References and Annotated Literature

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## Glossary

**Active Citizenship** implies working towards the improvement of one's community through the participation of all members of the community towards the common good. Education for active citizenship promotes opportunities for young people to learn to participate by participating and to develop their creativity and entrepreneurship, both inside and outside schools.

**Citizenship.** A citizen is a member of a political community who enjoys the rights and assumes the duties of membership. The concept of citizenship is composed of three main dimensions. The first is citizenship as legal status, defined by civil, political and social rights. The second considers citizens specifically as political agents, actively participating in a society's political institutions. The third refers to citizenship as membership in a political community that furnishes a distinct source of identity. Mainly there are two models of citizenship are used as points of reference: the republican or the liberal. The key principle of the republican model is civic self-rule (e.g. Aristotle, Rousseau). The liberal model focuses on being protected by the law rather than participating in its formulation or execution. Citizenship is primarily understood as a legal status rather than a political office.

**Citizenship education.** As citizenship education is meant to prepare young people for an active and positive contribution to society, it should not only convey theoretical knowledge, but also the skills, practice and experience required for being a proactive and responsible citizen. At school level, this corresponds to active participation on the part of pupils and, to some extent, parents in shaping everyday school life.

**Civil society.** Refers collectively to voluntary civic and social organizations, associations and institutions, non-governmental organizations, faith based organizations, community groups, self-help groups and advocacy groups. Civil society is seen as distinct from the state and commercial institutions of the market. It forms the basis of a vivid, functioning democracy.

**Cosmopolitanism.** A cosmopolitan is a citizen of the world. Cosmopolitanism has been used to indicate particular philosophical convictions. Some cosmopolitans developed their view into a political theory about international relations. Every cosmopolitan argues for some community among all human beings, regardless of social and political affiliation. There are moral and there are political oriented cosmopolitans.

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**Council of Europe.** Founded in 1949 as an intergovernmental organisation to protect and promote democracy, human rights and the rule of law. Today its 47 member states cover almost the entire continent of Europe. It is based in Strasbourg.

**Democratic citizenship** is closely related to active citizenship. The concept emphasises the belief that citizenship should be based on democratic principles and values such as pluralism, respect for human dignity and the rule of law.

**Democratic schools.** In a democratic school every player is involved in management and decision-making, and democratic teaching methods prevail. The focus is on pupils rights, including the rights to express one's opinion freely or the general right to a safe space for learning and development.

**Democracy:** Duerr states: "In today's increasingly complex and divers world, it has become necessary to redefine the meaning of participatory democracy and to reassess the status of the citizen." (2005: 10) He refers to three forms of democracy developed in the field of the Science of Democracy. Democracy is

- a form of living
- a form of society; and
- a form of government or governance.


It is this broad understanding of democracy that shapes activities of EDC.

**European dimension.** All knowledge concerning Europe (historical, political, cultural or language-related, etc.), which is included in curricula, is liable to belong to what may be regarded as the European dimension in citizenship education. Extra-curricula activities involving mobility within the European Union are also an essential aspect of developing European citizenship. Finally, development of the European dimension in education presupposes that the teachers involved should be appropriately trained.

**European Parliament** is the directly elected parliamentary institution of the European Union. The Parliament has two meeting places, Strasbourg and Brussels. It has 736 Members of Parliament (MEPs).

**European Union.** An economic and political Union of currently 27 Member States (Croatia will become the 28th member in mid-2013) committed to regional integration and social cooperation. The EU was established by the Treaty of Maastricht in 1993. The current treaty (Treaty of Lisbon or TFEU = Treaty

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on the Functioning of the European Union and TEC = Treaty establishing the European Community) was signed in Lisbon in 2007 and came into force on 1 December 2009. It amends the former treaties.

**Global Citizenship** relates the challenge of globalisation to citizenship. It relativizes the long term idea that the necessary framework for citizenship is the sovereign, territorial state. Phenomena loosely associated with globalisation have encouraged a critical change of perspective: exploding transnational economic exchange, competition and communication as well as high levels of migration, of cultural, religious and social interactions. These and others have shown how porous national borders have become and led people to contest the relevance and legitimacy of state sovereignty.

**Human Rights Education** means education, training, awareness-raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower them to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law. HRE is closely linked to EDC and often dealt with together.

**Political literacy** is a key concern of EDC. It may involve learning about social, political and civic institutions, as well as human rights; it may involve also promoting recognition of the cultural and historical heritage as well as of the cultural, religious and linguistic diversity of society.

**Responsible citizenship.** A term used in the study of Eurydice (2005). “The notion of ‘responsible citizenship’ raises issues concerned with awareness and knowledge of rights and duties. It is also closely related to civic values such as democracy and human rights, equality, participation, partnership, social cohesion, solidarity, tolerance of diversity and social justice.” (2005, 9) The term “embodies issues relating to the knowledge and exercise of civic rights and responsibilities.” (ibid., 13)

**Schools** may be described as the microcosm in which active citizenship is learnt and practised. However, this can only occur if school heads, teachers and other staff give pupils the opportunity to engage with the concept daily.

**School Culture**, also known as the ‘ethos’ of ‘general atmosphere’ or ‘climate’ of a school, may be defined as its system of attitudes, values, norms, beliefs, daily practices, principles, rules, teaching methods and organisational arrangements.

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This culture conditions the behaviour of the entire school community, including pupils, teachers, non-teaching staff and parents. It also has a bearing on how schools interact with their local or wider community, solve problems, or implement reforms and new ideas.

## Material and documents

This chapter contains of selected key documents for the debate on education for democratic citizenship. Reference is made in the publication to most of these texts.

### M 1

#### Recommendation CM/Rec(2010)7 of the Committee of Ministers to member states on the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education

### Section I – General provisions

#### 1. Scope

The present Charter is concerned with education for democratic citizenship and human rights education as defined in paragraph 2. It does not deal explicitly with related areas such as intercultural education, equality education, education for sustainable development and peace education, except where they overlap and interact with education for democratic citizenship and human rights education.


#### 2. Definitions

For the purposes of the present Charter:

- a. “Education for democratic citizenship” means education, training, awareness-raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower them to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law.
- b. “Human rights education” means education, training, awareness raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and be-



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haviour, to empower learners to contribute to the building and defence of a universal culture of human rights in society, with a view to the promotion and protection of human rights and fundamental freedoms.

- c. “Formal education” means the structured education and training system that runs from pre-primary and primary through secondary school and on to university. It takes place, as a rule, at general or vocational educational institutions and leads to certification.
- d. “Non-formal education” means any planned programme of education designed to improve a range of skills and competences, outside the formal educational setting.
- e. “Informal education” means the lifelong process whereby every individual acquires attitudes, values, skills and knowledge from the educational influences and resources in his or her own environment and from daily experience (family, peer group, neighbours, encounters, library, mass media, work, play, etc).

### **3. Relationship between education for democratic citizenship and human rights education**

Education for democratic citizenship and human rights education are closely inter-related and mutually supportive. They differ in focus and scope rather than in goals and practices. Education for democratic citizenship focuses primarily on democratic rights and responsibilities and active participation, in relation to the civic, political, social, economic, legal and cultural spheres of society, while human rights education is concerned with the broader spectrum of human rights and fundamental freedoms in every aspect of people’s lives.

### **4. Constitutional structures and member state priorities**

The objectives, principles and policies set out below are to be applied:

- a. with due respect for the constitutional structures of each member state, using means appropriate to those structures.
- b. having regard to the priorities and needs of each member state.

## **Section II – Objectives and principles**


### **5. Objectives and principles**

The following objectives and principles should guide member states in the framing of their policies, legislation and practice.

- a. The aim of providing every person within their territory with the opportunity of education for democratic citizenship and human rights education.

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- b. Learning in education for democratic citizenship and human rights education is a lifelong process. Effective learning in this area involves a wide range of stakeholders including policy makers, educational professionals, learners, parents, educational institutions, educational authorities, civil servants, non-governmental organisations, youth organisations, media and the general public.
  - c. All means of education and training, whether formal, non-formal or informal, have a part to play in this learning process and are valuable in promoting its principles and achieving its objectives.
  - d. Non-governmental organisations and youth organisations have a valuable contribution to make to education for democratic citizenship and human rights education, particularly through non-formal and informal education, and accordingly need opportunities and support in order to make this contribution.
  - e. Teaching and learning practices and activities should follow and promote democratic and human rights values and principles; in particular, the governance of educational institutions, including schools, should reflect and promote human rights values and foster the empowerment and active participation of learners, educational staff and stakeholders, including parents.
  - f. An essential element of all education for democratic citizenship and human rights education is the promotion of social cohesion and intercultural dialogue and the valuing of diversity and equality, including gender equality; to this end, it is essential to develop knowledge, personal and social skills and understanding that reduce conflict, increase appreciation and understanding of the differences between faith and ethnic groups, build mutual respect for human dignity and shared values, encourage dialogue and promote non-violence in the resolution of problems and disputes.
  - g. One of the fundamental goals of all education for democratic citizenship and human rights education is not just equipping learners with knowledge, understanding and skills, but also empowering them with the readiness to take action in society in the defence and promotion of human rights, democracy and the rule of law.
  - h. Ongoing training and development for education professionals and youth leaders, as well as for trainers themselves, in the principles and practices of education for democratic citizenship and human rights education are a vital part of the delivery and sustainability of effective education in this area and should accordingly be adequately planned and resourced.
  - i. Partnership and collaboration should be encouraged among the wide range of stakeholders involved in education for democratic citizenship and human rights education at state, regional and local level so as to make the most of

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their contributions, including among policy makers, educational professionals, learners, parents, educational institutions, non-governmental organisations, youth organisations, media and the general public.

- j. Given the international nature of human rights values and obligations and the common principles underpinning democracy and the rule of law, it is important for member states to pursue and encourage international and regional co-operation in the activities covered by the present Charter and the identification and exchange of good practice.

### **Section III – Policies**

#### **6. Formal general and vocational education**

Member states should include education for democratic citizenship and human rights education in the curricula for formal education at pre-primary, primary and secondary school level as well as in general and vocational education and training. Member states should also continue to support, review and update education for democratic citizenship and human rights education in these curricula in order to ensure their relevance and encourage the sustainability of this area.

#### **7. Higher education**

Member states should promote, with due respect for the principle of academic freedom, the inclusion of education for democratic citizenship and human rights education in higher education institutions, in particular for future education professionals.

#### **8. Democratic governance**

Member states should promote democratic governance in all educational institutions both as a desirable and beneficial method of governance in its own right and as a practical means of learning and experiencing democracy and respect for human rights. They should encourage and facilitate, by appropriate means, the active participation of learners, educational staff and stakeholders, including parents, in the governance of educational institutions.

#### **9. Training**

Member states should provide teachers, other educational staff, youth leaders and trainers with the necessary initial and ongoing training and development in education for democratic citizenship and human rights education. This should ensure that they have a thorough knowledge and understanding of the discipline's objectives and principles and of appropriate teaching and learning methods, as well as other key skills appropriate to their area of education.

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### **10. Role of non-governmental organisations, youth organisations and other stakeholders**

Member states should foster the role of non-governmental organisations and youth organisations in education for democratic citizenship and human rights education, especially in non-formal education. They should recognise these organisations and their activities as a valued part of the educational system, provide them where possible with the support they need and make full use of the expertise they can contribute to all forms of education. Member states should also promote and publicise education for democratic citizenship and human rights education to other stakeholders, notably the media and general public, in order to maximise the contribution that they can make to this area.

### **11. Criteria for evaluation**

Member states should develop criteria for the evaluation of the effectiveness of programmes on education for democratic citizenship and human rights education. Feedback from learners should form an integral part of all such evaluations.

### **12. Research**

Member states should initiate and promote research on education for democratic citizenship and human rights education to take stock of the current situation in the area and to provide stakeholders including policy makers, educational institutions, school leaders, teachers, learners, non-governmental organisations and youth organisations with comparative information to help them measure and increase their effectiveness and efficiency and improve their practices. This research could include, inter alia, research on curricula, innovative practices, teaching methods and development of evaluation systems, including evaluation criteria and indicators. Member states should share the results of their research with other member states and stakeholders where appropriate.

