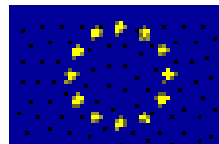# TOWARDS ACTIVE CITIZENSHIP

Connecting young citizens across Europe and the world

A Connect initiative by the European Parliament,
managed by the
DG Education and Culture of the European Commission

Edited by Mireia Montané and Yves Beernaert

BARCELONA- BRUSSELS 2001

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PRESENTATION

THE EDITORS

Mireia Montané

The first part of this manual is edited by Dr. Mireia Montané, Connect project coordinator.

Doctor of linguistics, she coordinated several European and International networks for the advance on teacher education. She is former president of the Association for Teachers Education in Europe (ATEE 95-98). She has occupied high level positions in the Ministry of Education of Catalogne (Spain): Executive Secretary of the higher Council of Evaluation, Person in charge of the reform of Secondary Education, Director of the International Office for Co-operation in Education. She is author of several books and articles about teacher education in the field of European dimension and citizenship, and research in education quality indicators with the International Association for the Evaluation of Education Achievement (IEA). She is currently the director of the Education Project of the Universal Forum of Cultures -Barcelona 2004.

Yves Beernaert

The second part of this manual is edited by Yves Beernaert, Head of the European Projects Consultance department of the KHLeuven, Katholike Hogeschool Leuven. Former consultant in the Technical Assistance Office Socrates & Youth in Brussels, he assisted the Commission, DG XXII Education, Training and Youth, in the management of the SOCRATES program. . He has been Secretary-general of ATEE and has worked as an within the European dimension Unit that was located within the EURYDICE Office in Brussels. He was the Secretary-general of PLEASE (Permanent Liaison Committee of European Associations in Education). He has made several publications about European projects, books, general reports of mayor Europeans conferences and several policy documents

ABOUT THIS BOOK

The book "Towards Active Citizenship, connecting young citizens across Europe and the World" is the result of one-year working together in the field of young participative citizenship of 44 institutions from 12 countries developing the idea of learning communities as the best place to practice participative democracy.

The Connect initiative was a commitment of the European Parliament, managed by the DG Education and Culture of the European Commission. One of the projects of this Connect initiative was "ACTIVE EUROPEAN YOUNG CITIZENS' WEEK".

Coordinated from the Col.legi de Doctors i Llicenciats de Catalunya, an institution for in service teacher training, one of the main partners of this project is the Universal Forum of Cultures – Barcelona 2004. This particular circumstance make possible to give a worldwide dimension to this European project

The book has been written by a <u>connected</u> team of university professors coming from the different fields of sciences of the education and from experts in human rights and citizenship. And also by teachers of primary, secondary and vocational schools who wrote summaries of their activities in the schools for the book. All of them are partners of a worldwide network, involving the Connect project, to develop theories and practices to introduce the citizenship and the human rights in the curriculum. All of them stressed the importance of the collaborative work done in the class (at micro level), in the local community (at meso level) and in the network (at macro level): It means connecting people, students, teachers, teacher trainers, local, regional and national education administrators, NGOs, associations, foundations, creating learning communities.

All the photographs and illustrations of this books are the work of the activities of the partners of the Connect project. The partners-authors have met twice (one in Barcelona and another one in Vienna), besides to collaborate regularly with virtual interchanges.

The present and future citizens learn through roles that carry out in the school, its house, in their district, in their city. If in these different communitarian levels they find an agreed system of values with the human rights and the rights of the children, and of the women, they will obtain a experience that will allow them to act in this community like true active and responsible citizen. Each of them he will be able to find his individual and social accomplishment and to create his own culture. It contributes to that the society improves and surpasses the domination stage.

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PREFACE

By Gaston MIALARET, *Professor Emeritus of the University of Caen (France)*

Socrates already said, over 2000 years ago:

"I am not just a citizen of Athens,
I am not just a Greek citizen,
I am a citizen of the world".

This statement directly correlates to our current situation, and concerns how to be a European citizen while still being a citizen of a nation and how to integrate the national dimension into the European dimension without lessening or deforming either one or the other. In other words, how can one harmoniously become a European citizen while still being a citizen of one's country, without conflict between these kinds of citizenship, without inflicting stress either on the citizen of a country or the European citizen?

A quick look at history will help us to better understand the current situation. For a long time there were only two or three categories of people. In ancient times, for examples, there were the "citizens", the "tradesmen" and the "warriors". All the rest of the population was made up of "slaves". Throughout a large part of what is the Europe of today, there were the "princes" (kings, lords, etc.), the "clergy" and the serfs. Neither the slaves nor the serfs actually had any rights at all, but only the duty to obey and work for their masters. Throughout history, these all too clear distinctions were, little by little, relaxed and modified. The "bourgeois" class became more and more important, but a large part of the population was kept removed from all political life and from any decision-making. Social life was also organised around small communities separated from each other not only by geography, but also by language, traditions and systems of authority (for example, the birth of free towns set up to obtain more autonomy…). All these "regional" communities were more or less regrouped under the authority of a central power (generally, the King) but remained under the direct authority of local men of power.

It was not until the eighteenth century, and specifically with the French Revolution (which followed the American Declaration of Independence) that other psycho-sociological components began to appear: that of the Nation, with its emotional component, the Homeland. All those "regional" communities became federated (either willingly or by force!) and the modern notion of the State emerged. A person was Burgundian and then also became French; one was Lombardian but also became Italian; one was Castillian but also became Spanish… And in the nineteenth century we see the construction of the large modern states; the unity of Germany and of Italy… And with these developments, the psyche of the people was enriched: starting with attachment to the family, adding attachment to a close community (village or town), then an attachment to a larger community (the region, for example) and finally to a much wider ensemble; the State, the Nation, the Homeland. And at each stage the evolution came about (at least in general) because of integration and not by removal. The fact that you became French did not stop you staying attached to the province you came from, or the village where you were born, or your family. These developments, then, must be seen as a process of enrichment that gives the individual an added dimension of humanity. In school, children were taught that the fact that they belonged to such and such a country brought certain rights and duties to that country. This gave birth to forms of nationalism. And as in any historical process, depending on the ideology guiding the nationalism, it can become fraternal or dangerous for other states, nations or ethnic groups. Our relatively recent history has put us on guard against these aggressive forms of nationalism that have done so much harm to mankind.

The en

d of the nineteenth century and beginning of the third millennium have seen the continuation of this process of widening individuals' participation to a more extensive geographical area. And this has occurred under a variety of influencing factors: the disastrous consequences of devastating wars, new political options, development of economic relations, an extraordinary boom of broadcasting and communication media, growing possibilities of movement… The foreigner who was thought of at the start as more or less an enemy has today become just another neighbour, a new friend. Our social horizon has widened and Europe has emerged as a new geo-political entity. The current issue in teaching, then, is to help all young people to become aware of this evolution, to become a European citizen while still being a good citizen of their nation and a good citizen of their home community; and we must stress the fact that to practice European citizenship brings new ideas, new concepts and new ways of seeing the world and thereby enriches national and/or local citizenship. It is this two-way enrichment that young people must be made aware of: local participation in the life of their city and their nation enriches their participation in European citizenship and inversely, the practice of European citizenship allows one to work better at the level of national and/or regional citizenship. Not to put too fine a point on it: to be European is to be a better Frenchman, to be European is to be a better Spaniard… And on the cultural level, one can better appreciate the way Albeniz's music conveys the fiery spirit of Spain if one knows the music of Sybellius that communicates the melancholy of Scandinavia or Wagner expressing German romanticism. One cannot take in all of Goya's message in his magnificent but horrifying painting of the child being killed by soldiers if one knows nothing of the Napoleonic wars. Can one be content with only appreciating the literary works of one's own country and being ignorant of the great works that have set their mark on the history of mankind; Rabelais, Cervantes, Dante, Shakespeare, Tolstoy and many others? All the windows that were shut and that made us negate the world outside our home community are now opening and letting us discover new horizons. Our village has become our nation, and today it has become Europe. And once again, this new integration into Europe must not lead to an aggressive attitude towards others but give birth to feelings that are open to any form of collaboration and co-operation that can improve the life of all human beings.

But although the objective might be clear, the ways of reaching it are not always easy to carry out. The family, the immediate community, the school and society as a whole must take part in this great work of shifting and enriching mindsets. We place all our hope in the young generations. It is they who shall bring about what for most adults, it must be said, is still a dream. Guillaume le Taciturne said: *"There is no need to wait to undertake something or to succeed to persevere"*. But we say: *we wait, we undertake and, thanks to the young generations, we shall succeed*. I am convinced that this manual will help us all to become good European citizens.

INTRODUCTION

The first part of the manual is composed of general background and reflective texts about active citizenship with a special focus on the role of education. Particular attention was also given in those texts to the multiple dimensions of citizenship: the regional, the national the European and the global dimension of citizenship.

The present manual is the result of co-operation amongst several organisations and agents involved in European co-operation programs in the field of education, training and youth within the framework of the CONNECT project focusing on "Active young European citizenship". It doesn't intend to be a theoretical manual expanding on the different philosophical and theoretical concepts which can be referred to concerning European active citizenship but it wants to show examples of good practice of. These examples demonstrate how active European young citizenship is at work or can be made to work through European co-operation programs in the field of education, training and youth.

It is the result of work carried out between May 2000 and May 2001 involving various institutions that had already worked on teacher-training programs and who have taken part in the CONNECT project, and the schools that those institutions had overseen. Formally, it is the final product of the project.

The day-to-day work made us aware of the complexity of the topics that we had proposed, and we had to deepen and enrich our knowledge. We had a number of people working in many universities and schools but we found a lack of sound theories where we could contrast the various experiences. For that reason we sought expert co-operation in the subject of active citizenship and the values that that citizenship requires.

In the manual you will find a first part consisting of texts offering theoretical reflections, points of view from Europe, and also from outside Europe. In the second part of the book we present examples of good practice. They are real because they have been tried out in the schools of different countries and continents, and they develop the theories presented earlier. They make it possible to show that European youth has many points in common with youth of other lands, and that the work of spreading active citizenship will have to be similar in places that may be far apart.

The concept of "citizenship" is not a modern invention. It emerged in the 18th century with the creation of the nation states; it is based on ideas of freedom and self-determination, that is to say the modern organizational form chosen by western societies as opposed to the former imperial and authoritarian models. It is important to remember that modern school systems came into being in the context of the nation states. The rights and obligations set out in the "Universal Declaration of Human Rights" in 1948 responded to the need to adapt the meaning of the old concept to the passing of time and the evolution of societies. Closer to our own time, the Treaty of Amsterdam in 1997 and the educational programs aimed at fostering active citizenship show the efforts of the institutions to adapt to society and at the same time to act as promoters of certain social values.

In reading this manual it is very noticeable that academics from different continents write in similar terms about what is meant by "active citizenship", propose similar discussions, or think of solutions that are not widely different. Were they told to? It is such a transparent subject that there is no room for divergence?

From what we can see, it is nothing to do with that. At the very beginning of the 21st century we have a universally pending matter, which we know as "education for participative citizenship". It raises questions that revolve around a constant set of variables. Social problems are suffered and shared globally, as also the anxieties and attempts to minimize them.

The manual is in fact a profound reflection on the meaning of social values, which are not static and oblige us to reformulate and reinterpret them in the social framework in which we live. The question is: Who is to decide which values are to be mobilized? Is a *social culture* possible without a common reference point of values and ideas to guide government and education?

There is clear agreement among all experts: the school is the ideal place if work has to start from scratch. All children and adolescents go to school, and the school is responsible for teaching and socializing them. Also we want it to be participatory. One of the great challenges facing current society at this moment is how to integrate children and adolescents into civic life, and how to give them the norms and values of adult life.

We have the old values, but they will have to act as our basis for starting the work of the millennium that has just begun until they are transformed and become new values. We have to accept that education in active citizenship means education in liberty. This involves risk and tension, it sets problems of limits, and we will

need the will to negotiate between opposing interests. School is a good starting point but not all the work is within the school's competence, nor can it assume all the responsibility alone. As the book sets out, a clear involvement by the social and political agents will be required to accompany it.

One of the instruments of the CONNECT project "Active Young Citizenship" and of the Universal Fórum of Cultures – Barcelona 2004, is the formation of learning communities in the attempt to spread an innovative current in the world of education: that school is not the only source of education and upbringing, and that there must be a shared responsibility between the school, the family, and the local and general institutions. Only with the co-operation of everyone is it possible to assist in the training of future citizens.

We leave many questions open but this is our intention. The CONNECT Project has come to an end and as of this moment the Universal Forum of Cultures - Barcelona 2004 takes over the work that has been done with the intention of continuing it in the framework of the Education Project. We invite you to take part. For this we present you now the Universal Forum of Cultures - Barcelona 2004 and the 9th theme (about humans rights and active citizenship of its education project.

UNIVERSAL FORUM OF CULTURES – BARCELONA 2004.

In the year 2004, Barcelona will host the first Universal Forum of Cultures, a new kind of international event with a spirit and scope comparable to that of the Olympic Games or World Fairs in its universal nature, yet centered around the cultures of the world.

The Universal Forum of Cultures will be held from April 23 to September 24, 2004, and will include exhibitions, debates and festivals to celebrate cultural diversity throughout the world. It will be a major celebration open to society as a whole, an expression of creativity in different cultures worldwide and a global meeting point with new and imaginative vehicles for participation. The Forum strives to encourage positive dialogue between world citizens, leading towards the development of innovative approaches to three essential themes: cultural diversity, sustainable development and conditions for peace.

In their 29th General Conference, the 186 member states of the UNESCO ratified their unanimous support of the project, jointly organized by the Spanish government, the Catalan autonomous government and the Barcelona City Council.

◆ **THEMES FOR THE FORUM**

The three themes around which the Forum's activities revolve —cultural diversity, sustainable development, and conditions for peace— agreed upon with the UNESCO, emerge as the major priorities on the agenda of international organisations at the beginning of the twenty-first century. These concepts are essential for advancing towards a sustainable, more human world agenda, and they will undoubtedly continue to be relevant for many years to come.

◆ **CULTURAL DIVERSITY: LOOKING**

Knowledge of other cultures is essential for establishing a constructive dialogue between different communities. This knowledge implies reflection about the common ground between all individuals as well as the qualities that differentiate them. Therefore, the only way to achieve a meaningful dialogue is through the acceptance of the identities of others, with their particularities, yet without renouncing one's own. Based on this premise, the Universal Forum of Cultures will offer an opportunity to celebrate the elements that differentiate us and to confront the bigotry, intolerance and mistrust that threaten to turn these differences into sources of conflict. The Forum strives to foster the kind of understanding and respect capable of increasing both our appreciation of our human environment and our ability to work together to make the world a better place.

During April and May, 2004, the debates and congresses will focus on the aspects that we consider fundamental for the development and consolidation of culture in different world communities, including themes such as the diversity of beliefs, knowledge and values, the need for an ongoing dialogue between tradition and innovation, new and old vehicles for communication, and the multiplicity of languages through which communication is established.

◆ **SUSTAINABLE DEVELOPMENT: LIVING**

Sustainable Development satisfies the needs of the present without compromising future generations' abilities to satisfy theirs, and is based on the natural environment's capacity to provide for humankind. This concept, introduced by the United Nations towards the end of the eighties, has been established as a guideline for societies, and its application requires special measures. It is now more urgent than ever to find forms of growth that take into consideration our limited natural resources and the need to use them sparingly. People from all cultures must join forces to achieve this goal, pooling their knowledge and experience to find solutions to a problem with a global scope and impact.

During the months of June and July, Living will be at the center of the Forum celebrations and debates. These will examine different habitats, how they are established in an area and the impact they have on their environments. Discussions will be held on sustainable cities, a concept that ties into the subjects of social and economic systems and social organization; the elements of culture that have a decisive impact on the development of individual and collective conditions regarding nutrition, work and health will also be addressed.

- **CONDITIONS FOR PEACE: IMAGINING...**

Stable and lasting peace requires something more than stopping war and other situations of conflict. Respect for other cultures, social and political justice, the defense of human rights and ways of living in harmony with one's environment are all necessary ingredients for a culture of peace capable of creating more favorable conditions for human progress and development. The Forum strives to demonstrate —and celebrate— that the processes of globalization are peacefully compatible with maintaining local creativity and uniqueness.

Imagining... will be in the spotlight during August and September, emphasizing the wealth offered by cultural diversity. Some of the subjects for reflection will be the meaning of borders, especially in today's world, where the changing relationships between cultures are posing new questions. There will also be a focus on spirituality, the teachings of different schools of philosophy, religions and cultural traditions, fostering an understanding of other views and interpretations of human nature.

THE EDUCATION PROJECT

The objective of the Universal Forum of Cultures is to inspire a worldwide debate on three questions: cultural diversity, the conditions for peace and sustainable development. Through such a debate it hopes to find original solutions to many of the problems of today's society, characterized as it is by a process of cultural and economic globalisation of still uncertain outcome.

However, the Universal Forum of Cultures does not wish to restrict itself to the gathering of opinions, however authoritative they might be, nor be reduced to voluntarist verbalism, laden with good intentions but short on action. Its ambition is to contribute, as far as it can, to pushing forward visibly the civic and democratic values expressed by its central themes: dialogue between cultures, the construction of peace and the development of sustainable cities. To achieve this objective, the Forum has already begun to work in one of the fields, which it thinks essential for promoting these values: education.

The reason underlying the decision to act within education is perfectly expressed by some words in the Education report, *There is a treasure hidden within,* presented to UNESCO by the International Commission on Education for the Twenty-first Century. In this it affirms that education "is one of the principal means for promoting a more profound and harmonious kind of human development, which will enable poverty, marginalisation, ignorance, oppression and war to be reduced".

This educational activity, promoted by the Universal Forum of Cultures, is expressed in a far-reaching project, which has the ambition of being heard in every corner of the world. At the same time, at this preliminary stage of programming, it both spreads the Forum's name and is a pilot trial for future initiatives.

♦   **BACKGROUND AND CONTEXT**

This education project does not start in a vacuum, but is based on the now historical heritage and contemporary experiences of the last decades of the twentieth century.

Indeed, Spain, and especially Catalonia -- whose capital will be the seat of the Universal Forum of Cultures --, has a solid pedagogic tradition, born out of the concern to improve the quality of teaching. The movements of teaching-method reform reached Spain around 1900 and, at the time of the Second Republic, education based on the principles of the new schooling that held sway in Europe was established for the first time. Methods of active pedagogy began to be introduced into schools after 1960. The line of innovation and progress resumed then has characterized our educational down to until today. It has been reflected in various initiatives, such as the movement and network of Educational Cities and the Barcelona City Council process of working out its City Education project.

In addition, during the second half of the twentieth century, institutions such as UNESCO and the European Commission have promoted educational networks based on exchange and collaboration, which have given very positive results. The initiatives in this area of organisations such as the OECD, the OEI and the OEA should not be forgotten, either.

Apart from this historical context, the opportunities for such a project today should be highlighted.

Indeed, the new social, political, economic and cultural reality at the end of the century, with the arrival of what is known as the society of information, learning and knowledge, obliges us to rethink traditional educational methods. Our project aims to take forward worldwide new ideas that can give the citizens of the future sufficient knowledge to confront the requirements of this new society.

In addition, the process of globalisation referred to in the introduction brings with it a risk of cultural homogenization, which could have negative effects on humanity as a whole. The role of education becomes a crucial way of combating this danger, in that it is the best tool for constructing individual and collective identity. For this reason, our project aims to foster education as the way to reconcile understanding and defense of self-identity with respect for ethnic, linguistic, religious and ideological differences.

Finally, we want to emphasize that this project is put forward in response to the latest trends, which understand education in a broad sense, i.e. as a group of social practices that require the involvement, commitment and shared responsibility of the whole of society.

MISSION AND OBJECTIVES

This education project has a mission that makes sense of all the specific aims of the initiatives developed within it:

To promote through education the three core values of the Forum: dialogue between cultures, the construction of peace and sustainable development.

The achievement of this objective arises from a concept of education as a process of training that lasts throughout the individual's life and which, in addition to knowledge and skills, involves acquiring values and attitudes.