### **13. Skills for promoting social cohesion, valuing diversity and handling differences and conflict**

In all areas of education, member states should promote educational approaches and teaching methods which aim at learning to live together in a democratic and multicultural society and at enabling learners to acquire the knowledge and skills to promote social cohesion, value diversity and equality, appreciate differences – particularly between different faith and ethnic groups – and settle disagreements and conflicts in a non-violent manner with respect for each others' rights, as well as to combat all forms of discrimination and violence, especially bullying and harassment.

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## Section IV – Evaluation and co-operation

### 14. Evaluation and review

Member states should regularly evaluate the strategies and policies they have undertaken with respect to the present Charter and adapt these strategies and policies as appropriate. They may do so in co-operation with other member states, for example on a regional basis. Any member state may also request assistance from the Council of Europe.

### 15. Co-operation in follow-up activities

Member states should, where appropriate, co-operate with each other and through the Council of Europe in pursuing the aims and principles of the present Charter by:

- a. pursuing the topics of common interest and priorities identified;
- b. fostering multilateral and transfrontier activities, including the existing network of co-ordinators on education for democratic citizenship and human rights education;
- c. exchanging, developing, codifying and assuring the dissemination of good practices;
- d. informing all stakeholders, including the public, about the aims and implementation of the Charter;
- e. supporting European networks of non-governmental organisations, youth organisations and education professionals and co-operation among them.

### 16. International co-operation

Member states should share the results of their work on education for democratic citizenship and human rights education in the framework of the Council of Europe with other international organisations.

 <http://theewc.org>

## M 2

### David Kerr (2010): Education for Democratic Citizenship: Key Challenges Ahead

#### Introduction

In this brief paper, I set out some key challenges facing Education for Democratic Citizenship (EDC), drawing on European developments and experiences. I am conscious that this is my perspective and another European may have a different take on EDC. I believe there are four key challenges facing Education for Democratic Citizenship (EDC) in Europe, and beyond (taking the challenge of maintaining policy interest as a given). They are:

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1. Achieving a clear agreed definition and real focus on EDC
  2. Building an evidence base and 'joining up' intelligence on EDC
  3. Closing the 'implementation gap' between policy and practice in EDC
  4. Ensuring sustainability and collaboration in EDC

I will focus on these challenges and their relation to research and development (R&D) activities. I want to make brief observations under each challenge to stimulate thought and discussion. The overarching challenge in Europe is consolidating and sustaining interest in EDC at all levels in society, including that of policy.


It should also be noted that context is vital for EDC. There are three important shifts. The first is the impact of the global recession and the subsequent cuts in public finances in countries. The second is the rise of Far Right and nationalist elements and the election of more right leaning governments in a number of countries, who may have a different take on democratic citizenship in society and the role of EDC. The third shift is the continued rapid movements of peoples and the pressures that it is bringing to social and community cohesion. The progress of EDC education in Europe needs to be seen against this shifting context: it contributes to but also is affected by this context.

#### **Key Challenge 1: Achieving a Clear Definition of and Real Focus on EDC**

The first key challenge is achieving a clear working definition of Education for Democratic Citizenship (EDC) and setting out its relationship to related areas notably: human rights education (HRE): global education: intercultural education: sustainable development: environmental education: and peace and values education. There are many definitions of EDC in operation. While this can be a strength it can also lead to real confusion among policy-makers, practitioners, young people and the general public who look for clarity and guidance when approaching EDC, particularly for the first time. Perhaps the time has come to set out a clear working definition of EDC in Europe that can be agreed by all, as a starting point for a real focus on EDC in education institutions and in wider society. EDC needs to be properly understood before it can be successfully mainstreamed across society.

I believe that we need to apply the 'elevator test' to EDC. By this I mean that it should be possible to explain to someone in an elevator, simply and clear, what Education for Democratic Citizenship is in the time it takes for the elevator to go from the ground floor to the top floor of a tall building. If we cannot succeed in this task then how can we get people to focus on EDC across society?

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The definition of EDC in the Council of Europe Charter on EDC/HRE is a useful starting point. EDC is defined as:

Education for Democratic Citizenship means education, training, dissemination, information, practices and activities, which aim by equipping learners with knowledge, skills and understanding to empower them to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law.

It will be important, in the coming years, to ensure the relationship between EDC and other areas is crystal clear. This is particularly so with the rise up the political agenda of the global dimension, sustainable development, environmental issues and climate change and the growing interest of young people in these areas.

### **Key Challenge 2: Building an Evidence Base and ‘Joining up’ Intelligence on EDC**

The second key challenge is the need to develop a rigorous and comprehensive evidence base to support and promote Education for Democratic Citizenship. This is particularly important in a context where we are moving from ‘input-based’ to ‘outcomes-based’ policy making. The latter approach demands hard evidence concerning the quantity, quality and effectiveness of interventions. There are promising signs that efforts are being made to join up intelligence concerning EDC at national, European and international levels and build this evidence base. The network database ‘Share&Connect’, that the European Wergeland Centre has launched facilitates links between experts in the field that may lead to more joint activities in the future. I am pleased that such efforts are underway. There are a number of interesting developments underway at national, European and international level which have the potential to add considerably to the EDC evidence base. These include:

- At national level – national initiatives and evaluations such as those in the UK concerning the Citizenship Education Longitudinal Study (CELS), which I direct at NFER and UNICEF’s Rights Respecting Schools Initiative;
- At European level – the new European Wergeland Centre and its planned programme of activities, including R&D;
- At international level – the new IEA International Civic and Citizenship Education Study (ICCS), which has 38 participating country from across the world and innovative regional modules for Europe, Latin America and Asia. This will provide the most comprehensive survey results concerning EDC to date.

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### **Key Challenge 3: Closing the ‘Implementation Gap’ and Making Policies and Practices More Consistent for EDC**

The third key challenge is recognising and closing the ‘implementation gap’ that still exists between the rhetoric of policies and the reality of practices. There will always be such a ‘gap’ but the aim should be to make it as small and acceptable, as possible. The Council of Europe Charter for EDC/HRE and the supporting EDC/HRE Policy Tool should assist policy makers and practitioners in helping to address this ‘implementation gap’.

There remain many gaps in our knowledge and understanding about policies and practices in EDC. Evidence of this is provided by the priorities chosen for the Fourth Phase, from 2010-2013 of the Council of Europe’s EDC/HRE Project. There are four main priorities for action.

- Capacity building within and across sectors, including schools, higher education, non-formal and informal education and society in order to ensure that EDC is provided in a lifelong learning perspective;
- More comprehensive and systematic training for teachers and educators
- Identifying areas where more work is needed in order to move policy and practice forward, such as assessment of student learning in relation to EDC – what it looks like, identifying and sharing ‘best practice’
- Quality assurance, governance and sustainability procedures – ensuring there is a sufficient infrastructure that can underpin these areas. There are many R&D possibilities. The work of SICI around citizenship and the role of inspections/inspectors is an interesting case in point.


All these developments aim to ensure that EDC has the same standards and quality of policies and practices as other areas and strives for even higher standards. Such standards are vital in terms of the status, perception and approach to EDC in Europe and elsewhere.

### **Key Challenge 4: Ensuring Sustainability and Encouraging Cooperation and Collaboration**

The fourth challenge is ensuring sustainability and encouraging cooperation and collaboration in EDC. The Compendium of Good Practice on HRE in School Systems, produced jointly by OSCE, ODIHR, CoE, OHCHR and UNESCO is an excellent example of how regional and supra-national organisations can collaborate effectively. There is also considerable potential for existing and new networks to assist in maximising cooperation and collaboration and contributing to the sustainability and longevity of EDC at a number of levels in Europe.



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It will be important that R&D is to the fore in some of these networks. They include existing networks such as the Council of Europe's EDC/HRE Coordinators Network which has a representative from each of the 48 countries that are represented at the Council. New networks, such as those involved with the European Wergeland Centre will also be helpful in the coming years.

Finally, in relation to this challenge, I believe that the rapid advances in information and communications technologies (ICTs) provide many opportunities to network, cooperate and collaborate. We need to ensure that we understand their potential and make the most of them, particularly given children and young people use such new communication channels – web, texting, social networking sites, blogs, e-mail – as part of their daily lives. The medium used for getting messages across about EDC is likely to be as important as the messages in the coming years.

Education for Democratic Citizenship (EDC) has come a long way in Europe and beyond in a short space time. However, there are considerable challenges, particularly in relation to R&D, still to be overcome. I am confident that the progress that has been made in EDC bodes well for the progress that will be made in the coming years.

### M 3

**César Birzúa (2000): Education for Democratic Citizenship: A lifelong Learning Perspective, II. Policy Recommendations (pp. 69-72)**

#### **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.

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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.

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## 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).

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### 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.

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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;

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- 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.

#### **M 4**

#### **Recommendation CM/Rec(2002)12 of the Committee of Ministers to member states on education for democratic citizenship**

(Adopted by the Committee of Ministers on 16 October 2002 at the 812th meeting of the Ministers' Deputies)

The Committee of Ministers, under the terms of Article 15.b of the Statute of the Council of Europe,

Considering that the aim of the Council of Europe is to achieve greater unity between its members and that this aim may be pursued, in particular, through common action in the cultural field;

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Bearing in mind the European Cultural Convention signed in Paris on 19 December 1954;

Recalling the primacy of the Convention for the Protection of Human Rights and Fundamental Freedoms and the other Council of Europe and United Nations instruments in guaranteeing to individuals the capacity to exercise their inalienable rights in a democratic society;

Recalling the Second Summit of Heads of State and Government of the Council of Europe (Strasbourg, 10 and 11 October 1997), which expressed the “desire to develop education for democratic citizenship based on the rights and responsibilities of citizens, and the participation of young people in civil society” and decided to launch an action plan for education for democratic citizenship;

Recalling the adoption by the Committee of Ministers, during the official celebration of the Council of Europe’s 50th anniversary in Budapest (1999) of the Declaration and programme on education for democratic citizenship, based on the rights and responsibilities of citizens on the occasion of the 50th anniversary of the Council of Europe;

Concerned by the growing levels of political and civic apathy and lack of confidence in democratic institutions, and by the increased cases of corruption, racism, xenophobia, aggressive nationalism, intolerance of minorities, discrimination and social exclusion, all of which are major threats to the security, stability and growth of democratic societies;

Concerned to protect the rights of citizens, to make them aware of their responsibilities and strengthen democratic society;

Conscious of the responsibilities of present and future generations to maintain and safeguard democratic societies, and of the role of education in promoting the active participation of all individuals in political, civic, social and cultural life;

Having noted the conclusions of the 20th Session of the Standing Conference of European Ministers of Education (Cracow, 2000), at which the ministers endorsed the results and conclusions of the Education for Democratic Citizenship Project launched at their 19th Session (Kristiansand, 1997);

Noting that at this 20th Session the Ministers expressed the wish for a Committee of Ministers’ recommendation based on the conclusions of this project;

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Taking account of the project's results and conclusions, the report of the final conference held in Strasbourg in September 2000, and the draft guidelines on education for democratic citizenship based thereupon;

Noting the central role already accorded to education for democratic citizenship in the educational reforms under way in many member states, and its key position in international co-operation for peace and stability in several European countries or regions,

**1. Affirms:**

- that education for democratic citizenship is fundamental to the Council of Europe's primary task of promoting a free, tolerant and just society,
- and that it contributes, alongside the Organisation's other activities, to defending the values and principles of freedom, pluralism, human rights and the rule of law, which are the foundations of democracy;


**2. Declares:**

- that education for democratic citizenship should be seen as embracing any formal, non-formal or informal educational activity, including that of the family, enabling an individual to act throughout his or her life as an active and responsible citizen respectful of the rights of others;
- that education for democratic citizenship is a factor for social cohesion, mutual understanding, intercultural and inter-religious dialogue, and solidarity, that it contributes to promoting the principle of equality between men and women, and that it encourages the establishment of harmonious and peaceful relations within and among peoples, as well as the defence and development of democratic society and culture;
- that education for democratic citizenship, in its broadest possible sense, should be at the heart of the reform and implementation of educational policies;
- that education for democratic citizenship is a factor for innovation in terms of organising and managing overall education systems, as well as curricula and teaching methods;

**3. Recommends** that the governments of member states, with respect for their constitutional structures, national or local situations and education systems:

- make education for democratic citizenship a priority objective of educational policy-making and reforms;
- encourage and support initiatives which promote education for democratic citizenship within and among member states;



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- be actively involved in the preparation and staging of a European Year of Citizenship through Education, as an important vehicle for developing, preserving and promoting democratic culture on a pan-European scale;
  - be guided by the principles set out in the appendix to the present recommendation in their present or future educational reforms;
  - bring this recommendation and the reference documents on which it is based to the attention of the relevant public and private bodies in their respective countries through the appropriate national procedures;

**4. Asks the Secretary General of the Council of Europe** to draw this recommendation to the attention of those states which are parties to the European Cultural Convention but which are not members of the Council of Europe.

#### **Appendix to Recommendation Rec(2002)12**

##### **1. General guidelines for education for democratic citizenship policies and reforms**

The formulation and implementation of policies on education for democratic citizenship should be conceived from the angle of lifelong education, which means taking into account the following:

- all the components and levels of the education system, that is, primary, general and vocational secondary, higher (university and non-university) and adult education;
- all the instruments, institutions and organisations of non-formal education;
- all opportunities for informal contribution to education for democratic citizenship from social institutions, particularly the family, and from organisations, structures and fora of civil society, which may include training and education among their aims (even if this is not their primary objective).

In order to ensure that education for democratic citizenship can help in the reinforcement of social cohesion and the development of a democratic culture, it would be useful:

- to involve all public and private, official and non-governmental, professional and voluntary actors in designing, implementing and monitoring policies on education for democratic citizenship. For example, such a partnership could take the form of an advisory and consultative body assisting the authority responsible for implementing such policies;
- to ensure, as early as the policy-making stage, that research and evaluation facilities are available for assessing the results, successes and difficulties of educational policies;

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- to ensure the availability of means of action, tailored to the objectives pursued, through mobilising the appropriate resources, forming synergies and partnerships among the actors involved and by rationalising technical facilities.

Under the terms of the present recommendation, education for democratic citizenship is a factor which promotes relations of trust and stability in Europe beyond the boundaries of the member states. The European dimension should consequently be a component as well as a source of inspiration when formulating the corresponding policies.

It is therefore recommended:

- that each state's contribution to the European and international debate on education for democratic citizenship be reinforced by establishing or consolidating European networks of practitioners, researchers, fora for experimenting on and developing education for democratic citizenship ("sites of citizenship"), educational resources and documentation centres and research and assessment institutes;
- that action should be taken in individual states to contribute to the Council of Europe's future work in this field, particularly with a view to implementing European projects or campaigns.


## **2. Educational objectives and contents of education for democratic citizenship**

Education for democratic citizenship as defined in this recommendation covers specific disciplines and varied or cross-curricular fields of learning and institutions in the member states, depending on their traditional approach to this area.

For instance, it might involve civic, political or human rights education, all of which contribute to education for democratic citizenship without covering it completely.

In order to fulfil the general aims of education for democratic citizenship, the following actions are needed:

- encouraging multidisciplinary approaches and actions combining civic and political education with the teaching of history, philosophy, religions, languages, social sciences and all disciplines having a bearing on ethical, political, social, cultural or philosophical aspects, whether in terms of their actual content or the options or consequences involved for a democratic society;

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- combining the acquisition of knowledge, attitudes and skills, and giving priority to those which reflect the fundamental values to which the Council of Europe is particularly attached, notably human rights and the rule of law;
  - paying particular attention to the acquisition of the attitudes necessary for life in multicultural societies, which respect differences and are concerned with their environment, which is undergoing rapid and often unforeseeable changes.

To that end, it would be appropriate to implement educational approaches and teaching methods which aim at learning to live together in a democratic society, and at combating aggressive nationalism, racism and intolerance and eliminate violence and extremist thinking and behaviour. The acquisition of the following key competencies would contribute to reaching these aims, namely, the ability to:

- settle conflicts in a non-violent manner;
- argue in defence of one's viewpoint;
- listen to, understand and interpret other people's arguments;
- recognise and accept differences;
- make choices, consider alternatives and subject them to ethical analysis;
- shoulder shared responsibilities;
- establish constructive, non-aggressive relations with others;
- develop a critical approach to information, thought patterns and philosophical, religious, social, political and cultural concepts, at the same time remaining committed to fundamental values and principles of the Council of Europe.

### **3. Methods of education for democratic citizenship**

The knowledge, attitudes, values and key competencies, as described above, cannot be truly and effectively acquired without having recourse to diversified educational methods and approaches in a democratic environment.

Such acquisition should be encouraged:

- through active participation of pupils, students, educational staff and parents in democratic management of the learning place, in particular, the educational institution;
- through the promotion of the democratic ethos in educational methods and relationships formed in a learning context;
- by promoting learner-centred methods, including project pedagogics based on adopting a joint, shared objective and fulfilling it in a collective manner, whether such projects are defined by a class, a school, the local, regional,

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- national, European or international community, or by the various civil society organisations involved in education for democratic citizenship (non-governmental organisations, enterprises, professional organisations);
- by promoting research, personal study and initiative;
  - by adopting an educational approach closely combining theory and practice;
  - by involving learners in the individual and collective assessment of their training, particularly within the aforementioned project-based methods;
  - by encouraging exchanges, meetings and partnerships between pupils, students and teachers from different schools so as to improve mutual understanding between individuals;
  - by promoting and strengthening education and awareness-raising approaches and methods throughout society, and particularly among pupils and students, that are conducive to a climate of tolerance, and to the respect of cultural and religious diversity;
  - by bringing formal, non-formal and informal education closer together;
  - by setting up civic partnerships between the school and the family, the community, the workplace and the media.


#### **4. Initial and further training for teachers and trainers**

Every educational initiative requires the initial and continuing preparation of teachers and trainers. Fulfilling the specific objectives of education for democratic citizenship presupposes the energetic involvement of actors (teachers, trainers, advisers, mediators, etc.) with a necessarily wide variety of roles and functions depending on whether the activities are taking place within the formal or non-formal systems or in an informal framework.

While bearing in mind the specificities of these various roles and functions, we should provide for the resources and methods enabling all the educational actors to acquire:

- an understanding of the political, legal, social and cultural dimensions of citizenship;
- the above-mentioned key competencies;
- the ability to work in an interdisciplinary environment and on educational teams;
- a command of project and intercultural pedagogics and of evaluation methods specifically related to education for democratic citizenship;
- the ability to establish the necessary relations with the educational institute's social environment;
- an awareness of the need for in-service training.

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In order to ensure acquisition of these competencies and skills, it would be appropriate:

- to set up specific curricula related to education for democratic citizenship in the framework of the creation or the reform of initial and in-service teacher training systems;
- to incorporate awareness-raising on the principles, objectives and methods of education for democratic citizenship as described in this recommendation into initial and in-service training programmes for teachers of all disciplines and subjects;
- to provide for the requisite teaching back-up materials, particularly in formal teacher training institutions;
- to encourage the development of methodological and educational resource and advice centres open to all actors involved in education for democratic citizenship;
- to provide for the recognition of the role and statute of actors working in non-formal and informal contexts.

#### **5. The role of the media and the new information technologies**

The media and the new information technologies are a vital component of contemporary society. They are also powerful educational instruments, whose potential has not yet been fully explored or tapped.

Where education for democratic citizenship is concerned, it would be appropriate to:

- develop media education and education in the new information technologies;
- be guided by the recommendations contained in the Declaration on a European policy for new information technologies, adopted by the Committee of Ministers at its 104th Session (Budapest, May 1999), particularly with regard to securing access to and a command of these technologies and protecting rights and freedoms;
- encourage educational experiments and innovations facilitated by the new information technologies, particularly in areas relating to education for democratic citizenship;
- encourage the mass media to contribute to the promotion of education for democratic citizenship.

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## M 5

**Bäckman, Elisabeth & Trafford, Bernard (2007): Democratic governance of schools, Strasbourg, Appendix II: Overview of history, steps and material of the EDC project of the Council of Europe (89-95)**

### **Educational reform: a challenge for democracy**

Many educational reforms have been carried out in Europe and worldwide over the past few years. The social problems currently affecting most countries, such as steadily growing unemployment, rising violence and social inequalities, have prompted national leaders to devise reforms conducive to better-quality teaching, a better match between training, employment and society's needs, and value-oriented education to teach individuals to live as members of society.

At the 19th session of the Standing Conference of European Ministers of Education (Kristiansand, Norway 1997) the ministers agreed on the importance of the "search for a better balance between the aims and objectives of secondary education equal status of the academic and vocational areas the acquisition of knowledge and skills and the training of citizens for democratic society".

The new educational policies share an emphasis on the will to achieve greater efficiency at a lesser cost and to combine this cost-effectiveness with promoting democratic values. They revolve around four main objectives.


- upgrading acquired skills to meet economic requirements;
- education for citizenship and for respect for human rights;
- developing educational partnerships to foster co-operation between schools, families and various organisations;
- the use of new information and communication technologies (NICTs) in education.

Education for citizenship and developing educational partnerships are particularly important objectives in Europe.

In recent years European countries have tended to reshape their educational policies around the concept of diversity. Educational reform focuses on the social, cultural, religious and linguistic diversity now characteristic of European countries in order to meet the challenge of ensuring social cohesion.

This recognition of the *multicultural side of European societies* and the attention paid to it in the educational sphere reflect a concern to build democratic

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societies respectful of diversity by educating citizens accordingly from their earliest years. One purpose of this type of education is to combat the problems associated with dropping out of school, exclusion from society and stigmatisation.

At the 19th session of the *Standing Conference of European Ministers of Education* (quoted above), the ministers stated their conviction that education can meet the challenges currently facing European societies by, for instance, “reaffirming the value of cultural diversity as an accepted source of common richness, and teaching ethical values based on respect for the rights of others, tolerance and solidarity, [and] the fight against racism and anti-Semitism”.

Historically, *children have been granted steadily increasing importance as active participants in their own education*. They used to be confined to passive status, but are increasingly required to take an active part in learning. Listening to young people, their aspirations and their feelings at school and assigning them a share of responsibility for the learning process are comparatively recent developments, showing that educational policies are constantly progressing towards educating children to participate and assume responsibility, and step by step towards citizenship.

The *International Convention on the Rights of the Child* (1989), signed and ratified by 191 countries, provides in Article 29 that “the education of the child shall be directed to the development of the child’s personality, talents and mental and physical abilities to their fullest potential’. The drafting and adoption of this convention marked a great step forward in terms of children’s position in society.

For more than two decades the role of education in building a more just and more democratic society demonstrating greater respect for human rights has been at the heart of theoretical discussions and research on education. Political and social changes in European societies have had a strong impact on the sense of citizenship, and the idea of education for democratic citizenship has gradually come to the fore.

At the first informal *Conference on Education for Democratic Development and Stability in South-East Europe* (Strasbourg, 1999), the Ministers of Education of South-East Europe said they were “convinced that education and educational co-operation have a fundamental role to play in the development of tolerance, mutual understanding and a common awareness both within and between the member states in the European context”.

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The idea of *involving families in the educational process*, which was first put into practice in “alternative” schools, is gaining ground in educational reforms, which increasingly emphasise the importance of closer ties between school and family. This can help to draw some families out of their isolation and can therefore have a positive impact on children’s relationship with school. It is a pointer to the importance of the school environment in educational processes.