Within this perspective, educational agents are not only schools and families, but also educational institutions that are not formal. These include museum educational services, town council social services, foundations or NGOs, which in a particular geographical area affect people's education.

This group of various educational agents is called the learning community. This will be the term used by the Forum in this project.

With this mission as starting-point, the objectives we propose can be broken down as follows: An <u>instrumental objective</u>, which will serve as a tool to put into practice the concrete objectives of the project:

To create networks of learning communities throughout the world with the aim of disseminating the values expressed in the mission. The nucleus of these communities may often be an educational center, which works in collaboration with the maximum possible number of local institutions and bodies. Each network would work on one of the mission-related themes, which are spelt out below.

<u>Some concrete objectives</u>, which will be developed through the learning communities taking part in the project: Each of these concrete objectives is expressed in a theme, which will be worked on by a specific network

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1. MATERIAL AND NON-MATERIAL CULTURAL HERITAGE, AS AN EDUCATIONAL TOOL:
To promote actions to protect our cultural heritage, with special attention paid to stimulating creativity at every stage of the educational process.

2. NATURAL ENVIRONMENT, SCIENCE AND SUSTAINABILITY
to make citizens aware of the need to protect our natural heritage and to make urban growth sustainable.

3. COMMON VALUES IN CULTURAL DIVERSITY: EDUCATION FOR PEACE AND CO-HABITATION:
To promote dialogue and the spirit of multiethnic and multireligious co-habitation, especially in areas of conflict and tension, and to struggle against xenophobia and racism.

4. EDUCATION AND THE WORLD OF THE YOUNG: CONSERVATION, TRANSFORMATION AND CREATION OF CULTURES:
To boost young people's creative and transforming potential, and to study and analyse manifestations of so-called 'youth culture', including the phenomena of violence and exclusion.

5. EDUCATION, PERSONAL DEVELOPMENT AND SOCIAL COHESION: AGAINST EARLY SCHOOL LEAVING AND LEARNING FAILURE:
To foster quality education to combat the phenomena of social exclusion.

6. WOMEN AND DIVERSITY OF CULTURES: EDUCATION AND SOCIAL TRANSFORMATION:
To promote the education of women as the best way to avoid discrimination.

7. FAMILY CONTEXT, PERSONAL DEVELOPMENT AND PROCESSES OF SOCIALISATION:
To support the collaboration of the family, local communities and educational institutions in ensuring that the process of education of individuals takes place in complete harmony and in line with the democratic principles and values expressed in the Universal Declaration of Human Rights.

8. TRAINING AND ACCESS TO THE WORLD OF WORK:
To promote the involvement of social agents (businesses and business and union organisations) in the education of individuals, starting from the belief that work is a way to acquire knowledge and values.

9. HUMAN RIGHTS AND DEMOCRACY: EDUCATION FOR ACTIVE CITIZENSHIP:
To contribute to the development of full and responsible citizens, especially in the area of the consolidation and deepening of civic and democratic values.

10. THE COMMUNICATIONS MEDIA AND NEW TECHNOLOGIES IN THE EDUCATIONAL CONTEXT:
To introduce and disseminate new communication and image technologies in the world of education as a tool of access to knowledge in the future, and to analyse the impact of the communications media as an educational agent.

♦ **ORGANIZATIONAL MODEL: FORUM 2004, CRUCIBLE FOR EDUCATION PROJECTS**

This project is born with the vocation of acting as a catalyst to provide existing initiatives with a structure and common objectives, which, under the coordination of the Forum, will give them worldwide projection. The possibility of creating new networks is not excluded.

♦ **STRUCTURE**

The education project will be developed a network consisting of learning communities around the world. This network will consist of:
−   A promoter learning community and
−   An (indefinite) number of collaborating learning communities.

♦ **UTILITY OF THIS ORGANIZATIONAL MODEL**

This structure was chosen because we believe that an international network like the one proposed in this project is the appropriate structure for promoting values -- dialogue between cultures, peace and sustainability -- which can help to resolve problems that affect the whole of humanity.

In addition, a network of this kind, based on relationships of joint work among equals, can have a doubly positive effect: developing countries can benefit from the experiences and technological resources of the industrialized countries and the latter can get to know completely different ways of life and learn from their partners new and enriching ways of transmitting their cultural heritage.

♦ **THE LEARNING COMMUNITIES**

The kinds of organisation that will make up the learning communities:

−   Schools, universities and initial and ongoing teacher training centers.
−   The family.
−   Local political bodies.
−   Youth organisations and clubs.
−   Associations that carry out an activity related to the network in question (NGOs and others).
−   Cultural associations and institutions (museums and foundations).
−   Social organisations: unions and professional organisations.
−   The business world.
−   The communications media.
−   Religious organisations.
−   Citizens as a whole.

♦ **SPECIFIC INSTITUTIONS WHICH SHOULD BE PART OF LEARNING COMMUNITIES**
−   Responsible educational policy institutions.
−   Schools.
−   Educational resource and permanent training centers.
−   Companies developing communications technology.
−   Local communications media, newspapers or television stations that have programs transmitting universal and intrinsic values designed for children and young people.

♦ **POSSIBLE ACTIVITIES OF THE LEARNING COMMUNITIES AND THEIR MULTIPLYING EFFECT**
−   To make an inventory of and to analyse the existing structures and initiatives which promote the specific objectives of each theme and to see how this work can be strengthened and disseminated.
−   To study how this work can be evaluated and followed up, and how it can be transmitted to communities in other countries. A university could take charge of this.
−   The schools involved in the learning community could focus on initiatives to create curriculum material on the theme chosen. These materials could also be used in the initial and ongoing training of teachers

and at universities, and could be exchanged *via* the Internet with other schools and teacher-training institutions round the world.

- To promote activities with students, teachers and parents within the school and in its immediate environment.
- To promote and set up adult education initiatives focusing on the theme in question.
- To organize cultural and intercultural public events (exhibitions, festivals of music, gastronomic shows, inter-confessional meetings) relating to the theme in question.
- To organize debates among university students and invite representatives from international organisations.
- To set up joint ventures with the business world.
- To seek to make contact with groups facing similar problems in other parts of the world. Best would be a global approach that starts in one's own continent.
- To reach the local press with all the initiatives.

- ◆ **STAGES IN A LEARNING COMMUNITY'S OPERATION**

1. .Once the creation of a learning community has been agreed, the first year should aim to consolidate the learning community at a local scale: members, structure and financial viability. Activities and contacts with partners round the world should be developed gradually. At the end of this first year, this initial period would be complete and joint activities would have been agreed.

2. The second and third years would focus mainly on carrying out the local activities and on relationships with partner communities from the rest of the world. This is the core stage of activity, in that it is when the real contents of the project are developed and completed.

3. During the fourth year, 2003, a balance-sheet of what has been done will be drawn up and studied, and the contribution to the Education Forum 2004 will be prepared.

THEME 9. HUMAN RIGHTS AND DEMOCRACY: EDUCATION FOR ACTIVE CITIZENSHIP

♦ **JUSTIFICATION**

All the following factors are key elements in the construction of democratic urban and rural societies: the prosperity and well-being of all human beings, quality of life, respect for human rights, equality of opportunity or equality of access to opportunities, social inclusion, social justice, the opportunity for everyone to take active part in society, the awareness that our local life has a European and global dimension, the predisposition to contribute actively to improving society, sustainable development, etc.. One of today's main challenges is to invite young people and adults to take active part in our democratic societies.

This participation through active citizenship is related to various factors, basically of three kinds: cognitive -- knowledge of democracy and democratic structures; emotional -- forming part of a society, feeling you belong; and pragmatic -- being able to practice democracy, and experience and see our influence on changes and development in society. The learning communities promoted by the Forum must focus on the combination of these three elements at the same time.

Citizenship has cognitive elements: students, young people and adults all need a minimum of understandable information on what democracy is and how democratic structures at all levels function. Research shows that the best understanding is acquired through the democratic structures closest to human beings, i.e. in the local community, the city or village, in the neighborhood or urban center. Forum 2004 wants to display learning communities that have carried through local initiatives, both in cities and in rural areas, to promote creatively the cognitive factor in citizenship. At school too, but not only through the syllabus, but also through the school's active participatory structures. The opportunity to meet local politicians or observe decision-making bodies, directly or through the Internet, is a factor that fosters cognitive understanding of democracy.

Citizenship has emotional aspects. The Forum hopes to push forward learning communities that, as well as focusing on the cognitive element, struggle to make people feel at home and give them a feeling of belonging and integration, the feeling of being accepted, having opportunities and of being recognised and respected in their ethnic and religious diversity. The learning communities that Forum 2004 hopes to promote have to start up ventures, **with** (and not **for**) all groups in society, which foster this sense of belonging to the local community and society, so that citizenship and democracy begin at the local level. The Forum hopes to pay special attention to initiatives coordinated by schools that focus on emotional citizenship. Thus the school can become an emotional community in which all the children, members of staff and parents feel at home, are respected and have the chance of developing a variety of skills. The Forum especially hopes to concentrate on learning communities, which promote this sense of belonging by inserting firmly the school into the social fabric of local society.

Finally, citizenship has pragmatic elements. All members of society have to have the chance to experience citizenship and play an active role: doing *community work*. This can occur in different ways. We can become active citizens in social and cultural life, in environmental activity, in all kinds of associations, or in the political arena. This can also occur at any age: from students who take on responsibilities in their school councils, to adults and young people who do the same in their neighborhood, in their residents associations, etc. Forum 2004 hopes to promote learning communities which, in addition to the cognitive and emotional elements mentioned previously, foster pragmatic citizenship and invite young people and adults of all ages to involve themselves actively in the construction of society. If we do this, we will build learning communities with specific structures that welcome people's involvement and within which political bodies and formal and non-formal educational organisations create initiatives to promote active and pragmatic citizenship.

Therefore, Forum 2004 wishes to support learning communities that pay special attention to the three areas of active citizenship mentioned above: cognitive, emotional and pragmatic citizenship. In particular, it hopes to promote learning communities, which work on these three areas from childhood through a school education linked to the local community. True active citizenship is only possible if young people realise from childhood that society is concerned with them, that they are important, they can exert influence and that things can improve thanks to their contribution, if based on knowledge and understanding.

True citizenship is many-sided. It makes young people and adults belong to their local and national communities, as well as to the European and worldwide communities. This enables them to put into practice

the principles of democracy, solidarity, collaboration and tolerance. The learning communities of Forum 2004 should foster education for global and European citizenship.

♦ **OBJECTIVES**
– To push forward education which promotes democracy, multicultural citizenship and diversity.
– To promote, in schools and formal and non-formal educational institutions, cognitive, emotional and pragmatic citizenship.
– To promote the creation and application of structures and ventures which encourage active citizenship (cognitive, emotional and pragmatic) at all social levels and all ages, with special attention paid to young children.
– To encourage forms of democratic participation within the schools.
– To involve in the project parents and society so as to relocate and reinsert the school within the local and general community.
– To reinforce the role of formal and non-formal education in the acquisition of democratic habits which favour multicultural citizenship.
– To promote, too, reflection on the concepts of social cohesion and diversity, and the search for information on the question of immigration (laws, attitudes of rejection, integration policies...).

♦ **THE PROMOTER LEARNING COMMUNITY AND COLLABORATING COMMUNITIES**

– The promoter learning community should be rooted in a city or region in any part of the world, given the universality of the objectives of this theme.

– The collaborating learning communities will be set up in those other cities or regions that wish to join the project and learn from what others are doing.

♦ **SPECIFIC INSTITUTIONS WHICH SHOULD BE PART OF LEARNING COMMUNITIES**
– Democratic political institutions.
– Representative associations of minority groups (immigrants).
– Associations whose aim is to disseminate values of peace and co-habitation.

PART ONE

A THEORITICAL REFLECTION ABOUT ACTIVE AND PARTICIPATIVE CITIZENSHIP

by Dr. Mireia Montané

CHAPTER ONE: ISSUES ON PARTICIPATIVE CITIZENSHIP

CHAPTER TWO: REFLECTIONS ABOUT PRACTICAL EXAMPLES

CHAPTER ONE: ISSUES ON PARTICIPATIVE CITIZENSHIP

HUMAN RIGHTS AND EDUCATION.
by Dr. Francine Best

At the dawn of the twenty-first century, when the future of education is laden with possibilities and complexities and strewn with uncertainty and traps, Human Rights can and must be the driving force behind any educational project.

The rights and obligations set out in the 1948 Universal Declaration of Human Rights (the principle of respect for the human dignity of all women, children and men, that is the framework and backdrop of the text) make up the ethical and cultural values that those working in educational systems who are concerned with the future of mankind want to transmit. Moreover, these values (such as the equality of all people before the law, respect for each person's dignity, rejection of sexual, cultural and social discrimination) can be considered as the principles that regulate school systems and any educational activities.

Furthermore, the fact that education has become the right of all human beings, thanks to article 26 of the Universal Declaration of Human Rights, signals a complete turnaround in the way we look at education. Education no longer means a father, a mother or a State depending on an intermediary who assumes the power of educating. Receiving training or being educated becomes a person's right and an obligation for educators, be they parents, teachers or recreation instructors. Few States contemplate this reversal of the obligations and rights that should govern their relations with their citizens. *"Everyone has the right to education. Education shall be free..."*.Article 26 of the Universal Declaration is of cardinal importance, in that it points out the goal of education, in paragraph 2: *"Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms."*

Human rights, as well as bringing about this change of perspective in education, responds to numerous contemporary problems. Pedagogical research into school life has shown that the atmosphere of a classroom or school plays a vital role in the success or failure of each pupil. And this "atmosphere" that stimulates cognitive learning is found in primary or secondary schools that work in a democratic manner and are founded on respect for fundamental rights.

Democracy in school is not an empty term: it can be found where relationships between pupils and between adults and children are governed by internal rules – a kind of "law" that is internal to the school, as the pupils themselves call it. These rules are discussed by all members of the school community and, what is more, they mainly take their inspiration from the principles and values inherent in Human Rights. Instead of being a list of prohibitions and punishments, this new kind of internal rules gives a consistent series of successive obligations, confers responsibilities on everyone and values the notions of respect for others, equality and freedom of expression. In a certain school in a problematic neighborhood, the internal regulations are founded on a "common charter" of values that extensively cites article 29 of the Universal Declaration: *"Everyone has duties to the community in which alone the free and full development of his personality is possible. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society."* Choosing these foundations for internal school rules is an act of democratic citizenship. To encourage pupils who are duly elected by their peers (the "class representatives") to debate and discuss the act of drawing up these rules is to learn democracy, teach democracy, and teach Human Rights.

Moreover, if things are done at the right time, it creates an atmosphere of pacifism in schools, gradually reducing the violence that too often has been allowed to infiltrate for want of explicit references to Human Rights, the universal values they bear, and the implementation of a democratic system. Countless trials have been undertaken, particularly in the context of the activities for "teaching democratic citizenship" led by the Council of Europe. The intellectual and personal investment that these efforts demand of school heads and

teachers is huge, but implementing democracy in schools (Human Rights and democracy being inextricably linked, as pointed out by UNESCO texts), is worth the personal investment made by any educator.

This practice of internal democracy in schools is not the only thing that can come about in education when one takes Human Rights as a starting point for ground rules and as a general outlook, but it is crucial.

Education alludes not only to the personal growth of the individual and the increasing awareness of his or her freedom and dignity, but also to learning as a citizen and the understanding of the values that underlie the fact of being a member of society.

This learning process requires a teaching method built on three pillars: knowledge – practice – values. More precisely, it is the interaction between cognitive learning, knowledge and practice (actions, behaviour and attitudes) that can lead to the birth and growth of a personal and well thought out choice of values to which any human being can adhere.

The pedagogical research that has been conducted to test out the possibilities of teaching Human Rights (Audigier-Lagelée INRP 1987)[1] attest to the validity of this threefold approach.

Human Rights, from this educational perspective are, then, the reference point for practice, including the practice of democratic citizenship within schools, but also an object of knowledge. When Human Rights merely remain implicit, confused and unknown, they cannot serve as a solid foundation for education. Yet this is the case, when teachers, however full of good intentions, claim that their pupils are not able to understand either the statements of the Universal Declaration or those of the Convention on the Rights of the Child and therefore limit themselves to practices of civility and good will, required of their pupils in an arbitrary fashion.

All the experiences in intellectual presentation that attests to knowledge and understanding of what goes to make up Human Rights, and their history (however little writing, drawing, games or drama[2] accompany the reading of the texts) have shown that children aged seven and upwards are totally capable of understanding Human Rights and thinking about what they demand of each human being (generosity, respect for others, and so on.).

The presentation of the Convention on the Rights of the Child and its commemoration every 20th November have proven that exhibitions and discussions on a text are possible and give rise to some remarkable pieces of work. This convention is an intrinsic part of the body of Human Rights.

In secondary schools, with pupils aged 11 to 16, one can and must go much further in civic education, history and geography classes and deal with Human Rights as an object of cognitive learning and knowledge.

It is important that civic education, where it exists, include programs almost entirely given over to Human Rights concepts. This is how civic education programs in France deal with the notions of equality, justice and safety; by continuously combining Human Rights, citizens' obligations, and public freedoms in reference to each of the themes raised. Here, Human Rights education is at the core and foundation of civic education, with access to citizenship being considered a condition for fulfilling human rights, a guarantee that these rights are being exercised.

One might also envisage human rights education lessons in which specific activities and discussions are held, while multiplying the input of different school disciplines (literature, history, foreign languages, geography, bioethics, biology, etc.)

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Multidisciplinary and interdisciplinary teaching are in fact the essential pedagogical principles when tackling Human Rights: pupils must not believe that rights are to be restricted to a single discipline, nor that they are something to be known but not experienced.

This is why discussions must be organised, so that children understand that Human Rights are an object of knowledge and that they are also a reference to be used for individual and collective action.

A school newspaper, as well as supporting the right to express oneself, can also serve as a record of everything that goes on in school on a day-to-day basis that is in harmony or in conflict with human rights.

Teaching citizenship and teaching human rights go hand in hand where informal education is given, as well as within the school system. In France, "popular education", set up in 1936 out of the big drive by the working class for the right to paid holidays, has always preached (both in local recreation centers and holiday camps) teaching co-operation among children and collective life in which the group protects the individual while counting on his personal action to allow everyone to progress. The values of solidarity and open access to all the various forms of culture (dance, plastic arts, music, sports, technical know-how) have always gone parallel to fulfilling a true right to leisure. Leisure time, then, is considered a time for education, to round off school education.

The Convention on the Rights of the Child has recently made a remarkable appearance in recreation centers and in the training given to recreation and holiday camp instructors. Here too, what was merely a way of minding the children during the school holidays, by fulfilling a real human right (the right to leisure), has undergone a transformation, due to the gradual rise of a "culture of human rights" in the field of education. Article 31 of the Convention on the Rights of the Child, very much along the lines of article 24 of the Universal Declaration of Human Rights states: "*States Parties recognize the right of the child to rest and leisure, to engage in play and recreational activities appropriate to the age of the child and to participate freely in cultural life and the arts. States Parties shall respect and promote the right of the child to participate fully in cultural and artistic life and shall encourage the provision of appropriate and equal opportunities for cultural, artistic, recreational and leisure activity*". One sees here by insisting on creativity and artistic culture, entertainment unquestionably becomes a place and a time for education. The right to education and the right to leisure complement one another, and give meaning and perspective both to in-school and after-school education.

The fact remains that the people most responsible for education are the parents. The Convention and Declaration texts that refer to human rights emulate each other on this point. Parents, then, must not be excluded from the comprehensive guidance that is provided and encouraged by human rights in education.

Parents have to respect the child and ensure the child's development, even if it is with the help of the State.

But it is difficult to conceive of how to train parents in their role as educators on the basis of human rights. Naturally there are some "parents' schools" that exist here and there, where advice is given to families. But to date, human rights have not found a stronghold in this type of training, which is indeed rare and sparse. It may be more worthwhile to count on the human rights and citizenship education acquired in school by today's teenagers. For this reason, this type of education must be (and is, by right) compulsory in schools and it is absolutely necessary that it become general practice. These young people, acquainted with the results of human rights and their ethical and legal effects, will maybe be capable (one can hope, at least) of becoming enlightened parents who respect the rights of children and make their children understand and respect these rights.