At the 20th session of the *Standing Conference of European Ministers of Education* (Krakow, Poland, 2000) it was agreed that education for democratic citizenship “promotes and is promoted by (...) a whole-school approach, in terms of school ethos, learning and teaching methods and the participation of pupils, students, educational staff and parents in decision making and, as far as possible, in determining the formal and informal curriculum”.

In Europe in recent years, *central government powers* in the educational sphere *have been devolved* to the regions or to educational establishments. Devolution gives schools more room for manoeuvre, increasing their scope for forging closer ties with the educational community in the broad sense and allowing them to practise real participatory democracy in their decision-making processes.

Reinforced by this devolution, parental involvement helps to initiate dialogue and promote participation by the entire educational community in children’s education.

Educational reform in Europe and worldwide thus demonstrates *the role of school as a lever for building democracy*.


However, according to C Bîrzéa and the All-European Study on Education for Democratic Citizenship Policies, *there remains a substantial gap between the policies adopted and actual practice*. Furthermore, recent studies apparently show *that young Europeans are losing interest in politics and becoming less involved in civil society*.

That is why the Council of Europe is now working on *supplying tools to local players* so that they can directly carry out activities aimed at building a more democratic school environment.

Bîrzéa, César (2004): Part 1: EDC Policies in Europe – A Synthesis. All-European Study on Education for Democratic Citizenship Policies. Strasbourg: Council of Europe.



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Action at local level helps to *bridge the substantial gap between policy and actual practice*. Moreover, educational players acting at local level can directly assess the results of their work and *gear their activities to the context in which they operate*.

That is the purpose of this hook. It provides school leaders, administrators, principals and teachers with resources to promote democratic governance in their schools.

### **From policy-making to practice in Education for Democratic Citizenship (EDC) at the Council of Europe**

Since it was set up in 1949, the Council of Europe has worked to achieve a closer union between its members and to strengthen democracy and respect for human rights in Europe.

Education is a key sphere of activity in achieving these aims and is recognised as one of the pillars of democracy: the Council of Europe regards democracy as a learning process and pursues its educational policies and activities with a view to building a more democratic European society.

The Council's educational and cultural activities are framed by the European Cultural Convention, adopted in 1954 and signed by 48 countries to date.

Keen to make education a vehicle for training active and responsible citizens, the Council of Europe designed the **Education for Democratic Citizenship (EDC) project**, which was officially launched in 1997. The purpose of the project was to *determine what values and skills individuals needed to have in order to become active citizens, and how they could acquire them and pass them on to others*.

Education for democratic citizenship is a response to the major challenges confronting our societies, including the rise of intolerance and racism in Europe, the growth of individualism, discrimination and social exclusion, low involvement in politics and civic affairs and lack of confidence in democratic institutions.

The project took place in two phases: the first (1997 to 2000) served to define EDC concepts clearly, develop strategies and outline a theoretical basis for EDC policies.

The second phase (2001 to 2004) used these results to develop political standards for EDC and to get them adopted and put into practice in the member states. The experts also looked into practical difficulties in the various member states.

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Lastly, setting up a pan-European network of national co-ordinators gave the Council of Europe a clearer picture of the situation and allowed it to take more appropriate action in each member country. It also facilitated the task of piloting and co-ordinating the project work at more local level.

The Committee of Ministers of the Council of Europe proclaimed 2005 European Year of Citizenship through Education, demonstrating that EDC *was at the core of Europe's concerns*.

### **What is EDC?**

Education for democratic citizenship is a set of practices and activities designed to prepare people to live in a democratic society by ensuring that they actively exercise their rights and responsibilities. It includes human rights education, civic education and intercultural education.

EDC is very closely linked to the idea of participation, since no one can pass on democratic citizenship without practising it.

*Outlining the different stages in the Council of Europe's work in this area will make it easier to understand how it started and how the process developed.*


Education for Democratic Citizenship emerged in the early 1990s as a priority in education at the Council of Europe and made a strong imprint on its activities, particularly through five landmark events:

- (1) The second *Summit of Heads of State and Government of the Council of Europe Member States* (Strasbourg, 10-11 October 1997) declared *Education for Democratic Citizenship and Human Rights Education priority areas for the Council of Europe*. That was when the EDC project was officially launched.

The first Summit of Heads of State and Government, held in Vienna in 1993, had focused on the issue of minorities, which was emerging as a key concern in the 1990s, and had already strongly emphasised the need for pluralist political management of society, the difficulty of doing this and the need for measures to enforce respect for diversity.

- (2) *The Budapest Declaration on the rights and responsibilities of citizens* (Declaration and programme on Education for Democratic Citizenship, based on the rights and responsibilities of citizens – adopted by the Committee of Ministers on 7 May 1999 at its 104th session). This declaration *recognises*

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*the cardinal role of EDC in building a democratic society distinguished by social cohesion and respect for diversity.* The Committee of Ministers declared that EDC:

- “ii. equips men and women to play an active part in public life and shape in a responsible way their own destiny and that of their society;
- iii. aims to instil a culture of human rights which will ensure full respect for those rights and understanding of [the] responsibilities that flow from them;
- iv. prepares people to live in a multicultural society and to deal with difference knowledgeably, sensibly, tolerantly and morally;
- v. strengthens social cohesion, mutual understanding and solidarity”.

(3) *The resolution of the Conference of European Ministers of Education* adopted in Krakow in 2000 stresses the *importance of a democratic learning environment, of partnerships between stakeholders in the educational community and of pupil participation.*

(4) *Recommendation (2002)12 of the Committee of Ministers to member states on education for democratic citizenship* (adopted on 16 October 2002 at the Ministers’ Deputies’ 802nd meeting) reasserts the *fundamental importance of developing education for democratic citizenship for the security, stability and development of democratic societies.*

The Committee of Ministers declares:

“that education for democratic citizenship is a factor for social cohesion, mutual understanding, intercultural and inter-religious dialogue, and solidarity that it contributes to promoting the principle of equality between women and men, and that it encourages the establishment of harmonious and peaceful relations within and among peoples, as well as the defence and development of democratic society and culture; that education for democratic citizenship, in its broadest possible sense, should be at the heart of the reform and implementation of educational policies’

(5) *Declaration by the European Ministers of Education an intercultural education in the new European context* (Standing Conference of European Ministers of Education, 21st session, Athens, Greece, 10-12 November 2003). This declaration introduces the idea of the importance of democratic governance in schools. The European ministers said that the Council of Europe should:

“support initiatives and experiments with democratic governance in schools, particularly through partnership, youth participation and co-oper-

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ation with communities, parents and civil society; identify models of good practice in the areas of democratic governance and quality assurance in schools and prepare their potential users to be able to make use of them“.

These official texts demonstrate the substantial and steady progress made in recognising the importance of Education for Democratic Citizenship for the society of the future and discussing ways and means, methods and good practices for implementing EDC.

Learning about democracy is now a stated objective in education systems in all European countries; EDC is either expressly regarded as an educational objective or incorporated into curricula as a specific item. Thus, despite marked differences between their education systems and views on education, all the member states now recognise the importance of education for democratic citizenship.

The EDC project is actively supported by the European Union, which co-operates in developing it. It also lies at the heart of partnerships with other international organisations: UNESCO, UNICEF, OECD and OSCE.

On the basis of these political decisions, the Council of Europe is working to implement EDC in the member countries by

- holding seminars and conferences;
- organising activities in the member states through schools and/or NGOs;
- devising tools such as the EDC pack, which contains handbooks for education professionals;
- organising the European Year of Citizenship through Education (in 2005).

This book, one of the tools in the EDC pack, has been produced by the Council of Europe to provide support and suggest methods to anyone involved in school governance in Europe who wishes to make his or her school more democratic.

It is part of the Council of Europe’s ongoing work around the Education for Democratic Citizenship project and European Year of Citizenship through Education 2005. With its focus on governance, it is a tool for direct action in schools, while at the same time reflecting years of careful political thinking and a wide range of practical experience in European countries over the past nine years.

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## **Education for Democratic Citizenship and Democratic Governance**

The importance of democratic governance soon became apparent in the project on Education for Democratic Citizenship. The slogan “*learning and living democracy*” points to the need to experience democracy at school in order to internalise democratic values and practices.

At the Standing Conference of European Ministers of Education (Athens, Greece, 10-12 November 2003) a series of open questions was drawn up for the attention of policy makers. Three support systems were identified for achieving intercultural education objectives: curricula, school governance and management, and teacher training. *School governance is the first decision making level with an impact on pupils’ day-to-day lives.*

If schools want to educate young people for democratic citizenship, the first step seems to be to build a democratic school. It is surely illusory to seek to pass on values in an environment that does not function according to those values. A school practising democratic governance generates an environment characterised by democratic values, in which children will be at home from their earliest years. This will enable them to internalise democratic citizenship values and practices naturally and spontaneously.

Since 2004 the Council of Europe has been planning to produce a manual on democratic governance in schools.

In January 2006 it held the first meeting of the working group on democratic governance, which initiated this book. The experts attending the meeting defined the concepts of democratic governance and drew up an outline of the book, designed as a tool for schools.

### **Other tools for practising EDC — at local level**

As part of the European Year of Citizenship through Education, the Council of Europe wants to reach politicians, teachers and all others working with children and in education (whether formal or non-formal). It is therefore developing several working aids for people interested in EDC.

### **The EDC pack**

One of these working aids, the EDC pack (in preparation), consists of a series of documents and tools for devising and implementing education for democratic citizenship and human rights education policies and practices in all sectors of education.

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The following tools are available:

- **Tool 1: Tool on Key Issues for EDC Policy**  
Aimed at decision-makers at all levels at the education system. Contains the “Glossary of Terms for Education for Democratic Citizenship”, the “A11-European Study on Policies for Education for Democratic Citizenship” and the “Tool on key issues for education for democratic citizenship”.
- **Tool 2: Tool on Democratic Governance in Education**  
Aimed at all policy-makers, education leaders and administrators, school leaders and principals, student, parent and community organisations. Consists of the book you are holding and the publication Democratic School Participation and Civic Attitudes among European Adolescents: Analysis of Data from the IEA Civic Education Study.
- **Tool 3: Tool on Teacher Training for EDC and HRE**  
Produced for teacher trainers, teachers, school leaders and principals, curriculum co-ordinators, NGOs and community organisations. A manual entitled Tool on Teacher Training for Education for Democratic Citizenship and Human Rights Education.
- **Tool 4: Tool on Quality Assurance in EDC**  
Produced for school leaders and principals, curriculum co-ordinators, teachers, teacher trainers and education leaders and administrators. Based on the results of the Quality Assurance and School Development Project run by the Centre for Education Policy Studies (CEPS).

#### **Other publications: educational material**

- **COMPASS manual on human rights education**  
COMPASS has been produced as part of the Human Rights Education Youth Programme run by the Council of Europe Directorate of Youth and Sport. The programme aims to put human rights at the centre of youth work and thus help bring human rights education into the main stream.
- **Training kits – T-kits**  
These are thematic publications written by experienced youth trainers and other experts. They are easy-to-use handbooks for use in training and study sessions. T-kits are produced by the Youth Directorate.
- **European Charter for Democratic Schools without Violence**  
On the Council of Europe’s initiative, young people from across Europe have drawn up the European Charter for Democratic Schools without Violence on the basis of the fundamental values and principles shared by all Europeans, especially those set out in the Convention for the Protection of Human Rights and Fundamental Freedoms.

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- **DOMINO**

A manual to use peer group education as a means to fight racism, xenophobia, anti-Semitism and intolerance (3rd edition) (2005)

- **Education pack**

Ideas, resources, methods and activities for informal intercultural education with young people and adults (2005).

- **The European Convention on Human Rights – starting points for teachers**

Human rights education fact sheets. Bringing human rights to life in the classroom.