Each citizen, male or female, must feel responsible for life-long education for all, even if they are not parents. Education, particularly the teaching of Human Rights, is everyone's business in our societies. Human Rights, far from being associated with individualism as is too often claimed, are founded on solidarity: solidarity between the generations, solidarity between men and women, solidarity between children and between young people.

Human Rights, because they are universal and because they constitute the values that all human beings can share, put education into an international perspective.

Even if schools systems depend on their States, no matter: inter-school co-operation, twinning and UNESCO-associated schools are all on the up. Only funding problems hinder these exchanges but we can

only hope that international bodies will find the means to help these North-South educational co-operation projects (to take an example) so that this trend continues.

This international co-operation (among teachers, pupils and schools of a comparable type) is very relevant to Human Rights. Very often the motivation behind these projects is the desire to become more familiar with others, with all other human beings, both in the context of their cultural differences and their shared humanity. Furthermore, the main aim of some projects, notably those implemented by UNESCO-associated schools, is to exchange texts and exhibitions on Human Rights, with new information and communication technologies (particularly the Internet) being the preferred method for these international exchanges.

International meetings of experts from different education systems and international round tables for education researchers also help to give wider scope to citizenship education, which is gradually becoming more regional (as is European citizenship) or global. Human Rights education will progressively become the common denominator of the most varied education systems, while keeping the cultural diversity that is the underlying interest of international exchanges.

The United Nations' ten-year anniversary of human rights education (1995 to 2004) provides all States with an excellent opportunity for rethinking their education programs in the light of human rights. The action plans requested from each country by the High Commission for Human Rights will allow us to qualitatively measure or assess the progress made by each state in spreading the perspective given by human rights to all education. The resulting picture will also be enriched by the database that the High Commission for Human Rights is currently constructing (on the Internet).

It is worth remembering that this ten-year anniversary event has been launched jointly be the High Commission for Human Rights and by UNESCO. This partnership should make Human Rights benefit from the event (herein lies the goal set by the United Nations) and further the progress of education systems, indeed of any form of education (which is one of UNESCO's fundamental objectives). For its part, the action plan presented by France offers three relatively new approaches for our deliberation: bringing together mediation and human rights teaching, bioethics and its relation to awareness of our responsibility for the future of mankind; human rights education throughout life.

Social mediation, which is of ever-growing importance in today's world, can be coupled with human rights education in more than one sense: human rights and mediation share certain values, both ethical and political. Mediation, which develops social ties, forms part of the same ensemble that includes social rights, which in turn are linked to political freedom, in terms of the indivisibility of Human Rights. Mediation requires freedom and equality for the parties it is working with. It therefore needs the human rights context in order to function. But at the same time, it stimulates and reinforces them. By recognizing the positive value of conflicts it thrusts aside any totalitarian temptations to deny expression of individual differences. Mediation and Human Rights use the same fundamental value as a landmark: human dignity.

"Among the numerous problems that arise when one tries to rule out the specific causes that hinder effective respect for human rights, there are none more immediate and more serious than those brought about by the link between scientific advances and the progress of human rights". René CASSIN said this in 1972. It is as true and up-to-date in 2001 as it was then. The consequences for education of this growing awareness are obvious. In high schools and universities, the acquisition of scientific knowledge must be accompanied by thinking on ethical issues relating to human rights. This must begin immediately. Thus, imparting knowledge on the human genome must include references to the "Universal Declaration on the Human Genome and Human Rights", which was adopted by UNESCO in 1997 and later by the United Nations. This Declaration emphasizes the duty to *"raise the awareness of society and all of its members of their responsibilities regarding the fundamental issues relating to the defense of human dignity which may be raised by research in biology, in genetics and in medicine"*.

In these particular fields, adult education, whether it be professional or personal, should include seminars that bestow sufficient importance to human rights and their relation to each person's ethical thinking. Adult education has taken a different direction since UNESCO put forward the concept of life-long education. Human Rights education can form an integral part of this "life-long" perspective.

The United Nations commemoration of ten years promoting Human Rights education in our time, should make anyone involved in education and all citizens that Human Rights can be the essential reference point for any educational activity, because they give an ethical meaning to education. Human Rights therefore have a specific role in education: they introduce rights into education and they base education on every person's right to be educated throughout their life. It is for this reason that they constitute the fundamental aim of education in the twenty-first century.

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TEACHER TRAINING AND CITIZENSHIP EDUCATION :
FOOD FOR THOUGHT PRIOR TO EDUCATIONAL INTERVENTION
by Yves Lenoir, Jean-Claude Kalubi, François Larose, Christian Meyers, Sylvie Houde

CRIE-CRIFPE, Faculty of Education, University of Sherbrooke)
and Caroline Taillon (Schools Commission for the Sherbrooke Region)

"Citizenship is the need to consider oneself inside both politics and the apparatus of the State and law, the two founding principles for mankind, as this exhortation from the Traité des pères reminds us: "Pray for the State, without it men would devour each other." The message is clear: we need a place that replaces our violence with the arbitration of the spoken word. If modern democracy can only be thought of as this space for litigation that no consensus is able to fill, then citizenship and our priceless civic ties become our ability to imagine new openings, gaps, arrivals". (Mikhaël Elbaz, 2000, p. 23)

INTRODUCTION

The issue of citizenship education is on the agenda almost everywhere in the world, particularly in the West. Numerous factors make it a major challenge: the current globalisation process and, per contra, a kind of weakening of the nation states in which the modern concept of citizenship had been used; the development of supranational organisations, both political and economic, tending to replace these nation states; the growing flux of emigrants to the rich countries of the planet; the rise of intolerant, hostile social attitudes, even violent and aggressive behaviour in countless western countries towards certain immigrant groups in the population; the remarkable speed of our means of communication, etc. In sum, at the dawn of the twenty-first century, our world is experiencing major global changes that affect the *modus vivendi* that for around two hundred years had governed the social mechanisms and various types of social relations (economic, political, cultural, religious, etc.) of western societies.

As the Director General of UNESCO recently stated in a recent conference (Matsuura, 2000), above and beyond the undeniable advantages brought by the technological and scientific upheavals associated with the globalisation process, the planet faces countless risks of which human beings are becoming increasingly aware: "This phenomenon [globalisation] has many widely-debated risks: uniformization, standardization of messages and commercialization of the heritage and of cultural goods and services, besides loss of identities and intellectual impoverishment, thus paving the way to defensive introversion, exacerbation of parochial politics and a rising tide of intolerance.

From the point of view of freedoms, the dangers are just as formidable and concern new economic relations of domination that reduce democratic authorities to impotence. In the midst of today's fear-driven debate, civil society is tending more and more to stand as a force of resistance. [...] The need to safeguard "cultural diversity" is probably another of those increasingly widely-shared concerns. And rightly so, for "cultural diversity" is just as essential for the survival of humanity as "natural diversity"." (p. 1).

Three major concerns lie at the core of this question: firstly, the defence of democratic processes as a principle and guarantee of human freedom; secondly, the need for diversified expression of culture as a root of social identities, which leads one to pose a fundamental question relating to the current definition of CE: "how does one take into account plurality and ideological diversity while ensuring the passing on of a heritage and shared identity frameworks that allow communication and ensure social cohesion?" (Mc Andrew, Tessier and Bourgeault, 1997, p. 61); thirdly, the position to be held by civil society, as a community of citizens that make up the actual social body of the nation, the latter being a place for debate and action to maintain and strengthen democracy and culture in the context of globalisation.

To these, we would add a fourth concern that arises from the first three: that of the recognition, respect and affirmation of the human dimension in all spheres of life and, through this, the opposition to any social process of exclusion. It is through this fourfold perspective that we shall be looking at CE here. In effect, the concepts that were previously prevalent (Hubert, 1946/1970; Debesse et Mialaret, 1969) have now been replaced by recent trends that run in an opposite direction. The aim of school education today is much more

about managing the clients of a school with the aim of utilitarianism and uniformization (these "clients" being consumers of knowledge) and transforming them into "human capital" ready to work when they leave school ("service teaching"). Equally, it tends to standardise the cultural dimensions that allow human beings to construct their own identity and enjoy self-recognition, and it neglects the democratic mechanisms that form the basis of our society and our law (Burbules et Torres, 2000). This is why the issue of CE is so crucial. To start with, it is useful to remind ourselves, as Audigier does (1999*a*, 1999*b*), that the essential goal of school, in the modern age, is good citizenship. It was restructured in the nineteenth century to respond to the socio-educational aims defined by the nation states on the model first drawn up by the Lumières (Coulby and Jones, 1996). Today, however, following stronger and stronger criticism that questions both the principles and *modus operandi* of CE (Coulby and Jones, 1995, 1996; Cowen; 1996), the latter must be seen from another perspective than that which has prevailed in Europe and North America. It must become participatory.

This assertion, however, does require some justification. To support it, four points shall be dealt with: Firstly, why teach citizenship? Secondly, what kind of education does it really comprise? Thirdly, why teach participatory citizenship? And fourthly: what are the implications of this type of education in terms of the teacher's actions? It is important to note that these are just a few thoughts of a highly subjective nature and with the sole aim of initiating a process of in-depth analysis by the readers of this article, in the main, secondary school teachers.

WHY TEACH CITIZENSHIP?

With each day that passes, the need to teach citizenship seems more evident and urgent, in the face of the fundamental social challenges to maintaining and improving human relations. Indeed, human beings are today trapped between global changes that neglect, ignore or reject human and social factors, and local responses that often act as a refuge and can be the source of social trends and individual behaviours that are asocial or even antisocial.

This galloping globalisation on various levels (economic, political, cultural, technological, communicational) is additionally under the thumb of a neoliberalism that fights any State restrictions on the free workings of market mechanisms. Neither can we any longer see education in the conceptual framework originally drawn up at the time of the Lumières. Instead of seeing the education of human beings as a way of introducing them into a community defined by characteristics such as proximity, homogeneity, spatial and social familiarity, this community in turn forming part of a regional and national whole in which relative stability is guaranteed by the State, today's reality refers more to the creation of multiple affiliations, splintered social structures, one-off provisional and interchangeable ties, leading to potentially serious identity problems. The growing fragility and even gradual disintegration of what one has agreed to call "global society" (in its imagined solidarity and as both a symbol and real arena for action, which characterised the nation states and ensured cohesion) is now leading to a growing exacerbation of individualism, which neoliberalism defends as an instrument for use. Michel Maffesoli (1988) talks of the phenomenon of the "tribalisation" of humans. While the idea of a nation, in its modern form, saw human beings as citizens with equal rights and therefore went beyond the individual and the particular and transcended specific ways of belonging (ethnic, religious, linguistic, cultural, economic, historic, biological, etc.), the idea of the individual that is currently developing rests more on the affirmation of particularist citizenship, orientated towards multiculturalism and specific individual rights. In this way, we have moved from an abstract, collective and universalist concept of the individual citizen, calling for principles of freedom, equality and solidarity (fraternity) for all members of a single nation state, to a concrete and custom-made view of the citizen, an exclusive and total primacy of the individual: the "I" replaces the "we" and above all it acts for and vindicates its own exclusive (and egotistical) benefit.

This reactive "tribalisation" has different effects: one retires into oneself and into ones immediate forms of belonging on a local level (the family, the neighbourhood, the ethnic group, the clan, the club, the gang, etc.); one creates a multitude of ways of "living together" all of them near and closed; one resorts to individualistic actions and self-centredness, without consideration of the effects on others of these actions and this self-centredness. This tendency can only give rise to social and economic inequality, leading to the start of various processes of social exclusion, but also to the rejection of global society, seen as both a myth and a reality over which human beings have no control. There follows a lack of interest in public affairs, which can lead to the deconstruction of collective identities (such as the feeling of national belonging) and consequently, the break-up of social cohesion and social ties. Moreover, globalisation at work fosters development of an organisational ethic based on responsibility (participatory management). But, fundamentally, this ethic is founded on entrepreneurial values and ignores the search for the collective good:

only the internal point of view of the organisation is taken into account, and the cultural, social and political reality outside the organisation is concealed (Enriquez, 1993; Lenoir, to be published). And in its neoliberal economic form, it tends to forsake the big ideals of emancipation of modern liberal ideology, as well as the democratic principles on which nation states were founded.

These two factors – growing individualisation and globalisation – which combine a downhill trend (towards the individual) and an uphill trend (towards a rationale of the technical and the instrumental, associated with globalisation), lead global society to swell out at both ends and finally burst, due to the suppression of the intermediary linking the social body and the body politic, the nation. Thus, as Elbaz (2000) points out, "we are living in a confusing period in which our certainties and our modern beliefs are subject to dangerous turbulence. We live cornered between globalisation of objects and "tribalisation" of people, between the need to have some sense and being people without qualities, between hope and wanting not to die" (p. 5). The urgency of citizenship education comes to light even more strongly, to counteract this tendency to destabilise and even destroy harmonious social relations.

WHAT KIND OF EDUCATION DOES IT REALLY COMRPISE?

It is not enough to merely recognise the urgency of teaching citizenship. Right from the beginning, one must be clear about the goals of this education. Hubert (1946/1970), following a critical analysis of different definitions of education, points out that these definitions all adhere to the principle of action by a third party (an adult with pupils, one generation to the next) and that this action is intentional, that it has a goal, and this goal relates not to mere acquisition, but to developing general mindsets that make the acquisition easier. Like Schleiermacher (1902/1996), we should also be asking the crucial education question that he raised at the end of the eighteenth century: "Indeed, what does the older generation want from the younger generation? How will the action match the goal and how will the result fit the action?" (p. 9). Or put another way, what kind of citizen do we want to create?

This question takes us straight to the great dilemma of modern education, relating to the "good" that we are pursuing: should we be envisaging something along the lines of "teaching autonomy" – education with the object of emancipation – or rather "teaching control" – education with the object of control? One can give numerous quotes to illustrate these two opposed viewpoints. We shall use just a few.

For Durkheim (1922/1966), for example, "education is the act carried out by an adult generation on those who are not yet mature enough for social life. It aims to generate and develop a number of physical, intellectual and moral states in the child demanded of him by political society as a whole and the particular circle to which he is specifically destined" (p. 41). Gramsci in his prison notebooks (1975/1932-1933), meanwhile, illustrates this alternative in a very different way: "is it preferable to "think" without critical awareness, without concern for unity and at the mercy of circumstances, in other words to "participate" in a concept of the world that is mechanically "imposed" on one by the surrounding milieu, i.e., by one of those numerous social groups in which every man is automatically placed right from the moment he enters the conscious world […]; or is it preferable to draw up one's own conception of the world, consciously and following a critical attitude and consequently in liaison with the work of one's own brain choose one's own sphere of activity, actively take part in producing the history of the world, be one's own guide instead of passively accepting the imprint imposed on one's own personality from the outside?" (p. 132). Condorcet (1791-1792/1989) said the same thing on the 20th and 21st of August 1792, when he presented his report on the republican organisation of public education to the French National Assembly. He noted that the freedom that would result from education would only be illusory "if society takes possession of future generations and dictates what they must think. He who enters society bringing opinions given him by his education is no longer a free man; he is the slave of his masters, and his shackles are all the harder to break because he doesn't feel them and believes himself to answer to reason, when all he does is subject himself to the reason of another […]. The prejudices given by the public powers are a genuine tyranny, an assault against one of the most precious parts of natural freedom" (p. 59-60).

Faced with these two tendencies, the concept that one creates of the educational aspirations of teaching citizenship consequently arises. The concept of actual citizenship that emerged in the eighteenth century with the creation of the nation states is based on the idea of freedom and self-determination, because of the fact that nation states (as a form of modern organisation of western societies in opposition to the previous monarchical and imperial models) are founded on the introduction into international law of the right of peoples to self-determination. And modern school systems were born out of the context of the nation states. From that moment, the first objective of any educational system conceived in the context of a nation state, to be totally consistent with the principles that underlie it, can only mean the shaping of free, emancipated human beings, the promotion of total development of the human personality: an autonomous, responsible

person able to act in society in a thinking and critical manner. With this view, Charlot (1995) conceives of education as "a set of practices and processes by which the human being becomes the man […] the very action of constructing a man as a man" (p. 21). And Szacs (1973/1976) sees the aim of the education process as "the creation of a state of *subversion* [in order to] create in the long term a social order that is more rational, more just and more harmonious" (p. 174), in an appeal for critical education.

Adopting this emancipating outlook is not without its consequences for teaching citizenship. We shall come back to this. But first, let us focus on the third question that we raised initially: why teach participatory citizenship?

WHY TEACH PARTICIPATORY CITIZENSHIP?

We have just recalled that the concept of citizenship is closely linked to the creation of the nation states in eighteenth and nineteenth century Europe. Since then, the concept has been in constant evolution and undergone several modifications. According to Sears (1999), following on from John Potter's analyses, from 1945 to 1979 the talk was of "protected citizenship", with the emphasis on the extension of rights, in particular economic rights, in line with the development of the welfare state. From 1979 to 1989, citizens were seen as "consumers", in accordance with the Thatcherite view. From 1990 to 1997, they are seen more as "active citizens" and attention is directed towards individuals behaving as "good citizens". Since 1997, a new conception is being formed, that of the "participatory citizen", which stresses collective action to build a just and equitable society.

The first two views are today contested and outdated, citizenship being reduced to "enjoying fundamental liberties and social rights, obedience to law and payment of taxes, but in no way involving other duties to ones fellow citizens" (Helly, 2000, p. 231). The third view, that of active citizenship, poses the problem of defining what a "good citizen" actually is, of what might be considered "good practice" of citizenship. The same problem arises, for example, when defining a "good consumer". Is a "good consumer" one who buys products on the basis of the advertising he is fed every day, one who spends a lot to the delight of manufacturing companies? Or is it one who spends on the basis of considered choice and criticises and opposes the excesses of a society of over-consumption? And would the "good citizen" be, for example, the French-Canadian who behaves like a "good Canadian", who adheres to the Canadian discourse and symbols, who identifies with the dominant Anglo-Saxon culture, who would think and speak in English and who felt he belonged to Canada, thereby rejecting his specific francophone and Québécois identity etc.? One can see how any attempt at qualifying the definition in this way is a very delicate matter.

Meanwhile, going back to education's emancipation aims, it not difficult to see CE as a participatory process by which pupils, teachers and the environment – school and the local milieu – all interact in order to know, understand and take ownership (by adapting them to their needs) of the characteristics of citizenship, and update them through projects for action, by putting their critical minds to work. Thus, in the context of PCE, it is clear that preference goes to the emancipation dimension, because participating does not mean "being subject to", "following" or "undergoing", but "freely expressing oneself", "debating" and "deciding and building together". This approach to education opens the door to non-conformist or even disputatious practices. It also opens the door, to risk, as Audigier (1999*b*) comments: "Is it about developing a critical mindset? An autonomous individual? A free and responsible citizen? [...] CE is a risk. A free and autonomous citizen is a citizen who may not agree with others, who might want to forge other social relations and build a different world to the one he lives in and not simply prolong the strongest tendencies which are presented to him as natural, obvious or compulsory" (p. 6). This is why it is so important that an operational framework be built, one that is founded on an ethic of dialogue. But we shall come back to this.

This interpretation of CE is based on a view of freedom clearly manifested by Pettit (1997). He begins by recalling that historically there are two notions of freedom as presented by Berlin (1958) and inspired by Benjamin Constant in the nineteenth century. On the one hand, negative freedom, a classic view characteristic of modern democratic systems, is based on the absence of interference. On the other, positive freedom, more argumentative and closely linked to old practices, requires not only the absence of interference but also demands that the individual actively take control of himself and his relations with others. Pettit points out the limitations of these two views. The first goes back to passive forms of practicing democracy and the second could lead one to curtail or even deny the freedom of others. Consequently, he proposes a third view that he describes as neorepublican, and which radically changes one's understanding of freedom. It concerns freedom in terms of non-domination, in other words the absence of arbitrary interference by others in the choices made by a free human being. Fundamentally, this principle of non-domination (or non-control) is based on egalitarian social relations (which is not taken into account by the other two views) that radically alter power relations between human beings. And this perspective might be

termed republican in that it is linked to the concept of citizenship implying precisely non-domination, the free association of people on the basis of laws promoting this non-domination and providing protection against any attempt to arbitrarily take power.

In this context, it is possible to see PCE as being grounded in co-operation and collective action. So what are the implications of this type of education in terms of the teacher's actions?

WHAT ARE THE IMPLICATIONS OF THIS TYPE OF EDUCATION IN TERMS OF THE TEACHER'S ACTIONS?

PCE requires a number of conditions. We shall restrict ourselves to identifying just a few that we believe are indispensable for achieving teacher action suitable to the characteristics that we have outlined above. These different conditions will be grouped under four main lines based on four types of relationships – with power, action, knowledge and the word -, that intertwine knowledge and practice.

One of the initial lines to consider is directly linked to the issue of the relationship to power. PCE does in fact bring about a change in the relationship to power characterising the traditional functioning of a class and a school. Firstly, the school context in which the learning processes take place must be designed from a democratic perspective, which implies setting up a management structure, both at the school and the class level, based on a variety of possible formulae, in which the pupils shall participate. Secondly, because it is evidently the pupils who benefit from this kind of education, one cannot consider it participatory if they are not involved in setting the approach and making the decisions. PCE means that they are co-authors, co-decision makers, co-organisers and co-actors in learning situations. Consequently, the teacher must put part of his or her power into the hands of the pupils. The classroom becomes a space for democratically negotiating how it is to work.

This participatory view of management forces one to reassess the role that the teacher should play in class, and also leads us to the second line, which concerns the relationship to action. Henceforth, the teaching role should no longer consist in passing on knowledge; it should allow pupils, by generating specific, functional situations (for example, project teaching), to build up their own knowledge base by exchanging ideas and debating. The teacher, then, becomes a mediator, responsible for creating the conditions for stimulating and supporting the relationship that the pupil forges with knowledge (Lenoir, 1993, 1996). At this point PCE requires an epistemological approach of a socio-constructivist nature, in which interactions between pupils, among pupils and teachers and between the pupils and their environment are grounded in social reality and translated into effective action. Moreover, PCE should not stop at the school gates but should also promote interaction with the context outside school. School life is not a microcosm of life in society. PCE should, then, help to set up learning communities that involve not only everybody in school, but also the local community. Investing in practical experience (local assemblies, forums, etc) and structures, in partnership with community organisations and members, will be a source of the awareness-raising required both by pupils and members of the community to stimulate this desperately needed social cohesion. The development of participatory citizenship on the political, civil, social and cultural levels, as Audigier (1999*a*) differentiates the dimensions of full and complete citizenship, must, then, also involve opening up to the environment outside school, in order to ensure genuine confrontation with the complexities and constraints of real life.

However, as Audigier (1999*b*) rightly stresses, "the term citizenship or citizenships education, encompasses an extremely wide variety of initiatives, actions, practices and points of view. At the end of the day, anything that goes to train or educate people to be more conscious and more present in society has something to do with citizenship" (p. 1). Without denying the vital importance of teaching how to "live together", which is without a doubt one dimension of a citizen's life, CE cannot be content with just this one aspect. To the civil, social and cultural dimensions characterising citizenship (which are important to demarcate in order to avoid the possibility that "by putting so many things under the title of citizenship education, the latter might disappear altogether, buried by its own abundance" (Audigier, 1999*a*, *p*. 17), one must necessarily add the political dimension, without which it would be inappropriate to speak of CE. Indeed, as Audigier (*Ibid*.), reminds us, "being a citizen calls for a public space, a political world. […] The reference to the political body is […] the core of citizenship" (p. 57). Thus, knowledge of political rights and duties and structures cannot be neglected when setting up participatory activities.

This is why practical work in citizenship education cannot be done without interacting with knowledge of the political, civil, social and cultural dimensions. Relationship to knowledge is the third factor to take into account for PCE. It is not enough to do and to experiment. One has to learn to know. But knowing does not mean simply receiving information. Information must be seen as problematic, it must be sought, analysed, synthesised. Systematic use of the different processes of conceptualisation (what to know and how?) and

problem-solving (how to do…?) on the experimental level (what to verify and how?) and the communicational level (what to say and how?) is, then, a must. A constant to-ing and fro-ing is also necessary between practical work, analysing this work, comparing practice and theory, acquiring new knowledge and reinvesting this knowledge in new practical work, and so on. We would add that PCE should adopt a comparative approach that allows pupils to contrast values, representations of these values and different points of view by using two models for comparison. The referential model lets one compare different aspects of reality on the basis of a point of view, a segment of reality or an element that serves as a reference and that relates to the reality experienced by pupils. In the holistic model all the elements that are taken into consideration are compared to each other (Bouchard, 2000). While the first model initially gives pupils a better understanding of the reality in which they live, the second model, by comparing it to different realities elsewhere basically allows them to see their reality and their views in relative terms, to sift out the constants and to differentiate. Knowing others and accepting difference is done by means of comparison.

Finally, the fourth mechanism relates to the word, or, fundamentally, to the relationship to others. PCE requires one to develop an ethic of dialogue connected to any commitment made by the pupils. Both the ethic of conviction and the ethic of responsibility explained at length by Weber (1919/1959) bring with them negative effects (Enriquez (1993; Lenoir, to be published). Instead of being based on the ethic of conviction (in which the means justify the ends and which leads one to close oneself off from difference) or on the ethic of responsibility (which tends to lead to an economic outlook or underlie individual interests and carry the risk of diverting attention to individual rights (Helly, 2000)), an ethic of dialogue or communication in the Habermassian sense (Habermas, 1978), opens up promising horizons that can guide PCE, for the latter is "more than ever, needed to express the world, a world which, by giving each person a place, recognises the mysterious face of the other" (Elbaz, 2000, p. 23).

This social ethic of human communication could be seen as an arena for discussion. When thought is developed, by free and autonomous human beings (in the sense of freedom defined above) who recognise their respective otherness, leads to "a consensus on recommending people to accept a norm and that this consensus is the result of debate, in other words, it is founded on justifications proposed hypothetically and by admitting alternatives, this consensus expresses a "rational will"" (*Ibid.*, p. 150). In this way, the result of ethical thinking, guided by the dialogue and confrontation approach, that takes into account both "human passion" (the ethic of conviction) and "human development" (the ethic of responsibility), which admits the existence of ambiguities of meaning that cannot be done away with and which appeals to reason as a tool for debate and communication, is a rational will because, as Habermas says, "the formal properties of discussion and a situation of deliberation are sufficient guarantee that consensus can only arise from interests that can be universal and that are interpreted in an appropriate fashion, […] through needs that are shared through communication" (*Ibid.*, p. 150). Therefore, if educating means making someone free, one must accept the existence of a multiplicity of ways of attaining and expressing this freedom.

By appealing to the ethic of dialogue, PCE highlights the importance of working on moral, political, economic and cultural dilemmas. It is based on debate, confrontation, controversy and argumentation, all of which lie at the heart of the democratic process, in order to separate the meaning from the action. Rather than thinking that participatory citizenship is acquired through a philanthropic approach or, worse still, simply through one-off practical experience, it underlies the use of critical and political analysis processes regulated by a set of democratically accepted rules that uphold recognised principles.

CONCLUSION

For Barber (1984, 1996), and later for Helly (2000), "we must reinvent the spaces for participation and decision-making for ordinary citizens who are not provided for and not included in the professional networks of power (lobbyists, politicians and so on)" (p. 235). The final section of Audigier's book (1999) is reserved for comments and questions by experts. Helly (2000), following Barber, also wonders if representative democracy is not in fact a confiscation of citizens' power. These experts ask themselves how this mode of citizenship, which is today less and less credible in the eyes of adults, can be credible for children. If this is true, it doesn't invalidate PCE: on the contrary. But PCE is in no way the panacea that will cure our societies of all their evils. On this point, Schnapper (1994) tells us that "when the very idea of representation, which lies at the root of a democratic nation, is now considered by many as insufficient, the practice of local democracy would satisfy the aspirations of a truly active citizenship. But participating in its management is not enough to unite citizens around a project that forges a common will. It is not enough to guarantee that citizens will mobilise if necessary in order to defend the political collectivity and the values that make it legitimate" (p.201).

History shows us that citizenship has been obtained through social struggles in a historic context, the nation state. It has undergone, is undergoing and will undergo reinterpretations and transformations. As Schnapper tells us, it is a construction, a "creative utopia" of men. It can only last through their will to renew the political project through which citizens shape a society with demands that they believe are legitimate. PCE, as we have just described it, falls into this perspective. This is well illustrated by Audigier (1999): "The tension does not lie between a heritage that is either easy or hard to take on board and a desirable future, but between the recognition of a heritage, adherence to a culture, and the shaping of an autonomous individual, because it is he, the individual, who will take part in building the world" (p. 118). Seen like this, citizenship invokes social rights for all.

Finally, it is of the utmost importance to clearly define the meaning and the implications of taking part in PCE. Anderson (1998) points to the danger that the discourse on participation (now common currency, at least in North America) might actually have the reverse effects: justification of economic practices; legitimisation of neoliberal ideology; growth of more sophisticated control; growing opportunities for collusion; more interference in teaching activities; promotion of non-democratic objectives, and so on. To counteract these potential trends and favour forms of genuine participation, Anderson proposes an analytical structure based on five questions that can specify the meaning of the expected participation. In response to these questions, he considers that authentic participation requires the involvement of all players, in the school and the local community, as well as their effective commitment. He also considers that the goals pursued by participation must be clearly defined and made explicit, in order to identify the appropriate methods for reaching them. Finally, he believes that participation must focus on issues that affect power relations, and that relate to injustice, social rights and structural inequalities. PCE demands, then, real commitment. Anderson concludes his analysis by saying that "the notion of authentic participation is maybe more of an ideal that one must pursue than a reality that can be socially managed" (p. 595). If one aspires to long-term results, PCE in schools is founded on these demands.

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KNOWLEDGE AND ENGAGEMENT ACROSS CONTRIES:
THE IEA CIVIC EDUCATION STUDY.
by Dr. Judith Turney-Purta and Dr. Jo-Ann Amadeo
Department of Human Development - University of Maryland, USA

The extent to which children and adolescents participate in the civic life of their communities is a topic of great interest to parents, scholars, educators, and policy-makers alike.   Worldwide, young people have the potential to contribute to civil society and to shape, as well as be shaped by, the environments in which they live.   Further, as political, social, and economic structures change, along with technology and access to information, the need to involve young people seems especially pressing.   However, there appear to be conflicting views of youth, and their willingness to become active, informed members of their societies. Throughout the world, educators and researchers are concerned about engaging children and adolescents in civic life and instilling in them the norms and values of adult society. As we recently argued:

All societies have a continuing interest in the way their young people are prepared for citizenship and learn to take part in public affairs.   In the 1990's this has become a matter of increased importance not only in societies striving to establish or re-establish democratic governments, but also in countries with continuous and long-established democratic traditions (Torney-Purta, Schwille,& Amadeo, 1999, p.12).

Yet, how can we determine the extent of young people's interest in participation in public affairs? What do we know about their preparation for their roles as citizens of their nation or for community and civic life? What progress has been made, for example, in assuring that female students have the same opportunities for input into the political and civic process as male students or that differences between economic groups in their political influence are decreasing rather than increasing? In short, what measures or indicators can we use to describe, quantify, and examine the civic participation and contributions of youth?

There was great interest in the political attitudes of young people in the late sixties and early seventies, especially among political scientists. Much of their research assumed a transmission model and hoped to ascertain which socialization agent was most effective in this process. In 1971 IEA (the International Association for the Evaluation of Educational Achievement) conducted a study of civic education in nine countries including 14-year-olds in Finland, Germany, Ireland, Israel, Italy, the Netherlands, New Zealand and the United States. In the next decade and a half, interest in this research area declined. The 1990s, however, saw several attempts to revive the empirical study of political socialization among political scientists, psychologists, and specialists in educational research. Throughout this period a major new study was being designed.

IEA Civic Education Study

The International Association for the Evaluation of Educational Achievement (IEA), headquartered in Amsterdam, is a consortium of educational research organizations in 50 countries, with a history of doing cross-national research in education. In 1993 IEA mounted a two-phased study of civic education to explore how students view their citizenship identity and how their views are influenced by the political, educational, and social context in the countries in which they live. Broadly speaking, the overall goal of the study is to identify and examine in a comparative framework the ways in which young people are prepared for their roles as citizens in democracies (at various levels of development).   The first phase of the IEA Civic Education study—conducted in 1996 and 1997—was the more qualitative phase. The results of Phase 1 fed into the design and instrument development of the more quantitative Phase 2, conducted in 1999.

The study was guided by an International Steering Committee chaired by the senior author of this paper and included other experts from Germany, Greece, Hong Kong (SAR), Italy, Poland, Sweden, and the United States. The International Coordinating Center for Phase 2 was at the Humboldt University of Berlin.

Thirty-one countries from Europe, North and South America, Asia, and Australia have participated in one or both phases of the study. Those countries include the following: Australia, Belgium (French), Bulgaria, Canada, Chile, Colombia, Cyprus, Czech Republic, Denmark, England, Estonia, Finland, Germany, Greece, Hong Kong, Hungary, Israel, Italy, Latvia, Lithuania, the Netherlands, Norway, Poland, Portugal, Romania, Russia, Slovakia, Slovenia, Sweden, Switzerland, and the United States. Of the countries mentioned above, only Canada and the Netherlands are not participating in the second phase of the study.

IEA Civic Education Study: Phase 1

During the first phase of the study, researchers collected documentary evidence on the circumstances, content, and processes of civic education in response to a common set of framing questions. More specifically, national researchers examined what adolescents in their countries are expected to know about democratic practices and institutions and looked at the ways in which their societies convey a sense of national identity to young people. The researchers also investigated what adolescents are taught about international relations and about diversity. In short, the National Research Coordinators examined the expectations their societies hold for the development of political knowledge, skills, and attitudes among young people. Much of what the IEA study learned about what adults intend for young people to learn is contained in the book of national case studies for the IEA Civic Education Study (Torney-Purta, Schwille, & Amadeo, 1999).

To collect these data, researchers interviewed education experts, analyzed textbooks, curriculum frameworks, and national standards or syllabi. In some countries, focus groups were used, and in a few others, teachers and students were interviewed. Despite some initial concerns about the ability to find commonality across a diverse set of countries, nearly unanimous agreement was reached on the three core domains of civic education: (1) Democracy, Democratic Institutions, and Citizenship; (2) National Identity and Supra-national Identity (including international and regional); and (3) Social Cohesion and Diversity.

A second result of the first phase of the study was the identification of remarkable agreement among the researchers in the belief that: civic education should be cross-disciplinary, participative, interactive, related to life, conducted in a non-authoritarian environment, cognizant of the challenges of societal diversity and co-constructed with parents and the community (and non-governmental organizations) as well as the school (Torney-Purta, Schwille, & Amadeo, 1999, p. 30).

Further, these Phase 1 national case studies indicate, that although educators often try to make their students excited about politics and to emphasize the importance of participation, many students show a general disdain for the political world. To engage students in civics and politics, some countries use student-generated projects and others encourage students to work in their communities. However, these pedagogical strategies do not seem to be happening on a widespread basis across countries. Schools in many countries do not have the resources to supervise student projects or participation activities, or they feel that these activities take valuable time away from the study of disciplinary subject matter.

IEA Civic Education Study: Phase 2

The Phase 1 national case studies contributed significantly to the design of instruments for the second, more quantitative phase of the study in which nearly 90,000 students from nationally representative samples of the modal grade for 14-year-olds in twenty-eight countries were tested during 1999. About a dozen countries also tested several thousand 15-18 year olds the following year. Questionnaires also were administered to teachers and school heads.

Through their analysis of Phase 1 documentary data, the National Project Representatives gave input into the domain areas to be covered in the Phase 2 instrument (Democracy, National Identity, Diversity and Social Cohesion). In addition, the national researchers also were involved in selecting the types of items to include as student outcome measures for Phase 2 (all related to the three domains identified in Phase 1 and listed above). The student survey consists of five types of items: items which measure: (1) content knowledge of fundamental principles of democracy; (2) skills in interpreting political communication; (3) concepts of democracy, citizenship, and scope of government; (4) attitudes; and (5) expected participatory actions. A final part of the student survey assessed the students' perceptions of classroom climate as well as other background variables. In addition, an internationally relevant list of organizations to which students might belong was developed. This list includes organizations such as student government, school clubs, environmental groups, and other youth organizations.

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- The IEA items most relevant to understanding youth values are those that measure students' attitudes (type 4) and students' action and behavior (type 5). Especially relevant are the items which deal with action and behavior.
- The frequency of participating in discussions of national and international politics with peers, parents, and teachers
- The frequency of media exposure to politics through newspapers, television, radio, and, in some countries, the Internet.
- Expected activities, both anticipated in adulthood and within the next few years.
- Also relevant are the attitude items:
- Trust in institutions
- Trust in the mass media
- Attitudes toward their nation
- Attitudes toward immigrants
- Support for women's political and economic rights

A few items about the European Union were also included in member countries.

To summarize, in addition to items measuring knowledge, skills, and concepts, items measuring political engagement and reported behavior (membership in social movement groups and community groups which the adolescent might join) and items measuring attitudes were included in the Phase 2 student survey. Students were asked to which organizations they belonged and what political actions they expected to undertake when they reached adulthood.

IEA Civic Education Study: Data Analysis and Reporting

The first report of the Phase 2 data, including the majority of the scales listed in the bulleted points, will be made available to the press and public on March 15, 2001 at simultaneous press conferences organized by the University of Maryland at the Comparative and International Education Society meeting in Washington, D.C. and by the International Coordinating Center for Phase 2 at the Humboldt University of Berlin. Results cannot be revealed until after that date. This initial volume will include basic tables as well as cross-national comparative analyses. We have analyzed the cross national differences in a way which will present patterns or profiles of characteristics and not rely primarily on rankings of country means. The analysis meets IEA technical quality standards; takes advantage of the unique elements of the study's two-phased design; and is built on the information needs of policy makers, those who prepare teachers or other who design youth programs (See Torney-Purta, Lehmann, Oswald, & Schulz, 2001).

During the remainder of 2001 presentations will be made to interested groups and additional publications will be prepared on the cross-national findings. National reports will be issued. The entirety of the instrument developed to measure concepts, attitudes and actions will be released for researchers' use in late 2001, along with about half of the items developed to measure knowledge and skills. The actual data from the twenty-eight countries will be released to the worldwide research community in late 2002. It is hoped that a large number of additional analysis will be undertaken on both a national and an international basis.

Many programs of civic education across the world are based on the assumption that content knowledge is essential. This usually means understanding the principles of democracy and also facts about current governmental structures and processes in one's own country. A focus on transmitting knowledge was found in most of the Phase 1 case studies, in many cases accompanied by concern that current texts and materials were of poor quality. The IEA knowledge and skills test together with the other measures included, allows us to examine the association between knowledge and other facets of civic engagement (at the student level within country). Although we will not be able to examine how knowledge scores relate to actual voting behavior, we do look at the intent to vote and engage in other political activities, as well as the extent to which the student believes that his or her school teaches the importance of voting.

The IEA Civic Education Study addresses a large number research questions. For example, we examine whether a high degree of knowledge of the meaning of democratic processes is related to civic engagement (in its many forms) as well as the role of peers, classroom climate, and school characteristics. We also address to what extent there is a gap between male and female students and between students from home with differing levels of educational resources. These are a few examples of the questions addressed through analysis of the Phase 2 data.

One of the strengths of the IEA study is its ability to examine civic education across countries, noting both similarities and differences. We learned from Phase 1 that although countries can substantially agree on what

is important to teach, the means by which they do so varies from country to country. One mold will not fit all countries, nor can we develop a universal list of civic values to transmit to all young people. The IEA Civic Education Study nevertheless will make a unique contribution to the fields of education, youth studies, and political socialization. The study was designed in two phases; the test and survey were developed by an interdisciplinary, international group of scholars; and the sample includes close to 90,000 adolescents from nearly thirty countries. The instrument includes not only measures of student knowledge and skills, but also attitudes and behavior. Students were asked about the classroom climate for discussion, the extent to which they talk to their friends and families about public issues and how often they read newspapers, and watch television news. They were also asked about their actions in their communities as well as the organizations to which they belong. And the IEA study includes questions about what the students expect to do as adults, questions about whether they will vote or run for office. In short, the IEA Civic Education Study will provide a rich set of data in the area of the civic engagement and knowledge of youth and will be able to provide cross-national comparisons.