#### **Further reading**

- EDC policies and regulatory frameworks (2003) ISBN 92-871-4949-6
- Responsibility: from principles to practice – Proceedings, Delphi, October 1999 (2001) ISBN 92-871-4511-3
- EIJC: Words and Actions (2001) ISBN 92-871-4507-5
- Concepts of democratic citizenship (2001) ISBN 92-871-4452-4
- Adopted texts on education for democratic citizenship (2003) ISBN 92-871-5167-9
- Youth Cultures, Lifestyles and Citizenship (2000) ISBN 92-871-3984-9
- Education for Democratic Citizenship: methods, practices and strategies – Report (2001) ISBN 92-871-4509-1
- Learning democracy: education policies within the Council of Europe (2005)

For information on Education for Democratic Citizenship and the EDC project, see



<http://www.coe.int/edc/en>

## **M 6**

### **Malak-Minkiewicz (2012): The findings of the IEA Civic and Citizenship Education Study (ICCS) and the challenges for educational practitioners in Europe**

#### **What was ICCS 2009?**

The International Civic and Citizenship Education Study (ICCS) 2009 was the third IEA study on civic and citizenship education. The first was conducted in 1971 (nine countries participating) and the second one collected data in 1999 (28 countries) showing relatively increasing engagement of school systems in this educational domain. The second, CIVED study, thanks to its rich findings, played an important role initiating or contributing to the debate on education of future citizens and triggering education reforms in this area in a number of countries.

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Not surprisingly, a few years after CIVED a new study was launched to help some countries evaluate their reforms, some others to clarify concepts and policy in preparation for reforms. The ICCS tests and questionnaires addressed student's civic knowledge and understanding, perceptions and attitudes, engagement and behavior as well as student's background. A separate European Module test and questionnaire investigated students' preparation for citizenship as Europeans. In addition, information was collected from policy makers, school principals and teachers on various aspects of educational systems, schools and classrooms related to civic and citizenship education.

ICCS gathered data from more than 140,000 Grade 8 (or equivalent) students in more than 5,300 schools from 38 countries. 75,000 students from 3,000 schools were coming from European countries. Students' data were related, where relevant, to the data from over 35,000 of teachers from their schools, data from school principals and the study national research centers.

European countries participating in the ICCS were: Austria, Belgium (Flemish Community), Bulgaria, Cyprus, Czech Republic, Denmark, England, Estonia, Finland, Greece, Ireland, Italy, Latvia, Lichtenstein, Lithuania, Luxembourg, Malta, Netherlands, Norway, Poland, the Russian Federation, Slovak Republic, Slovenia, Spain, Sweden and Switzerland. Except Norway and the Russian Federation, all of them participated also in the European Module.

The ICCS contributed substantially to our knowledge about civic and citizenship education in schools and preparation of youth for citizenship. Its approach of collecting data at a number of levels and from different perspectives disclosed many issues important for policy makers and practitioners in this area. The major of the challenges are discussed below.


### **How education for citizenship is organized and conducted?**

While in all European countries participating in ICCS, civic and citizenship education was viewed as priority of educational policy, the approaches to delivering it were different. 11 European countries included a specific subject concerned with civic and citizenship education. Others provided civic and citizenship education by integrating relevant content into other subjects and including it as a cross-curricular theme.

The curricula for civic and citizenship education covered a wide range of topics, including knowledge and understanding of political institutions and concepts



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(such as human rights), as well as social and community cohesion, diversity, the environment, communications, and global society (including regional and international institutions).

Most of the teachers and school principals regarded the development of knowledge and skills as the most important aim of civic and citizenship education. This included “promoting knowledge of social, political, and civic institutions,” “promoting knowledge of citizens’ rights and responsibilities,” and “promoting students’ critical and independent thinking.” Fewer principals and teachers saw “preparing students for future political participation” and “supporting the development of effective strategies for the fight against racism and xenophobia” as among the three most important aims of civic and citizenship education. The development of active civic participation was not among the objectives that teachers or school principals most frequently cited as one of the three most important aims of civic and citizenship education.

From the students’ perspective, teachers were generally receptive to open student expression in classrooms, though they offered their students only limited input into the choice of civic-related topics and activities. Only “sometimes” a majority of them was engaging in discussions of political and social issues and in classrooms with an open (receptive to discussion) environment. Most students also reported having participated in class or school elections and about two fifths also reported involvement in debates, decision-making, and student assemblies. School-based participation by students in civic-related activities in the local community focused primarily on sports events and cultural activities.

To summarize: Further discussion among policy makers and practitioners is needed concerning goals of civic and citizenship education in school and possibilities to expand from knowledge and related skills to participatory skills and strategies. This requires changes in pedagogy and organization of students’ experiences.

### **Civic knowledge and understanding**

Students in the European ICCS countries scored more highly overall on the ICCS international cognitive test than the average for all participating countries. Students in two countries with the highest scoring demonstrated holistic knowledge and understanding of civic and citizenship concepts, and the ability to make judgments about the merits of policies and behaviors, justify positions and hypothesize outcomes. Most other European ICCS countries scored on average showing some specific knowledge and understanding of the most pervasive civic and citizenship institutions, systems and concepts. Some European coun-

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tries however scored significantly below both the European and international average with a majority of students being able to deal only with fundamental principles and broad concepts that underpin civic and citizenship. The results showed considerable variation in civic knowledge among and within European countries and big differences between high and low achievers.

A number of home characteristics were positively associated with civic knowledge, such as economic background, higher educational qualifications and higher occupational status of parents, a larger number of books home. Also frequency of communication with others on social-political issues (discussion parents, peers) and media use also seem to be positive predictors of civic knowledge. However, students' school experiences such as perception of classroom as an open forum for discussions and voting experiences have stronger effects than home background factors.


To summarize: There is a need of more detailed review of the outcomes of the civic and citizenship knowledge test of low performing students to understand better what the nature is of their deficits in this area and of planning for remedies. While the socioeconomic factors undoubtedly play an important role (though there were also considerable differences among countries in the strength of the relationship between socioeconomic factor and civic knowledge) there are also school experiences of democracy that definitely help students to get more interest and to learn more.

### **Values and trust**

Most ICCS students endorsed democratic values. They agreed with a number of fundamental democratic rights as well as with the importance of a great number of the conventional and social-movement- related behaviors that are considered to support good citizenship.

However, in relation to specific aspects of society and its institutions, ICCS students' opinions differed, sometimes substantially. For example, while in general there was a strong endorsement of gender equality and equal rights for ethnic or racial groups and immigrants, variation in this endorsement was evident across countries. Students in some European countries were less supportive than their peers in other countries of equal rights for woman and/or immigrants. Most students supported the general right of free movement for citizens to live and work anywhere in Europe but despite this general acceptance of the principle, a number of students expressed support for restrictions on the move-

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ment of citizens in Europe. Interestingly, while many students do see contribution of free movement of people to cultural understanding, lower percentages perceived the value of migration for economic reasons.

Expressing their general support for democratic rights and liberties, students in most of the ICCS countries, supported measures that increased the power of security agencies as a response to threats to society. The examples were control of communications and detaining suspects in jail for relatively long periods of time or restricting media coverage during times of perceived crisis.

Trust in civic institutions also varied across ICCS countries. In some countries, students attributed relatively high levels of trust or support to political parties whereas in others only small minorities of students expressed trust in them or stated a preference for any one of them. In general however political parties were typically the institution least trusted. Trusting civic institutions and preferring one or more political parties was positively associated with students' intentions to take part as adults in electoral and more active forms of political participation.

To summarize: The ICCS revealed general positive attitudes of middle school students towards democratic values and human and citizen's rights and liberties. However, in all participating European countries number of students were in favor of restricting rights of some specific groups in the society or/and in some specific periods. This confirms that already on the middle school level young people reflect political culture of their societies, where issues of "how democratic freedoms should work" are subject of public debate. Also lower trust in political parties in comparisons to other public institutions and organizations is a more general problem in many countries. This creates a specific challenge for educators to identify students especially exposed to restrictive ideologies and to help them go beyond such limitations.

### **Interest in political issues and participation**

Similar to students from other regions of the world, European students had a greater interest in domestic political or social issues than in regional and international politics. Most of the ICCS students reported that they kept themselves regularly informed about national and international news from different sources, particularly television. Most students reported that their schools provided them with opportunities to learn about other European countries. However, on average, only a quarter of students stated that they discussed political and so-

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cial issues with friends on a weekly basis. Student interest in politics and social issues appeared to be relatively little affected by socioeconomic background but was associated with students' reports of their parents' interest in these matters.

Active civic participation in the wider community was relatively uncommon among the students; civic participation at school was considerably more common. Majorities of students expected to become involved in legal protest activities, but few of them considered that they would engage in illegal activities such as blocking traffic or occupying buildings. Most students said they intended to vote as adults in national elections, their intention to vote in European elections was much lower. Also, very few students expected to join political parties in the future. Civic knowledge and interest in political and social issues were both positively associated with expected electoral behavior but not with active political behavior. Civic engagement at school also positively predicts students' expectations to engage in some conventional activities while past or current participation in the wider community was a positive predictor for expected active participation.

To summarize: The ICCS students had generally not many experiences of active citizenship beyond some activities within the school community. Such school experiences positively influence basic political engagement but not more active involvement in civic-related participation. The challenge for educators is to facilitate going beyond schools, for broader experiences that help increase interests and understanding of political and social issues.

### **Gender and immigration background**

In nearly all ICCS countries girls gained higher civic knowledge scores than boys. Gender differences were also apparent with regard to a number of affective-behavioral measures. Female students had more positive attitudes than male students. This was especially apparent in attitudes towards equal rights for gender groups as well as all ethnic groups and immigrants.

Students from immigrant backgrounds were receiving lower civic knowledge scores than their colleagues from non-immigrant families. However, those differences varied substantially across the countries and were strongly depended on two factors, use of test language at home and socioeconomic background. Especially this second factor seemed to be influential in decreasing the effect of immigrant background.

To summarize: The ICCS confirmed the outcome of many other studies that gender and background factors such as coming from immigrant families do play a

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For more information, please visit

 <http://www.iea.nl>

role in educational outcomes. It has shown however some specifics, such as more positive attitudes of girls and the possible role of language of test proficiency and economic background in the case of migrant students. Those are factors to be taken under consideration by practitioners when planning pedagogical activities aimed on helping lower- achievers.

## M 7

### History and mission of the European Wergeland Centre in Oslo

#### History

The Warsaw Summit in 2005 recommended the Secretariat of the Council of Europe (CoE) to set up a resource centre on intercultural education. In cooperation with the CoE, Norway took the initiative to contribute to realize this recommendation. The Committee of Ministers of the Council of Europe, at its meeting at the Deputies Level in December 2007, welcomed the Norwegian initiative to establish a European Resource Centre on education for intercultural understanding, human rights and democratic citizenship.

The cooperation agreement between the Government of Norway and the Council of Europe was signed in Strasbourg 16 September 2008, by CoE Secretary General Terry Davis and Norwegian ambassador Petter Wille.

The European Wergeland Centre opened in February 2009, and it builds on and will promote the work performed by the Council of Europe and Norway for intercultural understanding, human rights and democratic citizenship.

- In selecting the name it was natural to bring forward our great advocate for human rights, freedom and tolerance, says former Norwegian Minister of Education, Bård Vegar Solhjell, explaining the name of the centre.

#### Mission

*The European Wergeland Centre shall:*

- Act as a *resource centre* on education for intercultural understanding, human rights and democratic citizenship for the member states of the Council of Europe;
- Carry out and support research on education for intercultural understanding, human rights and democratic citizenship;
- Provide *in-service training and support* for the professional development of *teachers and teacher training professionals* on education for intercultural understanding, human rights and democratic citizenship;

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- Disseminate information and serve as a *platform and meeting place* for researchers, teachers, teacher training professionals, policy makers and other relevant actors;
  - *Cooperate with the Council of Europe* on the basis of the Council of Europe's and Norway's shared values and goals regards education for intercultural understanding, human rights and democratic citizenship.