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BUILDING INTERCULTURAL CITIZENSHIP IN SCHOOL.
by Dr. Mercè Roc & Miquel Essomba

Faculty of Education - Autonomous University of Barcelona - Spain

The intercultural school

An "intercultural school" is an institute of education that corresponds to a social model of relations between various ethnic and cultural groups. It is a school that believes that cultures are not static, but dynamic, and that relations between individuals from different cultural backgrounds are conditioned not only by axiological aspects but also by political and economic factors, etc. It is, then, a school that takes the equality of rights between people and racial mixing as one the key contents of its educational project; essential requirements for building an intercultural citizenship.

It should be recalled that school is currently the only social institution through which the entire population without exception pass over a period of time that stretches to at least 10 years. This is unquestionably significant. School, therefore, is not only a place for teaching knowledge, but also for socialisation, for acquiring a huge number of codes, and for developing a conduct that will be essential for exercising rights and duties throughout adult life. We must seize this opportunity to make sure that the contact that takes place between the children of immigrant families and the characteristics of the majority group does so from the perspective of inclusion and not of assimilation.

The support of the education system

In this sense, to support an intercultural model of school and citizenship, the challenge for the education system is to accept difference without generating inequalities, and this task is a commitment for the whole of society in all its complexity and of the education authorities. For this to happen clear and firm political will is needed to promote the inclusion of pupils who belong to cultural minorities, from the approach of social justice and equity.

An inclusive education system is a commitment on the part of the authorities and the powers bestowed on them in this field, of civil society and of educators, and it requires a socio-economic system that guarantees equal education opportunities for all pupils, independently of their background.

And this is not all, because the system must also guarantee an appropriate curriculum. Adapting the curriculum to make it valid for all types of pupils inevitably involves giving schools a greater degree of autonomy and decentralisation, a trend that must be accompanied by an increase in resources and the acceptance of diversity.

In practical terms, to be able to develop a school dynamic that promotes a flexible, open curriculum in touch with the needs of the milieu and with the characteristics and needs of the school community, decision-making must involve both the school system and the various social groups. Some of these decisions relate to school structures and to the educational projects and curricula of multicultural schools. Parallel to this, some of society's attitudes will have to be modified. Here we refer to the set of prejudices often manifested towards certain groups. Only thus will we be able to speak of an intercultural school (Jové 1996), a school for everybody, which teaches pupils to live and develop in a culturally diverse and, ideally, a democratic society (Gómez 2001).

The teaching staff

Another of the key factors influential in setting up the mechanisms for change and renewal of education, as required by intercultural education, is the teaching staff. The difficulties that teachers come up against are directly associated to their own teaching philosophy or in some cases to the lack of training for taking in and understanding pupils and families that come from other countries. In this way, a teacher who is insensitive to cultural diversity will have no problems with a child who has recently arrived from abroad; he will simply place him outside the classroom with an external support teacher to teach him the language and when the pupil demonstrates sufficient linguistic competence, he will allow him to return to the classroom and be treated as one of the group without taking into account the different cultural baggage that this person may be carrying. However, a well-trained teacher concerned about meeting the needs of all his pupils and who believes in education as a tool to smooth out social inequalities and build citizenship, will find himself immersed in no end of ethical and methodological debate which he will have to face in order to be able to provide the quality of education and the personal relationship that the immigrant child deserves. Issues such as learning communication skills and not only language skills; respect for the positive values of each culture;

relationships between pupils, parents, teachers and other professionals involved in education; and so on, will be a cause for concern and investigation for the teacher.

So for intercultural education to take place it seems that educators must be sensitive to cultural diversity, create a welcoming atmosphere and take the time to get to know the home and social environment of their pupils, so that their teaching methods are accurate and useful. Fortunately, the approach that is now becoming stronger and stronger in education is that of inclusion, which understands that the process of fitting different individuals together implies seeing them all as equal and educating them on the basis of each pupil's own characteristics.

Consequently, the role of teachers is crucial. It leads us to affirm that good will is not enough. From their initial training at Education Faculties and Teacher Training Colleges, educators must receive sufficient training to be able to adapt to the different situations of all their pupils.

Overseas pupils

In relation to overseas pupils, one of the first facts to be emphasised is what we might call "the diversity of diversity". Indeed, great differences can be observed between the members of the first generation of immigrants (the parents) and the native population, as the former was born and brought up in a different social and cultural environment to that of the country of adoption. But the children and young people who were born and have been brought up in the country of adoption go through a complex process of personal identity building based on what they take out of their primary social milieu (the family) and the secondary context (school). So it's not hard to find a boy from a Pakistani family or a girl of Philippine origin wearing a tracksuit, drinking Coke and listening to rock or reggae just like any other kid in the country of adoption. What society in general and school in particular must bear in mind, then, are the circumstances for giving everybody opportunities to be recognised in their own freely built identity and to be able to find spaces in which to develop their potential.

Social values

The vital core of intercultural education is the teaching of values and attitudes of solidarity, and also of human communication that will be effective in producing behaviour that manifests solidarity, respect and mutual acceptance among members of a society (Muñoz, 1997, p. 33).

Teaching values for a culturally diverse society is necessarily incorporated into a project to build a democratic society. Consequently, from this perspective, education presupposes certain social conditions, a climate of harmonious co-existence and an environment fostering the acquisition of social dialogue and communication skills and preparing schoolchildren, from infancy and the very first stages of education, to live together and develop in a culturally diverse society in which difference is not seen as a cause for exclusion or threat, but as something positive, a sign of progress and wealth, in other words as something valuable because it generates conflict and opportunities for growth, both individual and collective.

The social milieu gives a person's cultural identity new shades of meaning, because cultural identity is also anchored in a principle of constant change.

Building intercultural citizenship means believing in the principle of a cultural mix, in other words, taking a stance to rewrite and reinterpret the cultural content of a society and promote the construction of new meanings shared by all individuals, open to dialogue with the environment. This is the great challenge and the great task for the schools of the new century, a century that will undoubtedly see the birth of societies in which ethnic or cultural background is no impediment to wealth or to peaceful co-existence.

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PREPARING YOUTH TO BE GOOD CITIZENS IN A MULTICULTURAL SOCIETY.
by Dr. Margaret Ishler Bosse

Professor Emeritus, Curriculum & Instruction University of Northern Iowa, USA,

Throughout the world's history, migratory movements have taken place resulting in the mixing of cultures and languages on all continents. The United States, a nation of immigrants, was first colonized by people from different European nations. In Europe throughout the ages migration movements took place due to wars, empire building, and economics. The movement continues today. Spain is an example of a pluralist society with its autonomous regions, co-official languages such as Catalan in the Catalonia region where many immigrants from the rural Southern region of Spain have settled in the past sixty years (Gonzalo & Villanueva, 1996). Increasingly, diverse people and nations work together in such venues as the United Nations, the European Economic Commission, international businesses and the world market, and technology reduces the size of our world to a global village. It is essential that we prepare our children for active citizenship in this multicultural world. Our peace and prosperity—internally and externally—are tied to this educational goal.

How can we prepare our children for citizenship in this interdependent, pluralistic society? This article offers some guidelines for teachers, education directors, and policy makers. The guidelines resulted from the experiences of the author in educating teachers to be effective in US multicultural classrooms and from the voluminous literature available on the topics of multicultural and global education.

Parents' Responsibility

Educating good citizens starts at home with parents emphasizing the values of tolerance, respect for others, and responsibility to self and community. Parents should model these values as they work, play, and raise their children. Schools can not by themselves instill these values. Parents must be committed to the moral foundations of respect, social justice, and responsibility that are the cornerstones of democratic societies.

Teachers' Role

When children enter schools they should have teachers with multicultural teaching competencies. Such teachers would be familiar with the resources and materials on multicultural education and acknowledge the importance of preparing youth to be good citizens in a multicultural society—a primary goal of schooling. Such teachers would employ the following practices in their classrooms:

Teaching students the meaning of being good citizens by promoting a sense of community and responsibility in and outside the classroom. The students need to be involved in decision making that affects the environment of the classroom. They need to take responsibility for self care and the care of others. Peer tutoring and cross-age tutoring are experiences teachers have used to build the good citizenship model. A classroom may "adopt" a lower grade and provide tutoring and other learning experiences for the younger children. Service learning, where students do community projects that contribute to the positive life of the community, is a part of the curriculum in many US schools.

Teaching students important life skills that are essential for good citizens in

a multicultural society. These skills include critical thinking and problem solving, as well as conflict resolution. Students need to be able to accurately analyze problems, to gather relevant information, to evaluate ideas rather than to judge others, to see both strengths and weaknesses, and to work on a model of continuous self-improvement. They need to be taught how to have dialogue on different points of view and to acknowledge and appreciate differences in others. Also, students need to learn how to resolve conflicts in non-violent ways without outside intervention.

Helping students understand culture and the common characteristics all cultures share, as well as cultural differences. Knowledge of cultures and their interfacing with social, political, and economic factors is essential to learn says James Banks, noted US multicultural educator (Banks, 1996).

Helping students examine themselves as cultural beings in a pluralistic society. They can learn to see their own ethnocentricity and examine how their views influence their wider vision of the world. They can start with an exploration of their own ancestral roots, their family's customs, while comparing and contrasting sharedinformation with their classmates.

(5) Integrating throughout all studies multicultural concepts and values that promote respect for other racial and cultural groups. This guideline is considered crucial (Banks, 1996). Superficial celebration of various groups on ethic holidays only reduces the experience to an occasional consideration. Teachers continually need to bring multicultural concepts into the curriculum through books, music, art, and first hand experiences. A wealth of materials are available to help teachers bring a variety of cultural experiences into the classroom. For example, multicultural public art murals can be seen on the world wide web at http://sparcmurals.org that might inspire students to do their own murals in a public area of the city. **(6)** Providing first hand positive experiences with people from other cultures. Again, the world wide web can help connect classrooms around the world on such sites as Kidlink that enables students to find a key pal. Bringing speakers into the classroom and conducting field trips to visit festival events, museums, places of worship can be experiences that help students understand and appreciate others. The above guidelines outline some of the major competencies needed by 21st century teachers to help students learn how to be good citizens in a multicultural world. These competencies emphasize work in the following areas:

– Knowledge building—about self as a cultural being, about culture concepts, about global connections and their social, political, and economic impact.

– Experience building—making personal connections with different people, different ideas.

– Values building—learning to be tolerant, respectful of others, able and willing to assume responsibility for self and the common good.

– Educators and Policy Makers Role

Three guidelines are essential to support teachers in their efforts to prepare effective citizens in a global society:

Mandate that teachers have training in multicultural education so that they are prepared for classrooms with diversity and for students who may have narrow ethnocentric views. In the United States, attention to preparing teachers for diverse classrooms was not a consideration in most teacher education programs until the 1990s when the National Council for the Accreditation of Teacher Education adopted standards addressing the need for diversity in the students enrolled, faculty employed, and in the infusion of multicultural education into the curriculum. These national standards remain today, emphasizing the importance of multicultural education for all those institutions desiring national accreditation for their teacher preparation programs.

Assure that multicultural education is not put into one required course but rather is integrated throughout the teacher preparation program. The knowledge, skills, and values needed to be developed in teachers relative to this topic include knowledge of the impact of culture and language on student learning and on social and emotional development; skills to integrate multicultural and good citizen concepts throughout the curriculum; values essential to ensure equitable pedagogy that encourages the development of good citizens in the classroom and in the community.

 (3) Provide additional training for practicing teachers through on-going workshops to keep them focused on the topics of multicultural education and citizenship and to encourage their continuing skill development of the necessary competencies.

Conclusion

Although schools are not the only resource for preparing tomorrow's citizens, they continue to shoulder the major responsibility. Therefore, it is essential that all teachers consider themselves cultural beings, open to understanding and accepting others' racial and cultural differences. For as in the words of noted historian Lawrence Cremin (1990): "The aim of education is not merely to make parents or citizens...but ultimately to make human beings who will live life to the fullest…and who will participate with their fellow human beings…in contributing to the health and vitality of the world community."

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Internet Global SchoolNet Foundation—(http://www.gsn.org)

Kidlink—(global.kidlink.org)—Offers a wide variety of lesson plans, student & teacher interactive exchanges & classroom ideas. Kidlink even offers translation services.

EDUCATION AND ACTIVE CITIZENSHIP
by Dr. Miquel Martínez - Faculty of Education -University of Barcelona3- Spain.

Education in citizenship means opting for a model of teaching, not only in school, with the intention of allowing people to build their own lifestyles and happiness and at the same time help to construct a fair and democratic community life. These two dimensions (the individual himself and his relationships, the private sphere and the community) have to be combined into the same time and space if what we want is to build up a sense of citizenship, especially in pluralist and diverse societies such as the Europe of today and particularly of the future.

Not all lifestyles of happiness are compatible with fair and democratic community life. The second half of the twentieth century, characterised by the struggle for and in-depth study of human rights, must in this new century be completed, not replaced but completed by the struggle for and in-depth study of the duties that, as human beings, we must take on in our daily lives together and with a view to the future.

Social and technological changes, mass migration and the interconnections that accompany the globalisation process that we are experiencing present the more developed societies and in particular the most privileged sectors of these societies with challenges that are not easy to integrate naturally, just like that. Europe, and specifically the more privileged sectors of Europe generally made up of native Europeans, needs an active citizen body able to respond to these challenges by demanding rights but also accepting duties. To enjoy human rights in a society of difference but not of inequality, most likely requires citizens who not only defend and fight for first and second generation rights but also see difference as a factor for progress and are willing to fight to prevent these rights resulting in inequality and injustice even at the expense of some degree of their own enjoyment of first and second generation rights.

This model of active citizenship cannot be improvised. It is a model that requires teaching action directed at the person as a whole, his or her intelligence, reasoning, feeling and will.

These teaching actions must, in our process of personal growth, which is not only individual but also on the level of interaction with others, help us to learn to appreciate values, denounce the lack of them and shape our own personal set of values. This educational task consists firstly in creating conditions that foster moral sensibilities in learners, in order to acknowledge and experience the moral conflicts around us, both in real life and in the media. Secondly, on the basis of having and analysing experiences that as agent, patient or observer, we are provided with by the moral conflicts around us, we must be given the chance to go beyond the subjective level of feelings and through dialogue together build moral principles that aim to be universal. Thirdly, this type of education must favour conditions that help us to recognise the differences, values, traditions and general culture of each community and at the same time build a consensus around the basic principles, in the form of ground rules for civil ethics or active citizenship, the foundation of peaceful co-existence in pluralist societies. These basic principles relate to justice, and they have been identified by Rawls as the equality of freedom and opportunities and the equitable distribution of primary goods.

But these conditions cannot be attained through verbal declarations, education systems based almost exclusively on teacher activity or the legal frameworks regulating the various national curricula of different countries. We need to bear in mind that if teaching values is to create conditions to achieve everything that we have listed above, the teaching staff has a key role in regulating and moulding. Shaping active citizenship requires a teaching staff that is belligerent in its defence of principles such as those mentioned and that respects each person's different belief systems, ways of seeing the world and ways of growing as a person which, if they follow the above-mentioned principles of justice, go to make up all our different models of good life.

Conditions for teaching values and citizenship

I would therefore dare to propose three criteria that should guide the educational activities of teaching staff. These criteria should be directed at creating three conditions. The first is to cultivate the autonomy of the person, respect his or her ways of being and thinking and work on everything that allows people to be able to defend themselves from collective pressure and helps people express themselves in their own way.

The second is to get the person to understand that the only legitimate way of taking on difference and conflict is through dialogue and therefore train them to talk with others about everything he or she disagrees with. I am not saying here that we will always be able to resolve conflicts through dialogue, because this is not always the case. Indeed, some of life's conflicts do not always need to be resolved. Life itself is also a

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[3] Professor of Education Theory in the Faculty of Education and member of the Task Force on Education of Values and Moral Development (GREM) of the University of Barcelona

conflict. What dialogue does do is give a way forward, even in disagreement, a way of respecting each other in spite of disagreeing with each other. The search for consensus and agreement, as a principle, is questionable. It may even lead us to forms of single thinking that do not generally help us to go deeper into co-existence in pluralist societies. Dialogue must help people, when they don't coincide or agree on a subject, to talk as though it were possible to agree, even if they never do. The value of dialogue also relates to the mindset with which we move forward when difference or conflict exists.

And the third important condition that we should all try to bring about, is teaching and generating situations in which we can learn to actively respect and be tolerant. We know that the verb "to tolerate" usually means putting up with others. Here, we do not refer to tolerance in that sense. We mean it in the active sense, in the sense that it allows us to acknowledge other people under equal conditions, with the same dignity and the same capacity to be right and hold the truth that we thought was ours. This tolerance, respect and acknowledgement of the other is difficult to put into practice if there has not been a training process in the acceptance of small setbacks. Our society cannot become a society of solidarity if we do not also teach ourselves to deal with setbacks. Accepting our own limitations and those that are imposed on us by living in a pluralist society is not something that is created on the spur of the moment in complex situations.

We believe it is important to teach pupils to understand that in any community, but especially in pluralist societies, the common good does not always mean renouncing one's own interests. This is why it is important to rediscover the educational value of endeavour. This is a fundamental value in a society such as ours. I am not referring to endeavour as a synonym of discipline in the archaic sense of the word, nor to promoting Spartan forms of education. I refer to the person being truly able to exercise a degree of self-control; able to avoid consumption despite external pressure; able to not always do the most obvious thing, despite the outside factors that push him to do so. This is the meaning of self-control. This is being a critical, unique citizen working for the common good and this is what we understand to be the active citizenship that we are opting for. I believe that only thus will it be possible to construct the Europe of the twenty-first century, a diverse and pluralist Europe in which we must learn to be and live together in a pluralistic, just and democratic manner.

This is why we need a teaching model that doesn't only affect educational activity in the strictest sense, but also that of non-formal and informal education and the social and cultural influences of the media, the family and the community. I would specify that this model must be guided by a new way of understanding the concept of responsibility, greater emphasis on the regulatory and guiding role of human dignity as a value, and greater concern for giving a direction to our actions not so much on the basis of our own interests, however legitimate they may be, but on the basis of collective goods that go to make up the common good.

Some guidelines for educational action:

Below is a broad outline of some of the guidelines for educational projects that aim to give in-depth teaching of the human rights and duties that make active citizenship possible. One needs to produce situations that give rise to criticism of one's own culture, learning of other cultures, highlighting what is considered most valuable in each of them, and learning the habit of holding dialogue and attitudes that favour the search for consensus and acknowledgement of dissent.

It is a good idea to generate learning not only through positive reinforcement but also through personal improvement and by giving up one's own private interests when they are contrary to or hinder the attainment of collective interests and the common good. It is also a good idea to develop attitudes favouring austerity in the consumption of goods and resources. Just by preventing them from being wasted, we will be able to distribute them more equitably. We need to make it easier to get involved in collective projects that improve the socio-economic and political conditions that either give or block access to human rights. Our teaching proposals must include participation in syllabi that force students to study and think about the extent to which human rights are enjoyed in contexts that are either close or distant to us but frequently featured in the news.

In educational projects on human rights and for active citizenship, one should insist that putting into practice these two concepts implies accepting some duties and that only by fulfilling these will we be able to progress in terms of the justice, equity and solidarity that will offer a life of dignity to each of us who live in this world and the recognition of our identities, not only individual but also group and cultural. When developing a syllabus for teaching values and moral development, one should integrate teaching activities into the moral sentiments that in interpersonal relations differentiate our attitudes and behaviour as active or passive agents or simply observers.

We propose to rediscover the educational value of endeavour as a means and an end of learning, so that we can be better trained to learn the aforementioned lessons and able to accept the setbacks that will undoubtedly arise throughout our lives while attempting to make our own rights compatible with those of others. We should also learn to exercise our freedom with the personal and collective limitations set by living together as humans and our intercultural co-existence.