For more information, please visit

 <http://www.theewc.org>

## M 8

### Report from the CEC/CSC Conference “Education for Democratic Citizenship: A Role for the Churches?” 5-7 October 2011 in Strasbourg (extract)

As a central activity in the field of EDC the working group “Education” of CSC/CEC organized a conference in October 2011 with representatives of member churches and other experts. The report entails the following conclusions and recommendations to churches and to CEC:

- “Churches are major providers of both formal and non-formal education in many countries even though the nature of their relationship with the public education system varies greatly from one country to another. They have, therefore, both a duty and a right to contribute to reflection and action about implementing education for democratic citizenship.
- There are, in addition, many and varied church or church-sponsored activities which can be seen as contributing to democratic citizenship, e.g. dance, drama, sport, development of interpersonal relationships and social skills.
- In all parts of Europe there is a need to redefine the role of the churches in society and to encourage governments to see that the input of faith bodies is a natural part of the democratic process.
- In post-communist countries, churches may feel a particular need to help people understand and experience the workings of representative democracy and participatory democracy, as well as the relationship between freedom and responsibility.
- In European societies as a whole, churches must insist that human fulfilment is not only a matter of the awareness of one's rights and one's personal development, but comes also, and perhaps even more so, from willing acceptance of responsibilities and service to one's neighbour.
- Although churches can identify to a very large extent with the aims of education for democratic citizenship, they should nonetheless be aware of the risk of simply being co-opted as agencies for delivering an essentially secular agenda. Although there is clearly a very considerable correspond-

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ence between the mission of the European churches and the aims of the Strasbourg human rights institutions, this does not mean that member churches will always fully endorse the positions of the human rights bodies on specific issues. Accordingly, while seeking and welcoming opportunities for contributing to education for democratic citizenship, churches should always be careful to maintain a critical distance from government and inter-governmental objectives and programs.

- The Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (Recommendation CM/Rec(2001)7) constitutes a valuable basis for further reflection on education for democratic citizenship within the churches and other organisations.”

### What churches can do?

- “Carry out research on the theological basis for concepts such as education. Reflect on the philosophical and theological grounding for a concept of citizenship based on human dignity. Consider in greater depth the reasons why Christian churches should be concerned with education for democratic citizenship. Is it simply because we are all citizens? Or is there also a more specifically theological justification, something which proceeds from our faith?
- Critically examine educational programs to ensure that they promote responsibility, empowerment, integrity, commitment and freedom in those for whom they are intended.
- Consider where are the limits to tolerance? although diversity and tolerance are shared values in Europe today, presumably not everything is acceptable.
- Analyse different churches’ understandings of the way in which the principles of education for democratic citizenship can be applied in the institutional life of the church (with a view, in particular, to assisting those churches that are seeking to become more democratic in their internal practice).
- Organise exchanges of experience/partnerships between different churches, e.g. visits to churches in other countries. Undertake comparative studies of how specific types of church activity, such as confirmation preparation, can contribute to education for democratic citizenship. Prepare and share a compilation of good practices.
- Contact the relevant national coordinator for the Council of Europe’s program on education for democratic citizenship in order to examine the possibilities for church involvement in policy-making and implementation at national level.
- Lobby national governments to do more to implement education for democratic citizenship along the lines they have agreed to, in the context of the Council of Europe program.

The list of national coordinators can be found at

 <http://www.coe.int/edc>

then Network of EDC/HRE coordinators, then list of national EDC/HRE coordinators and finally “Country”.

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- Explore the possibility of working with local authorities in projects like Local Democracy Week.

#### **How CEC/CSC can support these activities**

- Follow the development of the European Union’s program Education and Training 2020 (ET 2020). Attempt to correct the perceived over-emphasis on employability and technical skills in the EU approach to education; insist on the importance of the ability to think critically, to solve problems and to develop flexibility of mind.
- Keep abreast of the new funding opportunities of the EU due to be adopted later this year.
- Inform churches about the opportunities for European funding of projects on education for democratic citizenship and assist churches in making applications to the EU programs. This would include existing programs such as Comenius (schools) Erasmus (universities), Grundtvig (adult education) and the Bologna process, as well as the new funding possibilities which will be introduced in the programs shortly to be adopted for 2014-2020. Note that the European Commission has now set up offices in each Member State to assist people drawing up applications for funding.
- Explore in depth with officials of the relevant European institution what the practical possibilities are for cooperation with the churches.
- Through its Working Group on Education, make contact with the European Wergeland Centre to see where this could help churches in their work on education for democratic citizenship (of particular interest could be the Centre’s work with the Council of Europe’s Pestalozzi Program for the Training of Education Professionals). Inform member churches about this.
- If the Church and Society Commission of CEC are to carry out these tasks for its member churches, it will need to be adequately resourced. In particular, it would be highly desirable to make available a staff member with responsibility for implementing the CSC Education Strategy.”

These proposals were communicated with the member churches with the hope to activate resources and initiatives on regional and local level and to give impulses also for further activities of CEC. One of the tasks is to carefully continue the exchange with the Council of Europe and with the European Union about their planned activities and projects and to develop expertise for internal and external collaboration.



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## M 9

### Briefing Paper on the Strategic Framework for European cooperation in education and training (“ET 2020”), May 2012

This paper is an introduction to the main document of the European Union for European cooperation in education and training: “ET 2020”, which updates the first framework that was established in the context of the Lisbon strategy. It reinforces the conviction that the provision of excellent and attractive education will help the European Union to achieve its objective of becoming a world-leading knowledge economy. This briefing paper, prepared by the CSC Working Group on Education, should enable Member Churches of CEC and associated organizations to understand this political initiative and lead them to engage in dialogue with the political institutions about what is needed to provide a complete and, as the poet John Milton phrased it, a ‘generous’ education. The Working Group presents this paper as a way of informing and involving churches in a crucial debate at a European level on a matter which is becoming increasingly important for national education systems.

#### Introduction

Against the background of the decision of the European Council in 2000 to make the European Union “the most competitive and dynamic knowledge-based economy in the world” the European Union has developed more and more activities concerning education and training. These measures will have a decided impact on the national education and training systems (Europeanisation of education).

A number of activities have been launched since 2000 to improve the national education and training systems. Indicators and benchmarks have been established for better quality and outcomes in education.

In 2009, the Council drew up the Strategic Framework for European Cooperation in Education and Training (“ET 2020”) and now the Council of the European Union has agreed on a new European strategy “for smart, sustainable and inclusive growth: ‘Europe 2020’”.

There is a reference to the Lisbon strategy, adopted in 2000 by the European Council, since when education and training have been seen as integral parts of the movement towards European integration. The aim is primarily to support the improvement of national education and training systems through the development of complementary EU-level tools and the exchange of good practice.

#### The Strategic Framework (“ET 2020”)

- takes into consideration the development since the Lisbon Council in 2000,
- reiterates the general aim that Europe should become the most competitive and dynamic knowledge-based economy in the world, and
- provides elements for a renewed strategy for European cooperation in education and training up to 2020.

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The main instrument is the Open Method of Coordination, OMC, a non-binding mechanism which promotes common aims, benchmarks, regular reports, and peer review.

### **CSC Education Strategy**

One part of the Education Strategy, adopted by CSC, is to examine the document ET 2020 and the related processes so as to enable the member churches to engage in possible action in their national context. Before the aims of the CSC strategy are presented and commented on, a summary of the ET2020 document is given. The text of the document is available at [http://ec.europa.eu/education/lifelong-learning-policy/doc28\\_en.htm](http://ec.europa.eu/education/lifelong-learning-policy/doc28_en.htm)

### **Aims**

- *To raise awareness among member churches and associated organisations of CEC of crucial political developments;*
- *To encourage them to contribute to the process of a Europeanisation of education;*
- *To lobby national governments concerning the concept of education;*
- *To take account of ET 2020 as the central document from the European Union that puts education and training at the centre of a long term strategy of European integration, and ‘smart, sustainable and inclusive growth’.*

### **Why is this document important for the churches?**

The document is an example of a paradigm shift in European Education Policy. The area of education and training has become an integral part of the further development of the EU.

The context for the educational activities and contributions to national education systems varies greatly from country to country and church to church. Minority churches are often faced with issues and problems because of the dominance of the majority church and they may find their contribution to public issues is ignored.

Majority churches often have a say in education as providers and are seen as an important part of civil society.


### **What are the main messages of the document?**

Selected quotes underline the main messages of the document. The first message is that education matters for European integration:

*“Efficient investment in human capital through education and training systems is an essential component of Europe’s strategy to deliver the high lev-*

*“The Open Method of Coordination OMC is a policy instrument based on three main pillars: (1) common definition of objectives, (2) common definition of instruments and monitoring measures, and (3) exchange of best practices, peer review and mutual learning. There are no sanctions associated with not fulfilling the objectives, and thus it is considered as a ‘soft law’ approach.” (Villalba, E. (2008): Investigating the Discourse on Social Cohesion in Relation to Innovation through the Vocabulary of European Commission’s Communications. In: European Educational Research Journal 7 [3], p. 360).*

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*els of sustainable, knowledge-based growth and jobs that lie at the heart of the Lisbon strategy, at the same time as promoting personal fulfilment, social cohesion and active citizenship”*

The document is based on a comprehensive concept of education that is introduced in *two general aims* and in *four strategic objectives*.

The *general aims* for further development of education and training systems in Member States are:

1. The personal, social and professional fulfilment of all citizens;
2. Sustainable economic prosperity and employability, whilst promoting democratic values, social cohesion, active citizenship, and intercultural dialogue.

These two aims provide a comprehensive overview of education, although indicators are needed to assess the effectiveness of European Education Policy.

They are specified in the four long-term *strategic objectives* for the EU education and training policy which are:

- Making lifelong learning and mobility a reality;
- Improving the quality and efficiency of education and training;
- Promoting equity, social cohesion and active citizenship;
- Enhancing creativity and innovation, including entrepreneurship, at all levels of education and training.

These aims partially reflect the purposes of church activities in education.

A key concept of the education policy is to promote a lifelong learning perspective. In the document the following definition is used:

*“Lifelong learning should be regarded as a fundamental principle underpinning the entire framework, which is designed to cover learning in all contexts – whether formal, non-formal or informal – and at all levels: from early childhood education and schools through to higher education, vocational education and training and adult education.”*

*The churches’ perspective:* The concern of church education has been generally more oriented towards “learning for life”. Church education promotes a specific perspective of lifelong learning, which is not only directed towards technical and professional competences and skills but also towards personal fulfilment, the arts, creativity, ethical, religious and other existential issues. Churches endorse and underwrite a holistic concept of education.

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*Proposed working methods for European cooperation in the document:*

- *Work cycles each covering three years*
- *Priority areas for each cycle*
- *Mutual learning*
- *Dissemination of results*
- *Progress reporting*
- *Monitoring of the process.*

*How does the document relate to national concerns in education?*

The document proposes indicators and benchmarks for raising the quality and effectiveness of the national education systems.

They are as follows:

1. *Adult participation in lifelong learning: By 2020, an average of at least 15% of adults should participate in lifelong learning.*
2. *Low achievers in basic skills: By 2020, the share of low-achieving 15-year olds in reading, mathematics and science should be less than 15%.*
3. *Tertiary level attainment: By 2020, the share of the 30-34 year olds with tertiary educational attainment should be at least 40%.*
4. *Early leavers from education and training: By 2020, the share of early leavers from education and training should be less than 10%*
5. *Early childhood education: By 2020, at least 95% of children between 4 years old and the age for starting compulsory primary education should participate in early childhood education.*

It has to be taken into consideration that there are at least three different perceptions of EU policy on a Europeanisation of education. (a) in Northern/Western Europe; (b) in post-Communist countries, (c) in Mediterranean countries.

*Take account of national differences in education systems when indicators and benchmarks are verified.*

**What are the concerns of churches regarding issues in the document?**

- *Churches promote* a human-oriented concept of education, a holistic education that takes into account the whole person and their needs. Churches and European institutions attach the highest value to human dignity.
- *Churches encourage* educational justice and criticise unjust structures in the education system.
- *Churches consider* that education should foster personal fulfillment and go beyond serving the needs of the economy and the labour market.


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- Churches encourage inter-generational dialogue through their own education activities
  - Churches care for values, moral and ethical issues.