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VALUES FOR PLURALISTIC DEMOCRATIC SOCIETIES.
by Dr. Yvonne M. Hébert and Lori A. Wilkinson

Dr. Yvonne M. Hébert, Faculty of Education, University of Calgary, CANADA Yhebert@ucalgary.ca
Dr. Lori A. Wilkinson, Department of Sociology - University of Manitoba, CANADA wilkinso@cc.umanitoba.ca

A recurring theme in the history of education is the question of values.[4] Today, however, this question is set in the context of a changing world in the midst of economic, cultural, political, religious and social globalization.[5] Typically viewed with either extreme pessimism or optimism,[6] this process interacts in an intense and complex dynamic with the nature of pluralistic, secular and postmodernizing democratic societies. Regardless of whether this is perceived as offering dangers or opportunities, postmodernization calls into question all forms of legitimization of our cultures, destabilizes dominant ideologies of rationality and of dominance of man over nature, and disorients states and individuals alike. Facing a loss of frames of reference resulting from the deconstruction of cultural meanings, individuals are left to make their own choices, solve their own problems, and determining what is right and what is wrong.[7] Benefiting from greater personal freedom may also leave the individual with a sense of desolation, of emptiness for what is missing are values at the heart of a code of ethics.

Like citizenship itself, values are complex and multidimensional, have multiple ramifications, and are discussed from many different perspectives, according to the preoccupations of authors, their objectives, and specific issues raised. Terms are used freely, almost interchangeably, usually without precise definitions, and sometimes intertwining them with other terms, such as principles and dispositions. In some cases, values, virtues and democratic dispositions are all lumped together as the same thing,[8] or equated to basic democratic concepts such as liberty, equality and solidarity.[9] In other cases, values are defined broadly, without distinction, as the development of a moral code; interdependence, recognition and respect of diversity; respect for truth; fairness, justice and human rights; industry and effort.[10] Such discourses rarely refer explicitly to the underlying conception or domain of citizenship at issue.

Setting values within an ethical framework makes explicit the relationship between values and ethics. Centrally linked to values, *ethics* is like a questioning which precedes the introduction of a moral law,[11] and/or a rather philosophical reflection on values,[12] as well as an ethical interrogation or search for a human accomplishment, construction or recognition.[13] While ethics itself is not the solution for the current values crisis, it nonetheless offers a relevant perspective, a way of proceeding and of reflecting upon values themselves.[14]

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[4]. Marie-Paul Desaulniers, École, valeurs et laïcité : Vers de nouvelles approches du mieux vivre-ensemble. Education Canada, Vol. 40, No. 1 (Printemps 2000): 33-37, 43.

[5]. Brian S. Turner, Citizenship and Political Globalization, a Review Essay. Citizenship Studies 4, 1 (February 2000): 81-86.

[6]. Turner, Citizenship and Globalization, ibid., (2000), p. 82.

[7]. Jan Pouwels, Values education in a postmodern world. In Dave Evans, Harald Gräßler and Jan Pouwels, eds., Human Rights and Values Education in Europe: Research in educational law, curricula and textbooks. With the support of the European Commission. (Fillibach-Verlag, Freiburg im Breisgau, 1997), pp. 25-34.

[8]. See for example, Evans, Gräbler and Pouwels, ibid, Human Rights and Values Education in Europe (1997); and A. S. Hughes, Understanding Citizenship: A Delphi Study. Canadian and International Education, 23 (1994): 13-26.

[9]. François Audigier, Concepts de base et compétences clé de l'éducation à la citoyenneté démocratique. (Paris: Rapport au Conseil de l'Europe, le 8 octobre 1998a, 12 pp); et Points de repères pour l'éducation. Éducation, revue de diffusion des savoirs en éducation, 16 (1998b), 4-9.

[10]. See for example, Dale Evans, Education for Citizenship: Some Recent English Experience. In D. Evans, H. Gräbler, and J. Pouwels (eds.) Human Rights and Values Education in Europe: Research in Educational Law, Curricula and Textbooks. (Freidburg im Breisgau, Fillibach Verlag, 1997), pp. 35-52.

[11]. Paul Ricoeur, Avant la loi morale, l'éthique. Encyclopedia Universalis (Paris, 1985), pp. 42-46.

[12]. O. Reboul, Les valeurs de l'éducation (Presses universitaires de France, Paris, 1992), p. 1.

[13]. J. C. Filloux, Éducation civique, éducation morale, éducation éthique. Recherche et formation, no. 24, Institut National de Recherche Pédagogique (Paris, 1997), p. 108.

[14]. Desaulniers, École, valeurs et laïcité, Education Canada (2000), p. 33.

In seeking to clarify what values could possibly be of interest to educators and learners today in democratic societies, we examine two frameworks which attempt to make sense of the conceptual confusion and try to bring them together in a reasoned and systematic way. In doing so, we attempt to develop a greater sense of understanding what is at stake in the struggle over slowly shifting values, from those of fundamental, traditional societies on a continuum with those emerging in secular, postmodernizing pluralistic and complex societies.[15] The notion of commonality embedded in this exercise understands citizenship as inclusion and participation for everyone, realized as group representation in group-differentiated societies, rather than universality as generality or as equal treatment.[16] It is our hope then, that the resulting schemata may serve as a guide when the question of which values to teach and to practice emerges in schools.

A Common Framework for the Ethics of the 21st Century

UNESCO has been concerned with universal values and standards throughout its history. In a pressing search for common values for its increasingly diversified member states, the Universal Ethics Project aimed at identifying basic ethical principles for the emerging global society of the 21st century by putting together a set of ideas, values and norms that would help humanity to deal with global problems. The project addressed the following question: *What values and principles may be mobilized in order to steer the forces of technological and economic change for the purposes of human survival and flourishing?*[17] Making use of empirical and reflective approaches to analyse and understand relevant texts, the project examined intergovernmental documents, reports of international commissions and declarations of international conferences, values and principles identified in non-governmental projects and survey; discourses of participants in meetings organized in connection with the project; and those proposed by different religions of the world. In order to construct a just and equitable world while coming to terms with new historical realities, the project recognized that no culture is possible without agreement on a foundation of common values and ideas to guide the tasks of governance, to which we add, the responsibilities of education. In the face of global problems, such as poverty, environmental deterioration, extremism among others, hope lies in action in accordance with a shared ethics which are constituted of global values.

A four part common ethical framework was proposed within which all cultures, societies and individuals were invited to deliberate on the tasks of survival and flourishing.[18] The first component, *relationship to nature,* seeks (a) a balance such that there may be sustainable harmonious relationship between humans and nature; (b) to accommodate our desires to the limits which nature sets without pushing its limits beyond its capacity for regeneration; (c) to balance short-term thinking and gratification with long-term thinking for future generations shifting the balance towards quality rather than quantity; and (d) to ensure consumption for basic needs for all, without compromising the well-being of other and without mortgaging the choices of future generations.[19] The second component, *human fulfillment*, holds that (a) meaningful life entails an openness and dialogue with the cultural space that surrounds every individual; (b) truth-telling is the fundamental presupposition of an ethical life; (c) thinking and feeling should be seen as complements, mutually enriching each other; (d) we must be mindful of the deeper structure of life and cultivate an active moral intuition entailing a connection to the idea of the good; and (e) outer satisfactions of a material kind should be enhanced by the inner satisfaction of the mind and spirit, and vice versa.[20]

A third component, *individual and community*, proposes that (a) every individual must be seen as the locus of both rights and responsibilities; (b) self-centeredness can only be overcome by willingness for dialogue and mutual learning; (c) individual rights and respect for the common good enhance each other in a search for equilibrium; (d) help must be rendered to people and communities in need in such a way as to promote the creativity and initiative of those being helped; and (e) we learn to act in such as way that dialogue accompanies every action.[21]

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[15]. Whether or not values are shifting is widely discussed; for the origins of the debate, see Samuel Huntington, The Clash of Civilizations and the Remaking of World Order (New York, Columbia University Press, 1990); Ronald Inglehart, Postmodernization Erodes Respect for Authority, but Increases Suppport for Democracy, in Pippa Norris (ed.), Critical Citizens: Global Support for Democratic Governance (Oxford/New York: Oxford University Press, 1999), pp. 236-256; and for a current synposis of the debates, see J.-C. Ruano-Bordelano, Valeurs et cultures : allons-nous devenir postmodernes? Sciences humaines, no. 103 (2000) : 16-20. The consensus seems to be that values are indeed shifting but rather slowly.

[16]. See Iris Marion Young, Polity and Group Difference: A Critique of the Ideal of Universal Citizenship, in Gershon Shafir, ed., The Citizenship Debates: A Reader (Minneapolis: University of Minnesota Press, 1998), pp. 263-290.

[17]. See Yersu Kim, A Common Framework for the Ethics of the 21st Century. (UNESCO, Paris, September 1999), p. 29.

[18]. Kim, Ethics of the 21st Century (1999), p. 29.

[19]. Kim, ibid, p. 42.

[20]. Kim, op. cit., p. 43.

[21]. Kim, op. cit., p. 44.

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The fourth component, *justice*, seeks (a) to balance claims of equality and of freedom such that every individual is able to realize his or her potentialities to the fullest extent possible, compatible with similar freedoms for others; (b) to manage globalization to the advantage of weaker nations, disadvantaged groups and individuals; (c) to live simply in order that others may simply live; (d) to aim at an effective rule of law, including at the international level; and (e) to seek legislation that is conducive to the promotion of individual responsibility.[22]

Citizenship Values: Towards an Analytic Framework

Flowing from consensus around a proposed research agenda on citizenship education set in the context of concerns for social cohesion and of a lack of a systematic corpus of research,[23] a first step was undertaken by two Canadians to develop a framework for citizenship values that could guide further research and education.[24] Methodologically similar to the ethical framework for the 21st century, this Citizenship Values project examined a range of disciplinary perspectives, proposals and studies with texts drawn from the academic, survey and policy literature in a search for insight, comprehension and promise of future directions of research and policy in terms of values for citizenship and for citizenship education in Canada.[25] The questions addressed were: *How do basic domains of citizenship inform the analysis of citizenship values? How are citizenship values, principles, dispositions and concepts logically related? What future directions seem promising for citizenship values, in terms of research, policy development and citizenship education?* The analysis was situated within a broad, comprehensive and inclusive view of citizenship which has in recent times evolved from a focus on unicity to one on multiplicity.[26] In order to bring some clarity to the confusing and diffuse field of citizenship values and to the ongoing debate on value shift, an analytic framework was proposed to make explicit the logical relationships between values, principles, dispositions and democratic concepts.

Set in four domains of citizenship, the civil, political, socio-economic and cultural which served as supra-ordinate categories,[27] twelve fundamental values were retained: *loyalty, sincerity, openness, civic-mindedness, valuing freedom, valuing equality, respect for self and others, solidarity, self-reliance, valuing the earth, a sense of belonging,* and *human dignity.* For each citizenship value in the four domains, three other levels of logically inclusive relationships were identified. These elements were supported as a related principle, disposition or democratic concept, i.e., as second, third or fourth order citizenship values. Rather than elaborate this framework here, we address the main task of bringing the two frameworks together and in so doing, shed additional light on both frameworks.

Towards an Integrated Analytic Universal Democratic Framework

Our task now becomes complex as the two frameworks are merged, maintaining the skeletal and principled organization of the UNESCO ethical framework and the values analysed from the latter categorization of citizenship values in a Canadian context. In order to develop an integrated analytic universal democratic values framework for the 21st century, we review the criteria for establishing an analytic framework, define basic terms, situate elements from both original frameworks into logical order, and finally consider omissions and tensions. This makes possible a Canadian version of the UNESCO ethical framework, which invites and responds for stakeholders to reflect on the positions taken and to engage in a conversation of humankind, as part of an evolutionary dialogic process of mutual learning and good will, leading to a common ethical vision for dealing with common world problems.[28]

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[22]. Kim, op. cit., p. 45.

[23]. Y. Hébert et al, Towards a Research Agenda for Citizenship Education in Canada: Final Report of the Citizenship Education Think Tank (held at the Kananaskis Field Station, University of Calgary, March 1998, with funding from the Multiculturalism Programme, Dept. of Canadian Heritage). http://www.canada.metropolis.net/cern-pub/index.html

[24]. Lori Wilkinson and Yvonne Hébert, Citizenship Values: Towards an Analytic Framework (Report to the Policy Research Secretariat, Ottawa, September 1999,38 pp; with a paper of the same title, submitted to an international scholarly journal, December 2000, 17 pp, plus five figures).
[25]. Funded by the Social Science and Humanities Research Council of Canada and the Policy Research Secretariat (1998-1999) as well as the Prairie Centre of Excellence for Research on Immigration and Integration (1998-2000), part of the international Metropolis policy research project on immigration and integration.
[26]. For a fuller explanation, see Yvonne Hébert and Lori Wilkinson, The Citizenship Debates: Conceptual, Policy, Reality and Educational Issues. In Y. Hébert (ed.), Citizenship in Transformation: Issues in Education and Political Philosophy. (Forthcoming, University of Toronto Press, Canada, 2001).
[27]. While the first three domains were inspired by the original Marshallian framework of social citizenship in a national context of relative homogeneity, the addition of the fourth domain expands the context for pluralistic, secular and modern democracies. For the original version, see T. H. Marshall, Citizenship and Social Class, in Gershon Shafir, ed., The Citizenship Debates: A Reader (Minneapolis: University of Minnesota Press, 1998), pp. 93-112.
[28]. Kim, Ethics of the 21st Century, op. cit., (1999), p. 41.

Criteria for Establishing an Analytic Framework

In order to provide conceptual clarity to discussions of citizenship values, an analytic framework must satisfy several criteria.[29] An analytic framework circumscribes the dimensions and components of citizenship values, which may inform policy making and which may serve as the developmental basis for citizenship education as part of efforts towards building a cohesive society. It necessarily situates in a schemata all the known fundamental and necessary citizenship values in relation to virtues, principles, dispositions and concepts. Secondly, an analytic framework allows for the discovery of citizenship conceptions underlying particular discussions of citizenship values. This means that the framework is necessarily broad, without taking on the characteristics of a specific citizenship conception or policy. Instead, it problematises the various definitions and usages in the literature to put different positions into perspective. At the same time, it satisfies democratic conceptions which allow for citizens' agency and activity while reflecting the multiplicity definition of citizenship. Thirdly, an analytic framework accounts for the relationships between the different terms and distinguishes levels of conceptualization by placing these in a semantic network. Thus, an analytic framework constitutes a conceptual map showing the logical organization of the field of citizenship values. Consequently, clarity of conception is critical to the establishment of an analytic framework for the sake of future policy, research, and citizenship education.

Defining Basic Terms

Understandings of the term *'value'* vary greatly and have evolved over time. In the 17th century, the term referred to merit, qualities or interest for which a person, idea, painting, literature, or music was esteemed.[30] The original meaning is retained today in phrases such as the 'value of a musical note' and the 'esthetic value of a painting' which bring in notions of weight and measurement. This meaning includes the idea of personal judgment of moral values and assumes a scale of values as a tool for measurement. Today, the term has sociological meaning, referring to systems of social values based on judgment and societal norms. *Principles* are a set of basic moral rules that define personal conduct. The term includes the notion of being in first place, of founding elements, of primary sources, motive and cause.[31] Consequently, principles refer to foundational elements of general scope which logically constitute a science or disciplines. The term also refers to normative rules of moral action, formulated explicitly or not, to which a person or group is attached and which flow from dominant values in a given society.

Democratic *dispositions* are best distinguished from values, referring to inclinations whereas other terms refer to fundamental ideals. Democratic dispositions are thus defined as acquired inclinations to engage with others, in altruistic ways that are consistent with underlying citizenship values and principles. In other words, dispositions are a developed capacity to understand, accept, and act on the core principles of democratic society.[32] The meaning of disposition also includes the notion of arrangement, of being in good state and spirit as in 'divine disposition' and of good will, taste and aptitude.[33] These are different than *concepts* which originally referred to thought and to conception. Over time, *concepts* have come to refer to dynamic schematas of thought, rather than static configurations of notions.[34]

Situating Four Logical Levels of Democratic Values into an Ethical Framework

The next step in developing an integrated framework of democratic values for the 21st century is to schematize the basic values, principles, dispositions and concepts by placing them in logical relationship and by representing them spatially, as in Figures 1-5. The first level of organization is represented by a central category, citizenship values proper, radiating out into a set of macro-concepts from the overarching concept. In turn, each of these values leads to other levels of interrelated logical organization. In this way, citizenship principles form the second level of schematization, dispositions a third and concepts a fourth. Although the five figures do not indicate directionality, it may be assumed that these all flow from citizenship values, but also that they inter-relate with each other, across level and from level to level, in logically inclusive relationships, thus reflecting the complexity and multi-dimensionality of values and of citizenship. Serving as

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[29]. France Gagnon et Michel Pagé, Cadre conceptuel d'analyse de la citoyenneté dans les démocraties libérales. Volume 1: Cadre conceptuel et analyse. (Ottawa, Dép. de Patrimoine Canada, 1999); J. Borel, J.-B. Grize et D. Mieville, Essai de logique naturel (Bern, Frankfurt, New York: Peter Lang, 1983).
[30]. A. Rey, Le Robert, Dictionnaire historique de la langue française. 2e édition. (Paris, Le Robert, 1997).
[31]. Rey, ibid, Dictionnaire historique (1997).
[32]. W. Galston, Liberal Purposes. (Cambridge University Press, Cambridge, 1991).
[33]. Rey, op.cit., Dictionnaire historique (1997).
[34]. Rey, op. cit. (1997).

heuristic devices, the figures are not intended as quantitative measurements of values, but as a spatial representation which allows for a visual account of the interrelationships between different levels of citizenship values.

Figure 1. Democratic Values as Macro-Concepts
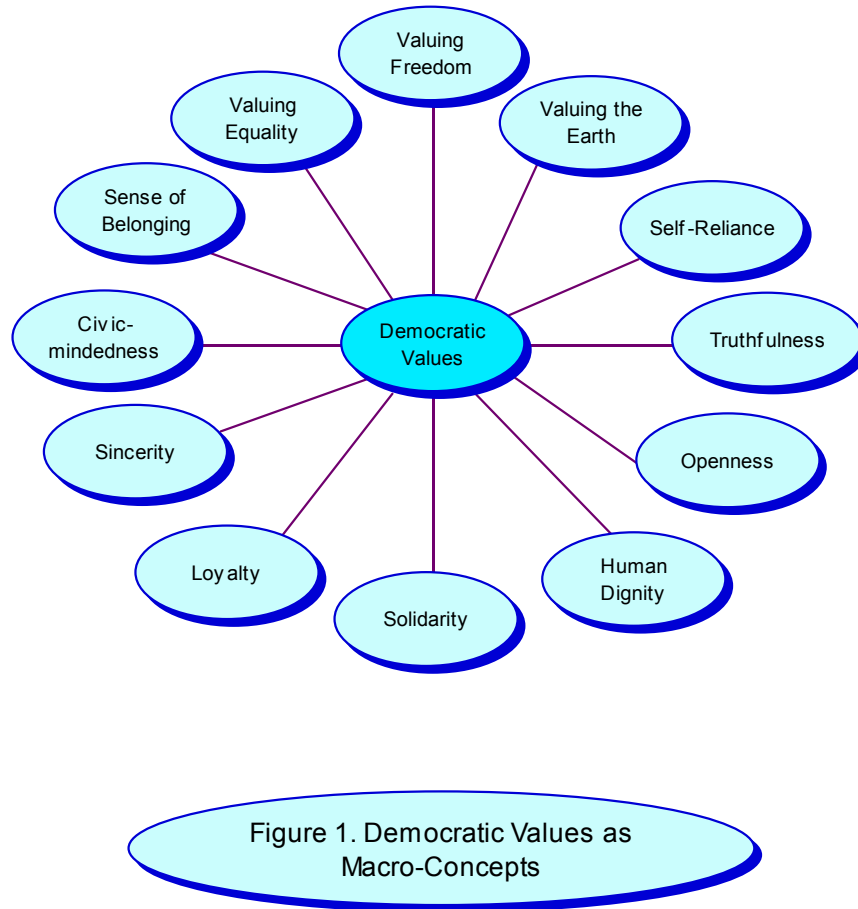
The essence of Figure 1 are the macro-concepts, twelve fundamental citizenship values consisting of *valuing the earth, self-reliance, respect for self and others, openness, human dignity, solidarity, loyalty, sincerity, civic-mindedness, sense of belonging, valuing freedom, and valuing equality.* Situated in a first circle, logical relationships may be read between them. For example, sincerity contributes to respect for self and others, just as valuing freedom contributes to being equal, to solidarity, and to a sense of belonging, and so on. Similarly, logical relationships may be read, from the centre of the wheel, to each macro-concept, as these are in an 'is-a' relationship. In other words, self-reliance is a citizenship value, as is human dignity and civic-mindedness, and so on.

Serving as supra-ordinate organizers of citizenship values in four clusters, the four ethical domains (*relationship to nature, human fulfillment, individual and community,* as well as *justice*) inform the schematization of the three other levels of logically inclusive relationships, represented in Figures 2-5. In presenting the elements of the schematic structure of the analytic framework, we support their identification as either a democratic value or related principle, disposition or democratic concept, i.e., as second, third or fourth order democratic values. We understand that the values discussed herein are not necessarily a complete and exhaustive set, thus allowing for additions and modifications to the emerging integrated framework of democratic values for the 21st century.

Network of Democratic Values in Relationship to Nature

The emergence of rights related to global issues is fairly recent and evinces a concern for the environment as central to the socio-economic well-being of a democratic society. An increasing concern with *valuing the earth* requires a principled openness to planetary perspectives.[35]

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[35]. A. S. Hughes, A Delphi Study, op. cit., (1994); E. Hemon, De l'éducation à la paix à l'éducation mondiale. Revue des sciences de l'éducation XXII, 1 (1997) : 77-90; Claude Lessard, Fabienne Desroches et Catalina Ferrer, Pour un monde démocratique : l'éducation dans une perspective planétaire. Revue des sciences de l'éducation, XXII, 1 (1997) : 3-16; Fernand Ouellet et Lucie Benoît, L'éducation interculturelle et de compréhension internationale (Montréal, CÉICI, 1998).

A common element in the citizenship educational literature, this value sees citizenship as going beyond the local community, the province or territory, and the country. In other words, the citizen today is also a citizen of the entire world and citizenship education is important. Whether programmes of global education are specific or general, all aim to produce citizens who are knowledgeable about world issues, are open to different world perspectives, and are disposed to act with other citizens of the world to improve the planet. This commonality represents a larger activist portrayal of citizenship education and presents an image of Canadian citizens as people who know the contemporary society and its issues, who are disposed to work together for a common good, who support pluralism, and who are capable of acting so that their communities, country and world become a better place for all citizens.[36]

Actualizing this principle requires a willingness to act with others and a recognition of interdependence,[37] all flowing from more recent socio-economic rights to quality of life and to a safe environment.

According to a study of what Canadians value, *self-reliance* is integral and indicates that government should not have an invasive role in determining the common good of individuals.[38] In other words, the government should be there to provide assistance, when needed, with the overall emphasis on individual self-reliance. This socio-economic value is related to the political values placed on democracy and on freedom:

"Those who took responsibility for themselves were considered to have earned their democratic rights. By the same token, those who did not take responsibility were sometimes seen as abusing democratic privileges."[39]
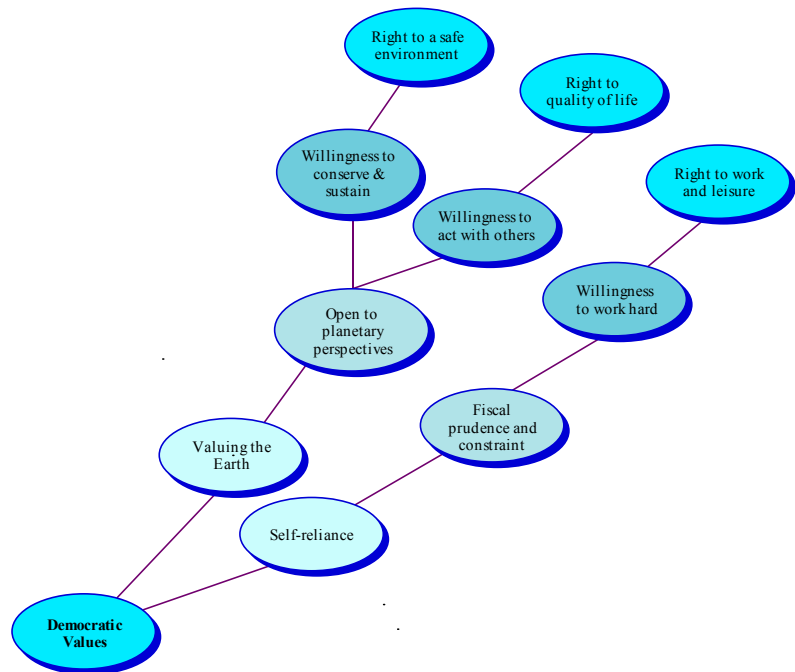
Figure 2. Network of Values in Relationship to Nature

[36]. Vandra L. Masemann, The Current Status of Teaching about Citizenship in Canadian Elementary and Secondary Schools. In K. McLeod (ed.,), Canada and Citizenship Education (Toronto, Canadian Education Association, 1987), pp. 27-53; A. Sears and A. S. Hughes, Citizenship Education and Current Educational Reform. Canadian Journal of Education 21, 2 (1996): 123-142; Michel Pagé, Pluralistic Citizenship: A Reference for Citizenship Education. Canadian Ethnic Studies, 29, 2 (1997): 22-31; Lessard, Desroches et Ferrer, Éducation dans une perspective planétaire, ibid., (1997); Romulo Magsino, The Debate between Liberalism, Communitarianism, Republicanism and Critical Theory. In Y. Hébert (ed.), Citizenship in Transformation: Issues in Education and Political Philosophy (Toronto, Univerity of Toronto Press, to appear); and Guy Bourgeault, France Gagnon, Marie McAndrew and Michel Pagé, Recognition of Cultural and Religious Diversity in the Educational Systems of Liberal Democracies. In Y. Hébert (ed.) Citizenship in Transformation, ibid., (to appear).
[37]. Evans, Education for Citizenship, op.cit., (1997).
[38]. Suzanne Peters, Exploring Canadian Values: Foundations for Well-Being. (Ottawa, Canadian Policy Research Network, Study # F-01, 1995).
[39]. Peters, Exploring Canadian Values, ibid, (1995), p. 7.

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Also paramount for Canadians, self-reliance is closely linked to *fiscal prudence and constraint* on the part of the government, as there is a widespread desire among citizens to limit government spending.[40] The connection with collective responsibility, discussed in the section on values within the cultural domain, and fiscal constraint reveals a contradiction. On one hand, citizens want to be self-reliant, but on the other, they also see themselves as having a collective responsibility for maintaining the well-being of others in society. How is this reconciled? Canadians acknowledge that there are multiple factors affecting social inequality and that the government is partly to blame for this. Moreover, collective responsibility implies some sort of government intervention as well as a united, group response.

On both an individual as well as a societal basis, a principled fiscal prudence and constraint requires industry, such as a willingness to work hard, a disposition which has long been linked to citizenship duties towards a productive society and to an individual's dreams of socio-economic betterment. In a climate of fiscal restraint and massive cutbacks, however, working hard is no longer a guarantee or measure of what it is to be a true citizen. All part of a network of democratic values within the domain dealing with relationship to nature, the logical links between citizenship, work and self-reliance flow from rights to work and to leisure in a balanced lifestyle.

Network of Values for Human Fulfillment

As a fundamental democratic value, *respect for self and others* is critical to human fulfillment as it is closely linked to principled *reasonableness* and *truthfulness*.[41] Such principles lead to dispositions to trust others and to engage in public discourse to deliberate and exchange myths and narratives.[42] Although both difficult and complex,[43] these dispositions lead to complementary rationality and affectivity, mutually enriching each other.[44]

Figure 3. Network of Values for Human ...

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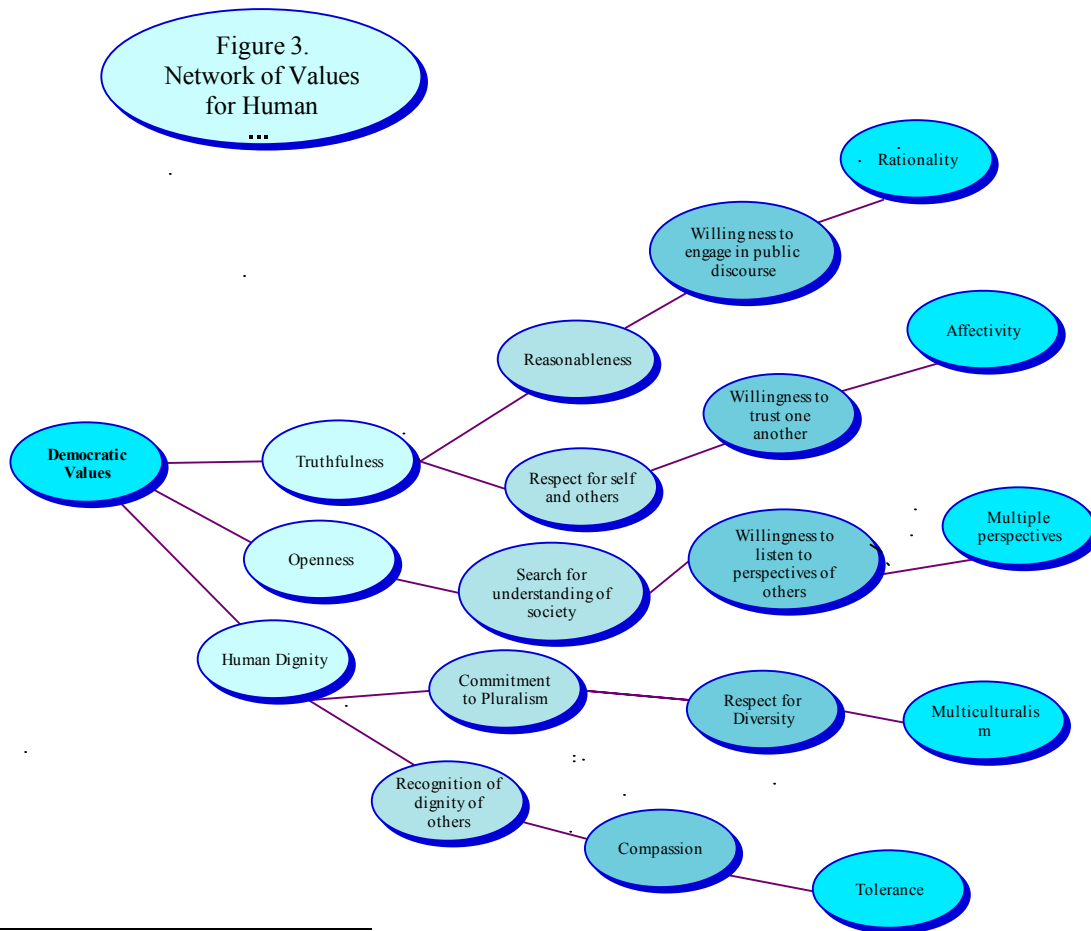
40. Peters, Exploring Canadian Values, op. cit., (1995).

41. As identified in promoting trust, in Kim, Ethics of the 21st Century, op.cit., (UNESCO, 1999), p. 43.

42. See for example, the work of Iris Marion Young, Inclusion and Democracy (Oxford/New York: Oxford University Press, 2000); W. C. Parker, Educating the Democratic Mind (Albany, State University of New York Press, 1996); and Eamonn Callan, Discrimination and Religious Schooling. In Will Kymlicka and Wayne Norman (eds.), Citizenship in Diverse Societies (Oxford/Toronto, Oxford University Press, 2000), pp. 45-67.

43. Mark E. Warren (ed.), Democracy and Trust (Cambridge/New York/Melbourne, Cambridge University Press, 1999).

44. Kim, Ethics of the 21st Century, op. cit., (UNESCO, 1999), p. 43.

Compatible with human fulfillment, *openness* is identified as a fundamental citizenship values in a recent curriculum guide on citizenship education.[45] Part of a principled search for understanding of society, openness then leads to a willingness to listen to the perspectives of others, as a disposition, and to being able to understand multiple perspectives as a key democratic concept.

The value placed on *human dignity* requires a principled recognition of the dignity of others and of one's own, as well as a commitment to pluralism.[46] This commitment is implied by the valuing of one's place(s) as part of collectivity which, in its turn, assumes and involves a distinction between individual and collective rights, a distinction which is based upon the recognition of the plurality of contemporary society. These principles leads to dispositions for treating others with mutual respect and reciprocity.[47]

"Like toleration, mutual respect is a form of agreeing to disagree. But mutual respect demands more than toleration. It requires a favorable attitude toward, and constructive interaction with, the person with whom one disagrees. It consists in a reciprocal positive regard of citizens who manifest the excellence of character that permits a democracy to flourish in the face of (at least temporarily) irresolvable moral conflict."[48]

In a pluralist conception, civil engagement is as necessary and obligatory as social, economic and cultural participation which can lower the barriers that divide society into minority and majority groups, going beyond group and individual identifications, to treat others with compassion.[49] These principles feed the recognition and respect of diversity, characteristic of a contemporary pluralist society such as Canada. And finally, the value on human dignity, manifested as a principled recognition of others and of self, as well as a commitment to pluralism, acted upon in the form of mutual respect, reciprocity, compassion, and respect for diversity, flows from and into democratic concepts of multiculturalism, tolerance and acceptance of others.

Network of Values for the Individual in relationship with Community

Taken together with other values in some of the literature,[50] *solidarity* is also retained for the analytic framework as a fundamental citizenship value within the domain of individual and community, represented in Figure 4.

"The pressing and persistent challenge would... be how best to incorporate such values (or personal autonomy and individual entitlement) with the equally important virtues of social solidarity and the acknowledgment of difference. While citizenship emphasizes a sense of belonging and connection, it respects the fact that different groups of citizens can have different concerns and interests. ...(T)he fate of each of us is unavoidably tied to the fate of all of us and... the self and the collectivity are not antagonistic entities, but complementary components of a political community."[51]

Solidarity can lead to coming together as an entire society to value children, as an investment in the future, which is a second order citizenship value. There is consensus among Canadians that children are valued in their own right, for their youth, not only as future adults.[52] Those ultimately responsible for children are their families, but there is also recognition that society should support parents, and by extension educational institutions in loco parentis, and the state. Doing so requires dispositions to share duties and benefits. Living solidarity also requires application of another principle, i.e., putting group interests above one's own, so as to collaborate and cooperate with others in a workable democracy.[53]

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[45]. A. Marzouk, J. Kabano et P. Côté. Éducation à la citoyenneté à l'école : Guide pédagogique. (Montréal, Les Éditions Logiques, 2000).

[46]. Will Kymlicka, Multicultural Citizenship: A Liberal Theory of Minority Rights. (Oxford/Toronto, Oxford University Press, 1995); Pagé, Pluralistic Citizenship, op. cit., (1997); Ouellet et Benoît, Éducation interculturelle et compréhension internationale, op. cit., (1998); Hemon, De l'éducation à la paix à l'éducation mondiale, op. cit., (1997); Lessard et al, Éducation dans une perspective planétaire, op. cit., (1997); Magsino, Debate between Liberalism, Communitarianism, Republicanism and Critical Theory, op. cit., (to appear); Bourgeault et al, Recognition of Cultural and Religious Diversity in the Educational Systems of Liberal Democracies, op. cit., (to appear).

[47]. A. C. Hutchinson, Waiting for Coraf: A Critique of Law and Rights. (Toronto, University of Toronto Press, 1989); W. Galston, Liberal Purposes (Cambridge, Cambridge University Press, 1991); Hughes, Understanding Citizenship: A Delphi Study, op. cit., (1994); Amy Gutmann and D. Thompson, Moral Conflict and Political Consensus. In R. B. Douglass, G. M. Mara and H. S. Richardson (eds.), Liberalism and the Good (New York, Routledge,1990); and Callan, Discrimination and Religious Schooling, op. cit., (2000).

[48]. Gutmann and Thompson, Moral Conflict and Political Consensus, op. cit., (1990), pp. 134-135.

[49]. Pagé, Pluralistic Citizenship, op. cit., (1997), p. 24; Ouellet et Benoît, Éducation interculturellet et compréhension internationale, op. cit., (1998), p. 33.

[50]. See for example, Cid, ibid. (1997). p. 173; and Hutchinson, Waiting for Coraf, op. cit., (1989), p. 216.

[51]. Hutchinson, Waiting for Coraf, op. cit., (1989), p. 216.

[52]. Peters, Exploring Canadian Values, op. cit., (1995), p. 17.

[53]. Mark E. Warren, ed., Democracy and Trust, op. cit. (1999).

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The democratic concepts upon which rests the value of solidarity consist of the right to assembly so as to determine what is best for children and for adults as their caretakers, as well as the rights to unionize and to a sane and cohesive society for their future.

Fundamental values upon which to build the relationship between individuals and community, *loyalty* and *sincerity* are situated between individuals in the heart of society as necessary to relationships between citizens.[54] *Loyalty* may be manifested as a principled sharing of responsibility for commonalities, such as group dynamics, common spaces, resources and opportunities.[55] In a fluid logical relationship, acting on a principled sharing of responsibilities requires an inclination to support others and an ability to estimate the scope of activities to be shared among many. Thus, via commonalities, the manifestation of loyalty is conceptually linked to an understanding of group cohesion, the idea of a network of associations making up civil society, and support for majority rule as democratic concepts.
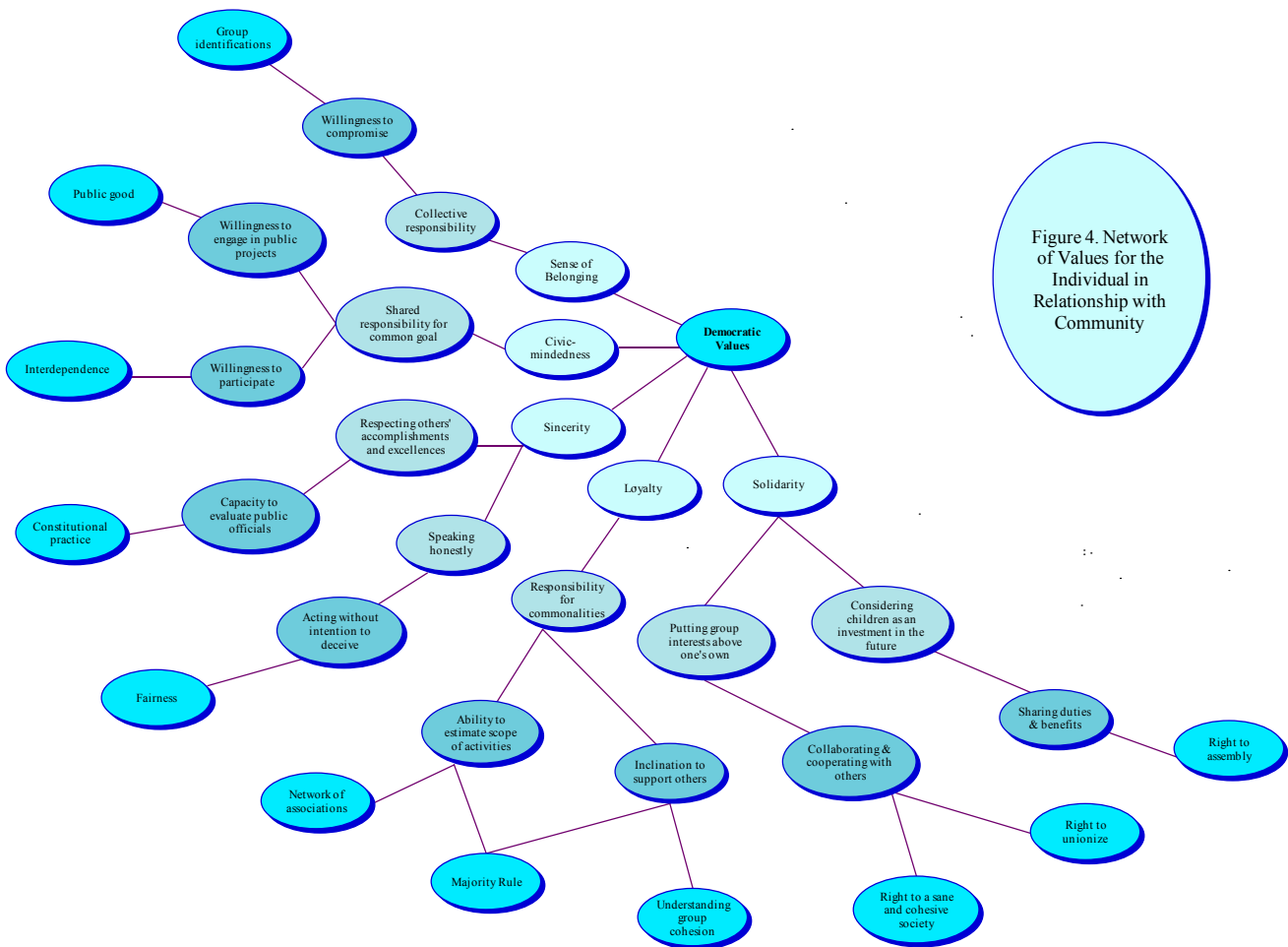
Figure 4. Network of Values for the Individual in Relationship with Community

54. R. Veldhuis, Dans le curriculum néerlandais. Éducations, revue de diffusion des savoirs en éducation 16 (1998) : 31; Hughes, A Delphi Study, op. cit., (1994); and Marzouk et al, Éducation à la citoyenneté à l'école, op. cit., (2000).