Churches are main providers of education and base their concept on a holistic understanding of education that takes into account the spiritual dimension of the human being.

#### **What additional documents are helpful in monitoring the ongoing process?**

- (1) *A key role of education and training.* On 14 February 2011 the Council of the European Union (Ministers of Education) adopted *Conclusions “on the role of education and training in the implementation of the Europe 2020 strategy”*. In this document it is emphasized that:

*“Education and training have a fundamental role to play in achieving the Europe 2020 objectives of smart, sustainable and inclusive growth”. It is said that this should be done not only “by equipping citizens with the skills and competences which the European economy and European society need in order to remain competitive and innovative, but also by helping to promote social cohesion and inclusion.”*

 [http://www.consilium.europa.eu/uedocs/cms\\_data/docs/pressdata/en/educ/119282.pdf](http://www.consilium.europa.eu/uedocs/cms_data/docs/pressdata/en/educ/119282.pdf)

- (2) *Implementation of “ET 2020”.* On 30 January 2012 a draft 2012 Joint Report of the Council and the Commission on the implementation of “ET 2020” was launched. This report confirmed that “Education and training systems have to be modernised to reinforce their efficiency and quality and to equip people with the skills and competences they need to succeed on the labour market.”

It states that youth unemployment has risen from 15.5% in 2008 to 20.9% in 2010. 53% of early school leavers were unemployed. These are alarming figures.

 <http://register.consilium.europa.eu/pdf/en/12/st05/st05600.en12.pdf>

- (3) *A new programme “Erasmus for All” proposed.* The European Commission proposes a single Programme for Education, Training, Youth and Sport for the 2014-2020 period. Some elements of this proposal are contested and a lively discussion is taking place in civil society and in the political committees about the profile of the proposed programme. The respective communication (COM[2011] 787 final) includes the following quote:

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*“Education and training are now more important than ever for innovation, productivity and growth, especially in the context of the current economic and financial crisis, and yet the potential of Europe’s human capital remains underexploited. More need to be done to ensure that education and training systems deliver the knowledge and skills in an increasingly globalised labour market.”*

 [http://ec.europa.eu/education/erasmus-for-all/doc/com\\_en.pdf](http://ec.europa.eu/education/erasmus-for-all/doc/com_en.pdf)

### **What should the churches be doing?**

Two types of action are proposed:

- (1) Internal actions within the constituency of the churches and
- (2) linking to and participating in the national debates.

#### **Internal action:**

- Raising awareness about an increasing Europeanisation of education
- Becoming active in education policy as a provider of education and as a responsible collaborator in public education policy
- Contributing to a process as a partner in civil society
- Sharing one’s own experience
- Making churches aware how they contribute to the common good e.g. through schools, confirmation work and adult education.
- Sharing churches’ experiences in education, maybe through the Open Method of Coordination adapted to exchanges among the churches.

#### **Participation in national debates:**

- linking to the national agents responsible for “ET 2020”
- contributing, if possible, to national reports
- making links between church and state activities in education, and
- reporting to the CSC working group on education about actions and initiatives.

Given the increasing importance of education on national and European level we commend this paper for your serious consideration. We would appreciate your feedback on any action you may take in your context.

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## M 10

### European Year of Citizens 2013 Alliance EYCA (2012): Manifesto

#### **Active European Citizenship is about Pursuing European collective Goals and Values enshrined in the Treaties**

The European Commission has proposed to designate 2013 as the «European Year of Citizens» to mark the 20th anniversary of the establishment of the European Union Citizenship under the Maastricht Treaty.

Major European civil society organisations and networks have joined their forces and created the EYC2013 Alliance to put forward proposals aimed at placing European citizenship at the heart of the EU political agenda. Relying on the experience and the expertise of its members who continuously act for citizenship to become a permanent and transversal dimension of European public policies decision-making, implementation and assessment, the EYC2013 Alliance will promote activities aiming to have an impact on the building of a citizen-friendly European Union which would no longer be reduced to merely economic pre-occupations and would facilitate and support various expressions and mobilisation of active citizenship.

We shall accompany an EU citizenship building process which, beyond an individual rights-based approach, tackles the Europeans' sense of belonging to a common European future.

#### **Active Citizenship within European democratic framework**

Active Citizenship has come to be interpreted in many ways in the European Union and the year 2011 was designated the European Year of Active Citizenship through Voluntary Activity, even though better known as the European Year of Volunteering. Voluntary activities are an expression of active citizenship, but they can also be carried on without reference to involvement in public affairs, community and society.

For us, active citizenship means primarily active involvement of citizens as participation in the life of their communities, and thus in democracy, in terms of activity and decision-making. Active Citizenship is more than giving to charity, voting at elections or volunteering. Definitions of participation that focus on political participation or a narrow understanding of volunteering fail to capture the diversity of people's engagement across Europe. To give active European citizenship its full meaning and scope, and to help downsize the gap between citi-

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zens and the EU institutions, it is necessary to take account of the new prospects opened up by Article 11 of the Treaty on the European Union for citizens' participation in the democratic life of the European Union.

For us, active citizenship is:

- a democratic citizenship which is based on citizens' legal status and includes all aspects of life in a democratic society relating to a vast range of topics such as, inter alia, education, culture, sustainable development, non discrimination, inclusion of ethnic minorities, participation in society of people with disabilities, gender equality including the equal representation of women and men in decision making, etc;
- a democratic citizenship which guarantees that citizens have a say in the EU policy-shaping and decision-making processes by electing their representatives to the European Parliament. With the prospect of the upcoming elections in 2014 and at a time when we are facing an ever growing gap between the European Union and its citizens, as confirmed by the turnout in the latest European elections and by surveys which repeatedly show citizens' lack of awareness of European citizenship and identity, the stakes could not be higher;
- a democratic citizenship which implies that European institutions enjoy public confidence and can secure active involvement of citizens and organised civil society players in the decision-making processes at all levels, from local and national to European one; therefore, the adoption of an inter-institutional agreement for a structured framework for European civil dialogue would give a permanent practical substance to such an active and participatory citizenship alongside with the provisions of the Lisbon Treaty, besides the European Citizens' Initiative.
- a democratic citizenship which perforce must also operate at Member States' level, so that the structures for citizens' engagement are accessible and form part of every citizen's experience. While benefiting of their rights and taking their responsibilities, EU citizens as well as all residents from acceding, candidate countries and beyond, should be fully involved in the activities of the EY2013 that should foster their involvement in local governance issue, through enhancing cooperation also with local authorities as one of the main stakeholders of the EY2013;
- a democratic citizenship that guarantees that all citizens can participate in the life of their communities and the shaping of public policies, including the most disadvantaged groups which are more than often the most remote from the European building process. One cannot exercise her/his civic and



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political citizenship rights unless in capacity to enjoy the social and economic citizenship rights and the European Union should not miss out the contribution of the most disadvantaged.

In order for citizens to engage with policy development, effective mechanisms need to be put in place to provide diversified and objective information and education for citizens. The capacity of local groups and organised civil society to engage both with citizens and institutions also needs to be developed. This capacity-building would be a major pillar of citizens' empowerment as is the direct approach of the Citizens' Initiative and would promote more engagement in the European project. Internet and the development of social networks provide new tools through which and places where people, especially young people, gather and act across borders.

Such an approach meets the expectations of the EYC2013 Alliance members who represent major stakeholders from organised civil society, standing for citizens' concerns and voicing citizens' opinions in a wide range of European policy areas.

#### **What does European Citizenship mean twenty years after its creation?**

This legal status guarantees the freedom of movement and some political rights deemed to contribute, along with the deepening of the single market for goods and services, to creating a sense of belonging to a community of people. Europe is part of the daily life of its citizens, but the rights and benefits stemming from this "single market citizenship" are at present essentially limited to mobility. Thus, they become effective only "abroad". What about those who do not travel, study or work abroad and for whom the European citizenship can then be only an abstract and meaningless concept? What about residents who work, pay taxes, are involved in social or community activities but don't have an EU Member States' passport?

These very challenging questions reflect the fact that the concept of citizenship encompasses a two-way relationship between a community and its members. The Lisbon Treaty provides a broader framework for the development of European citizenship rooted in a «community of values», and reinforces its social and political dimensions by giving to the Charter of Fundamental Rights the same legal value as the European Union treaties and by creating the conditions for citizens and civil society organisations to be fully involved in the European processes.

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The European Year of Citizens 2013 should reflect this rich approach, and the rights enshrined in the EU Charter of Fundamental Rights must be implemented effectively and proper control mechanisms put in place. Also, European citizenship should be founded on the principle of residence and in the name of universality of rights all residents of the European Union should enjoy equality of treatment and the same right to participate in public life as EU citizens.

**Active Citizenship: the way forward?**

Participatory democracy meets the present-day needs of European democratic governance across the Union by supplementing and reinforcing representative democracy. Involving organised civil society in policy-shaping and the preparations of decisions strengthens the democratic legitimacy of public institutions, of their work and activities. The quality of civil dialogue - including social dialogue, which is its crucial element - is an indicator of the state of health of our democracies.


Article 11 of the Lisbon Treaty has a decisive potential to be particularly important, as it has provided an institutional commitment to an “open, transparent and regular dialogue” between Europe’s governing bodies and civil society, aiming at ending the “democratic deficit” voiced by critics, while providing active European citizenship. Despite these advances, there remains much to be done to transform these commitments into concrete and sustainable practice.

Even though the Lisbon Treaty provide “citizens and representative associations” with the “opportunity to make known and publicly exchange their views”, there is much discussion on how this should be achieved, leading some to remark that “effective consultation” is not yet being properly explored or employed.

We strongly believe that our Alliance is a proper tool to achieve EYC 2013 activities supporting an active and participatory citizenship articulated with representative democracy, paving the way to regenerate the European project in the present global crisis, a needed step ahead of 2014 European elections. It is a means for citizens and civil society organisations to visibly participate in European public debates and voice their opinions, and for European institutions to provide feed-back on how their concerns have been heard and taken into account.

In this framework, we aim at developing activities that shall raise citizens’ expectations in relation to participatory democracy and make them feel concerned by

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implementing article 11 objectives. This is our response to the current disaffection against the European institutions as the present economic crisis is turning in, and we call on the European political leaders to take action in this regard.

## References and Annotated Literature

**Abs, Hermann Josef (Ed.) (2009):** Introducing quality assurance of education for democratic citizenship in schools. Comparative study of 10 countries. Strasbourg: Council of Europe Publ.

This publication presents an overview, from international perspectives, of the applicability and relevance of the Tool for Quality Assurance of Education for Democratic Citizenship in Schools, published by UNESCO, the Council of Europe and the Centre for Educational Policies. Based on 10 country reports, it examines quality assurance requirements in the field of EDC and compares the specific evaluation systems in those countries.

**Appiah, Kwame Anthony (2006):** *Cosmopolitanism. Ethics in a World of Strangers.* New York: Norton.

“Conversation doesn’t have to lead to consensus about anything, especially not values; it’s enough that it helps people get used to one another” (p. 85) This is a key message of Appiah’s book. It provides a rich picture of his philosophy and his concept of cosmopolitanism or how the citizens of the world can organize their living together. Appiah celebrates difference without fetishizing it.

**Arthur, James; Gearon, Liam; Sears, Alan (2010):** *Education, Politics and Religion. Reconciling the Civil and the Sacred in Education.* 1st. London.

A common concern of the three authors is to challenge the ignorance in education philosophy concerning religion or the sacred. Should religion have a role in education? How to take seriously the re-emergence of religion as a potent force in politics? Why are religious people and religious ideas excluded from education and the public square? These are some of the leading questions for pushing back the argument that religion is a dangerous delusion that poisons human societies and relationships. The book introduces an important perspective of an ongoing discourse about religion in the public sphere and especially on reconciling the civil and the sacred in education.

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**Barrera, Douglas; Soares, Virgilio Meira (2009):** Advancing democratic practice. A self-assessment guide for higher education. Strasbourg: Council of Europe Publishing.

This manual offers practical recommendations for advancing democratic behaviour in higher education. It stresses the role and importance of higher education in promoting and supporting active citizenship, as well as the universities' responsibility to society as a whole.

**Birzea, César (2000):** Education for democratic citizenship: a lifelong learning perspective. Council of Europe. Strasbourg (DGIV/EDU/CIT (2000) 21).

A synthesis report of the Council of Europe's project Education for Democratic Citizenship (EDC) that started in 1997.

**Birzea, César (2005):** Learning democracy: education policies within the Council of Europe. Council of Europe. Strasbourg.

This document analyses the activities of the Council of Europe and recent developments in European education systems. Trends and dilemmas, problems and possible policy options are identified. It is hoped by the author that this will encourage policy makers, experts and educational practitioners to engage in a more wide-spread debate on the issues raised.

**Council of Europe, Committee of Ministers (2010):** Recommendation CM/Rec(2010)7 of the Committee of Ministers to member states on the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education. Adopted by the Committee of Ministers on 11 May 2010 at the 120th Session. In: David Kerr und Bruno Losito (Eds.) (2010): Strategic support for decision makers. Policy tool for education for democratic citizenship and human rights. Strasbourg: Council of Europe Publishing. Available <http://www.coe.int/cm>.

This is a key document summarizing the activities of the Council of Europe in this field and providing perspectives for further activities in EDC and HRE. The text is included in this publication (M 1).

**Council of Europe (2012):** COMPASS. Manual for Human Rights Education with Young People, 624 pp., Strasbourg: Council of Europe Publishing.

COMPASS provides youth leaders, teachers and facilitators of human rights education activities, whether professional or volunteers, with concrete ideas and practical activities to engage, involve and motivate young people in living, learning and acting for human rights. It promotes a comprehensive perspective on human rights education and sees young people as actors to create a culture of universal human rights. COMPASS was originally pub-

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lished in 2002 and is now available in more than 30 languages. This fully revised and updated edition includes new activities and information about human rights issues such as disability, migration, religion, remembrance, war and terrorism. COMPASS is a practical tool and resource for citizenship and human rights education.

**Dolejšiova, Ditta; López, Miguel Ángel (eds.) (2009):** European Citizenship – in the process of construction..., Strasbourg, Council of Europe Publishing

The collection of essays addresses the issue that European citizenship is still a contested concept. It brings together the concern about Europe and European identity related to citizenship and non-citizenship. The focus of the collection is the situation for young people in Europe. The essays present the debates and findings of a research seminar entitled “Young People and Active European Citizenship” organized by the Youth Partnership between the Council of Europe and the European Commission.

**DG Education and Culture (2007):** Study on Active Citizenship Education. Final Report submitted by GHK.

This report has been developed with the active support of the European Commission – Directorate General for Education and Culture. The idea is to look at active citizenship from a qualitative viewpoint. The study is based on an extensive literature review and a pan-European search for good practices of EDC. 57 out of 100 identified practices were examined in detail. Case study visits are reported on 10 selected practices. The 147 page long report can be accessed online.

 [http://ec.europa.eu/education/more-information/doc/activecit\\_en.pdf](http://ec.europa.eu/education/more-information/doc/activecit_en.pdf)

**Dürr, Karlheinz (2005):** The school: A democratic learning community. The All-European Study on Pupils’ Participation in School. Council of Europe. Strasbourg; 65 pp.

This publication, carried out within the framework of the second phase of the Council of Europe’s large-scale project Education for Democratic Citizenship (EDC), is an attempt to collect information from a number of European education systems on the participation of students in the democratic school. Divided into two parts, the analysis provides answers to the following questions: What is the general background and environment for democracy learning in school? Are there good practices for pupils participation in Europe? The second part of the study deals with the legal basis for pupil participation in the European countries, the democratic rights of pupils and their parents in the school, the relevance of pupil participation in teacher training curricula, and the common obstacles to participative teaching and learning.

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**Edler, Kurt (2011):** Baselines of Citizenship Education and Democratic Commitment within the European Horizon.

Summary of a paper at the European Conference, Bad Wildbad, 26-29 April 2011.

**European Commission (2010):** EU Citizenship Report 2010. Dismantling the obstacles to EU citizens' rights. Brussels (COM[2010] 603 final).

The concept of citizenship of the European Union, introduced by the Treaty of Maastricht in 1992, added a new political dimension to European integration. Every person holding the nationality of an EU member State is now also a citizen of the European Union. This confers an additional set of rights, guaranteed by the EU Treaties. The report presents 25 main obstacles to the enjoyment of rights of being an EU citizen and mentions the planned action of the Commission to deal with these obstacles.

**European Commission (2011a):** Proposal for a Council Regulation establishing for the period 2014-2020 the programme "Europe for Citizens" Brussel, (COM[2011] 884 final).

The EU Commission proposes with this programme to take action to build capacity for civic participation (as one element of a strategic triangle, in addition to delivering on citizens' needs and to promoting citizens' rights). This document provides the context of the proposal, results of consultations with the interested parties and legal elements of the proposal.

 [http://ec.europa.eu/citizenship/pdf/doc1383\\_en.pdf](http://ec.europa.eu/citizenship/pdf/doc1383_en.pdf)

**European Commission (2011b):** Proposal for a Decision of the European Parliament and of the Council on the European Year of Citizens (2013) Brussel, (COM[2011] 489 final).

This document consists of an explanatory memorandum that provides the general context, as well as the grounds for and objectives of the proposal for a decision by the European Parliament and by the Council on the European Year of Citizens. The text of the proposal includes arguments for the initiative objectives and specific information about the initiatives involved.


 [http://ec.europa.eu/citizenship/pdf/1\\_en\\_act\\_part1\\_v5.11.08.11.pdf](http://ec.europa.eu/citizenship/pdf/1_en_act_part1_v5.11.08.11.pdf)

**Eurydice (2005):** Citizenship Education at School in Europe. Brussels: Eurydice (EURYDICE Survey).

This is the final report of the Eurydice project on citizenship, sponsored by the European Commission. The survey, covering 30 countries, analyses how citizenship education is taught in schools. It is based on country descriptions supplied by the Eurydice National Units. A key issue used in the report is 'responsible citizenship'. The chapters deal with the following aspects in

 <http://www.eurydice.org>

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relation to citizenship: Education Policy, the Curriculum, School Culture and Participation in Community Life, Evaluation, teachers competences and the European dimension.

**Frank, Susanne/Huddleston, Ted (2009):** Schools for Society: Learning Democracy in Europe: A Handbook of Ideas for Action. Alliance Publishing Trust

This handbook is a practical guide to how schools can contribute to democracy in Europe. It looks at the role that schools across Europe can play in fostering more inclusive and sustainable forms of democratic citizenship in society, how schools can develop this role, and suggests ways in which foundations and other civil society organisations can support them in carrying it out.

**Gearon, Liam (2004):** Citizenship through secondary religious education. London, New York: RoutledgeFalmer.

This book takes the ambivalent role of religion seriously and outlines the purpose of religious education (RE) to deal with issues of citizenship, because religions „provide the oldest of humankind’s systems of moral and philosophical order“ (p.1). It addresses generic issues about the involvement of religion with the world of politics, as well as the political dimensions of religious education. Reference points are the QCA Model Syllabuses for Religious Education and the National Curriculum Order, both reference points of the development of RE in England and Wales. Issues that are introduced for teaching and learning include genocide, asylum, slavery, economic rights, environmental responsibilities and sustainable development. The book is focused on the needs of teachers in the classroom.

**Hodgson, Naomi (2011):** Dialogue and Its Conditions: the construction of European citizenship. In: Policy Futures in Education (pfe 9 (1)), p. 43-56.

The Council of Europe’s *White Paper on Intercultural Dialogue* provides an example of the way in which dialogue has become part of the current mode of governance in Europe. In all current policies the terms ‘dialogue’ and ‘voice’ describe the introduction of practices and tools that constitute the active learning citizen. Notions of voice and dialogue operate through educational and social practices today that are constitutive of a particular mode of subjectivation that renders the individual – through their freedom to speak, to participate and to be critical – yet governable. Current policy frames citizenship, as a learning problem. In order to facilitate the development of competences for lifelong learning and active citizenship, such policy seeks to establish ‘a common language’. The concern with seeking a common language in respect of education and of citizenship is taken up in

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the discussion in this article, which places the *White Paper on Intercultural Dialogue* into the context of current and related European policy, and indicates how dialogue operates in the present mode of governmental subjectivation. This article draws attention to the governance of dialogue itself – the inculcation of the individual into a language of culture, citizenship and democracy that is depoliticised and which, it is argued, denies disagreement and conflict as central aspects of political life.

**Jackson, Robert (2003):** Citizenship as a replacement for religious education or RE as complementary to citizenship education? In: Robert Jackson (Hg.): *International Perspectives on Citizenship, Education and Religious Diversity*. 1. publ. London: RoutledgeFalmer, p. 67-92.

In England and Wales, religious education, moral education and civic education were seen as closely related at least until the late 1950s. This is the starting point of Jackson's reflections on the question in the title. He argues that religious education and citizenship education are complementary in the curriculum and uses influential political contributions to discuss the relationship between the two fields.

**Jackson, Robert (2007):** European Institutions and the Contribution of Studies of Religious Diversity to Education for Democratic Citizenship. In: Robert Jackson, Siebren Miedema, Wolfram Weisse und Jean-Paul Willaime (Hg.): *Religion and Education in Europe. Developments, Contexts and Debates*. Münster: Waxmann (Religious diversity and education in Europe, 3), S. 27-55.


This chapter of the first REDCo book gives a comprehensive summary on the wider context, on research about citizenship education in Europe and on activities of the European institutions. It represents the view of an insider because Prof. Jackson is actively involved with Council of Europe's activities in this field.

**Kerr, David; Losito, Bruno (Hg.) (2010):** Strategic support for decision makers. Policy tool for education for democratic citizenship and human rights. Strasbourg: Council of Europe Publishing.

This booklet offers strategic support to those who are active in implementing education for democratic citizenship and human rights. It aims to draw to the attention of key decision makers to the importance of EDC/HRE as a preventive measure in addressing challenges facing all our societies. It is a key resource for policy makers, practitioners and stakeholders, as well as a vehicle for exchange among institutions and individuals. It is part of a tools pack of the Council of Europe called the EDC/HRE Pack with five different tools.



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**Miedema, Siebren; Bertram-Troost, Gerdien (2008):** Democratic citizenship and religious education: challenges and perspectives for schools in the Netherlands. In: *British Journal of Religious Education*, Vol. 30, No. 2, March 2008, 123-132. Based on a key note address at the ICCS Conference in Otepää/Estonia, 8th of July 2006.

This article deals with the question of what pedagogical and religious educational contributions have to offer in the debate on citizenship. Some historical background and theoretical conceptualisations of today's political focus on citizenship are provided particularly focusing on the Dutch case. Explicit attention is given to the role of religion in the public domain. From a societal as well as pedagogical point of view, it is argued that all schools should be obliged to foster a religious dimension to citizenship.

**Miedema, Siebren; ter Avest, Ina (2011):** In the flow to maximal interreligious citizenship education. In: *Religious Education*, Vol. 106, No. 4, July-September 2011, p. 410-424.

The authors argue that in the secular age religious education and citizenship education could and should be fruitfully combined. The authors' reflections on current developments in schools aim at the strengthening and flourishing of students' personal religious identity. A full concept of citizenship education may imply that religious education and development is part and parcel of citizenship education, and that it should form a structural and necessary element of citizenship education in all schools.

**Scheunflug, Annette (2012):** Globales Lernen und religiöse Bildung. In: *Zeitschrift für Pädagogik und Theologie* 64 (2012), H. 3, p. 221-230.

This article introduces the concept of global learning and reminds the reader of its roots in the ecumenical context and introduces the connectedness of global learning and religious education. The article discusses how global changes can be dealt with through religious education that takes account of the challenges in cultural and religious plurality.