55. G. Selman, Citizenship and the Adult Education Movement in Canada. (Vancouver, Centre for Continuing Education and the International Council for Adult Education, 1991); Jim Frideres, Civic Participation, Awareness, Knowledge, and Skills. In Immigrants and Civic Participation: Contemporary Policy and Research Issues, (Ottawa, Dept. of Canadian Heritage, Multiculturalism Program, 1997), pp. 33-48; Yvonne Hébert, Citizenship Education: Towards a Pedagogy of Social Participation and Identity Formation. Canadian Ethnic Studies, XXX, 2 (1997): 82-96; François Audigier, Points de repères pour l'éducation, op. cit., (1998).

Sincerity requires adherence to a basic principles of speaking honestly and respecting others' accomplishments and excellences.[56] The first principle leads to a disposition to act without intention to deceive as key to a cohesive civic society which, as is typical of logical relationships between elements in the analytic framework, flows into and from a recognition and respect of fairness as a democratic concept.[57] The second principle requires a capacity to evaluate the talents, character and performance of public officials[58] and is linked to civil literacy of Canadian history, geography and economics, as well as a strong emphasis of citizenship knowledge of government processes and law,[59] which we term here 'constitutional practice.'

Identified as a fundamental value in a study of the consensual civic ideals of a group of Canadians,[60] *civic-mindedness* implies a shared responsibility for common goals as a basic principle guiding action. This democratic principle leads to forms of collective action, such as a willingness to participate and to engage in common public projects as dispositions, semantically linked to the notion of the public good and to interdependence, as part of a workable democracy.[61]

Predicated upon a view of individuals, not merely as political or legal entities, but upon a recognition of the social and cultural nature of human beings,[62] a *sense of belonging* assumes the existence of collectives, be these groups, communities,[63] or the state, and thus of collective responsibility[64] as a citizenship principle which reflects social cohesion in that looking after others strengthens the well-being of society. In other words, our pluralistic democratic societies would be stronger if we collectively look after one another. Seemingly contradictory, the values of self-reliance, which is part of the domain for our relationship with nature, and collective responsibility nonetheless co-occur in a dynamic tension. It is not possible for an individual to be entirely self-reliant, free and separate from community, since to be an individual presupposes a community in which true freedom is intermeshed. The tensions between the two create the civil, political, social and cultural institutions which sustain both our freedom and satisfy our need to belong to something greater than ourselves. To actualize our collective responsibility, a willingness to find new solutions and to compromise is needed as a citizenship disposition, in logical relationship to categorical rights to group identifications, be it as national, religious, social or other kinds of groups.

Network of Values for Justice
Freedom, liberty, and *equality* are fundamental democratic concepts within the justice domain.[65] As first order values, however, expressing these concepts as values require the use of phrases which incorporate the concept, as in valuing freedom, valuing equality, given the limitations of language. *Valuing freedom* leads to a principled preference for democracy and to a deeply rooted respect for human life and for the rights of others.[66] The first principle requires an inclination to obey the law whereas the second one requires an individual to not harass or impose unduly upon others. Each one is tied to the democratic concepts of freedom and liberty, respectively.

Valuing equality requires a fundamental principled generosity towards others,[67] so as to nourish a disposition to treat others fairly and equally. Instances of this principle result in calls for greater equality among citizens as contemporary citizens want permanent changes to underlying causes of social inequality rather than band-aid solutions patched onto individuals.[68]

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[56]. Galston, Liberal Purposes, op. cit., (1991).
[57]. Evans, Some Recent English Experience, op. cit., (1997).
[58]. Richard Nadeau, Value Change and Satisfaction with Democracy: Canada in Context. In Neil Nevitte, Value Change and Governance, (To appear).
[59]. Masemann, Current Status of Teaching about Citizenship in Canadian Schools, op. cit., (1989).
[60]. Hughes, Delphi Study, op. cit., (1994).
[61]. Callan, Discrimination and Religious Schooling, op. cit. (2000); Galston, Liberal Purposes, op. cit., (1991); Evans, Some Recent English Experience, op. cit., (1997); and Jean Cohen, Trust, voluntary association and workable democracy: the contemporary American discourse of civil society. In Mark E. Warren (ed.), ibid., (1999), pp. 208-248; and Kim, Ethics for the 21st Century (UNESCO, 1999), p. 43.
[62]. See for example, Jan Pouwels, Values Education in the Netherlands, op. cit. (1997); Xosé Cid, The Teaching of Human Rights in the Spanish educational system and in Galician education. In Dale Evans, Harald Gräbler and Jan Pouwels (eds.), Human Rights and Values Education in Europe, op. cit. (1997), pp. 167-177.
[63]. Marzouk et al, Éducation à la citoyenneté à l'école, op. cit. (2000).
[64]. Peters, Exploring Canadian Values (1995).

[65]. Peters, Exploring Canadian Values, ibid. (1995); Marzouk et al, Éducation à la citoyenneté à l'école, op. cit. (2000); François Audigier, Concepts de base et compétences clé de l'éducation à la citoyenneté démocratique, op. cit., (1998); and Evans, Some Recent English Experience, op. cit., (1997).
[66]. Evans, Some Recent English Experience, op. cit. (1997); Marzouk, Éducation à la citoyenneté à l'école, op. cit. (2000); Galston, Liberal Purposes, op. cit., (1991).
[67]. Hughes, Delphi Study, op. cit., (1994).
[68]. Peters, Exploring Canadian Values, op. cit. (1995).

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A disposition to view and to treat others with equality results in more egalitarian relationships at work, between spouses and in less hierarchical parent-child relations as part of the shift towards what may be termed post-materialist values which are defined by an individual's need for belonging, self-esteem and values related to quality of life.[69]

The tensionality between valuing both freedom and equality is built into the analytic framework, in recognition of the understanding of freedom as going beyond a classic liberal view which allows from extreme eccentricity, i.e., individual action without taking into consideration the social nature of humankind. As understood within a renewed vision of the multiplicity of citizenship, freedom applies to both individuals and collectives, neither of whom can be entirely free without also being equal, which also allows for a relative degree of social constraint upon individual liberty.

Flowing from and into the democratic principles of justice and of rationality, *valuing justice* and acting with principled reasonableness require a disposition manifested as a willingness to engage in public discourses, in deliberation and narration as citizenship practices.[70].
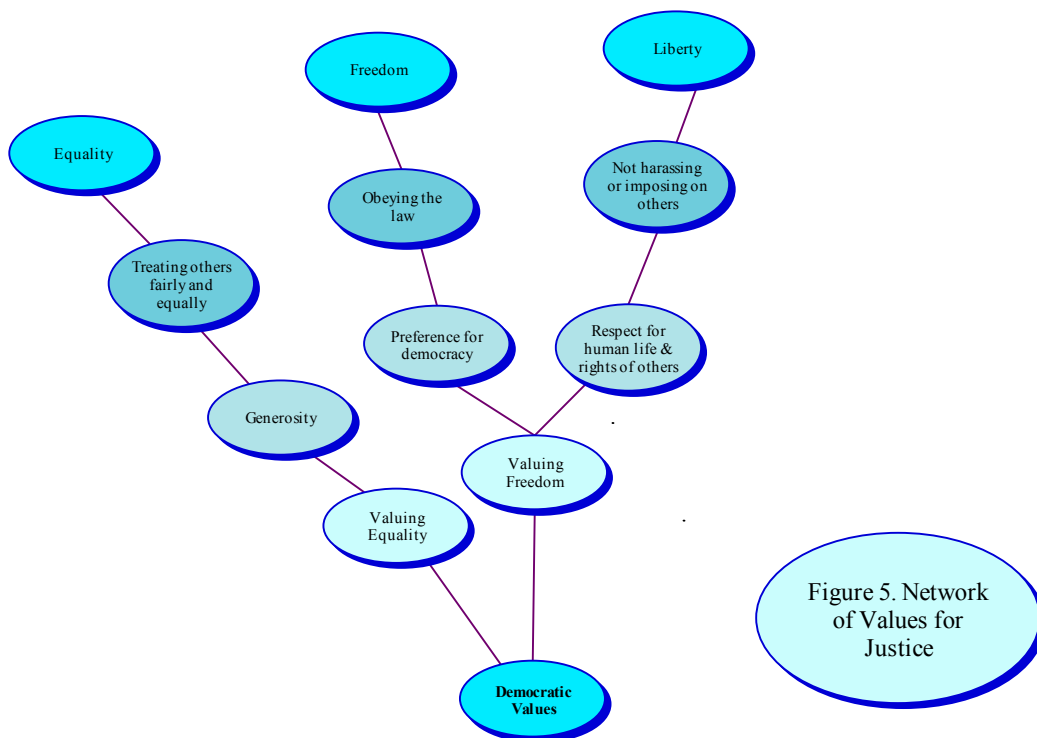
Figure 5. Network of Values for Justice

Ethical Reflections on Omissions and Tensions

Values that do not fit with liberal democracy as practiced in Canada, have been omitted in this analytic framework. For instance, we omitted a particularly virile disposition of 'a willingness to fight on behalf of one's for country'.[71] Illustrating the fragility of democracy, the application of this third order value to conflict, such as the Kosovo conflict in Europe in 1999, raises serious questions about the inherent contradiction between respecting others and forcibly trying to oblige adherence to a democratic way of life. Though a willingness to fight for one's country is an important virtue in republican states, most citizens in Canada take a more muted stance to defusing internal and international conflict. Known for our peacekeeping history, Canadians would generally rather resolve issues peacefully, using violent measures as a last resort. Is peacekeeping an inherent principle of democracy? The integrated framework would help examine these and other controversies that may occur in the ethical examination of values. In making explicit the differences between principles, dispositions and concepts, the integrated framework can help unpack the meanings and practices behind controversial values.

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[69]. Neil Nevitte, The Decline of Deference (Peterborough, ON, Broadview Press, 1996).
[70]. Callan, Discrimination and Religious Schooling, op. cit., (2000); Parker, Educating the Democratic Mind, op. cit., (1996); J. T. Dillon, (ed.), Deliberation in Education and Society (Norwood, N.J., Princeton University Press, 1987); I. M. Young, Inclusion and Democracy (Oxford/New York, Oxford University Press, 2000).
[71]. Galston, Liberal Purposes, op. cit. (1991).

Tensions between values inhabit the integrated framework, for example, between individuality and collectivity, between individual liberties and differentiated groups, between self-reliance and solidarity. The analytic citizenship values framework developed in the Canadian context revealed that most of the work done on values was in three domains (civil, political, and socio-economic) and that more work was needed in the fourth more recent domain (cultural).[72] What the integrated framework reveals is that the domain dealing with the relationship between the individual and community is the broadest one, including five fundamental democratic values: *solidarity, loyalty, sincerity, civic-mindedness and a sense of belonging*. By comparison, the human fulfillment domain includes three: *respect for self and others, openness* and *human dignity*; whereas the relational domain with nature includes two: *valuing the earth* and *self-reliance* as does the justice domain: *valuing freedom* and *valuing equality*. More than one interpretation of the skewed nature of the integrated framework is possible, as this may reflect the availability of knowledge about values, the variability of breadth of definition of domains, and then again, the need for additional work on some domains.

The Future: A New Citizen for a New Millennium?

In concluding our merger of two frameworks to form an integrated one, we wonder about future directions that seem promising for democratic values, in terms of research, policy development, and citizenship education. Analytic reports that collect and organize the wide variety of literatures on citizenship conceptually, such as this paper, are but one step of many in better understanding the nature of values held by citizens of pluralistic, secular and democratic states. Research is needed on the impact of notions of postmodern citizenship upon values as well as on the current state of democratic values, flowing from the integrated framework, so as to inform both policy development and citizenship education. Knowing and understanding how citizens define values for themselves, how they live their values in daily life, how they resolve the tensions when these conflict, would illuminate the state of knowledge of values considerably.

Postmodern theories pose serious problems for the development of shared common values, perceived as key to a cohesive yet differentiated and diverse citizenry.[73] Some research questions to be examined include: How do citizenship values, developed since antiquity and within modernity, fit contemporary societies that are postmodern, multicentric, multinational and polyethnic? How well do unitary citizenship policies forwarded by governments fit the multiplicity of realities and recognize a largely disunified yet multiple definition of citizenship? Most importantly, how does inclusion of a transversal cultural dimension affect democratic values and principles[74] as they are practiced, individually and in institutions?

The set of fundamental values proposed in the integrated framework to ensure a healthy democracy holds promise for policy and curriculum development. Research is needed, however, to determine the current state of adherence to and applicability of these values. In other words, to what extent do citizens hold these values and what they do when they conflict? How do citizens deal with the tensionality between values, such as those between liberty and solidarity? How do unrecognized, covert citizens' values interact with overt values? How are values defined, negotiated, and shared by citizens, as an entity, as members of diverse groups, and as individuals? What is the nature of the relationship between these values and a state's political institutions and processes? How do various forms of citizenship engagement put into practice the citizenship values of the analytic framework? How are values part of the preparation of future citizens? What new solutions, modifications, or recommendations flow from the integrated framework itself?

Intended to guide future research, policy development as well as educational practice, these questions will not be easy to answer, nor will they be devoid of contention. True to the nature of plural and contested notions of citizenship, attempting to develop curricula and pedagogies which build inclusivity as cohesiveness upon values will be challenging. The near future requires us to recognize the significance of the four domains of humankind's ethical relationships as central to democracy in a complex plural society. A further challenge lies in being able to implement this ideal in policies and laws that adequately recognize all persons as individuals and as members of groups situated within all four domains of citizenship.

[72]. Discussed in Wilkinson and Hébert, Citizenship Values: Towards an Analytic Framework. Final Report, op. cit., (1999).
[73]. Young, Polity and Group Difference, op. cit., (1998).
[74]. Hébert, Social Participation and Identity Formation, op. cit. (1997).

Freedom

Liberty

Right to a safe environment

Equality

Obeying the law

Not harassing or imposing on others

Right to quality of life

Right to work and leisure

Treating others fairly and equally

Group identifications

Willingness to conserve & sustain

Willing to act with others

Preference for democracy

Respect for human life & rights of others

Willingness to compromise

Generosity

Open to planetary perspectives

Willingness to work hard

Rationality

Public good

Collective responsibility

Valuing Freedom

Valuing the Earth

Fiscal prudence & constraint

Willingness to engage in public discourse

Willingness to engage in public projects

Valuing Equality

Self-reliance

Reasonableness

Affectivity

Shared responsibility for common goal

Sense of Belonging

Democratic Values

Respect for Self and Others

Truthfulness

Willingness to trust one another

Interdependence

Willingness to participate

Civic-mindedness

Openness

Understand society

Willingness to listen to perspectives of others

Multiple perspectives

Respecting others' accomplishments and excellences

Sincerity

Human Dignity

Commitment to Pluralism

Respect for Diversity

Multiculturalism

Capacity to evaluate public officials

Loyalty

Solidarity

Recognition of dignity of others

Constitutional practice

Speaking honestly

Compassion

Responsibility for commonalities

Tolerance

Acting without intention to deceive

Putting group interests above one's own

Considering children as an investment in the future

Right to Assembly

Fairness

Ability to estimate scope of activities

Inclination to support others

Collaborating & cooperating with others

Right to unionize

Network of associations

Majority Rule

Understanding group cohesion

Right to a sane and cohesive society

Figure 6. Network of Democratic Values

CHAPTER TWO:
REFLECTIONS ABOUT PRACTICAL EXAMPLES

THE DEMANDS ON TEACHERS OF TEACHING CITIZENSHIP.
by Dr. Iréne Drolet

WHAT?
Any teacher wanting to take steps to provide education in citizenship and to integrate it into his or her teaching must first understand what it is all about: the definition, key concepts, dimensions, goals and values that education in citizenship intends to pursue. Moreover, he or she must reflect on the meaning of this commitment and know the demands that it involves, in terms of the initial steps and the longer-term implications.

Why?
The next stage consists in analysing why one is making the commitment to this type of training. Several questions arise at this point: what are the reasons and values behind our action? Commitment and a critical mind are the prior conditions for teaching citizenship. Indeed, teaching citizenship is a demanding task. It is not enough to have a global vision; solid critical awareness is vital for developing, through our teaching, a culture of peace and non-violence, promotion and development of democracy, sustainable development, solidarity, respect for basic human rights and duties.

The challenge is a formidable one, but it provides both teachers and young people with a very stimulating outlook, because it bears hope for a better world today and for future generations. In summary, an educational project focusing on teaching citizenship gives meaning to the life of a teacher and to the life of the class and the school.

How?

A) Planning in stages

Thirdly, it is important to determine the methods to use and think in terms of planning by stages. One must remember that one is not setting off from zero, that thinking and actions have already taken place in our classrooms and school that are in line with teaching citizenship. The "small steps policy" should be the one to guide us.

One gets progressively more involved in teaching citizenship by respecting one's own evolution and development, manifested by small, slow, continuous and necessary changes. We share our experiences and successes with other teachers in the school, in order to grow strong, take encouragement and together create new teaching tools that foster creativity, mutual help, participation, openness to others and individual and group responsibility in class. There is co-operation among teachers and competitiveness is avoided. The school team reassesses the teacher-pupil relationship and works to implement a management system that invites all the staff, parents and pupils to adhere to the values and practice of citizenship education. Thus, one can gradually attain pedagogical and social cohesion and build an educational project that is open to partnership with the local community and that centres on the values of freedom, justice, equity, democracy, equality, co-operation and solidarity. The Delors report backs up this point of view:

The countries where the process has been relatively successful are those that obtained a determined commitment from local communities, parents and teachers, backed up by continuing dialogue and various forms of outside financial, technical or professional assistance. It is obvious that the local community plays a paramount role in any successful reform strategy. (Delors, 1996: 25).

B) Consistency
The actions or activities proposed to pupils and carried out in class and in school in order to promote in our pupils a critical, aware, active and responsible citizenship must be consistent with our beliefs and our obligation to set an example and enter into a commitment. In this sense, it is important that what we say

corresponds to what we do. It is not only a question of declaring oneself open to such and such a set of values. We must practice them ourselves and encourage others to practice them too.

C) Enriching practical education

Renewing our role should stimulate us to gradually change our teaching to make it more active and participatory. In other words, we must move from the teaching paradigm to the learning paradigm (Fall, 1993: 3) where greater democracy is to be found in the act of learning. Teaching citizenship puts equal stress on the process itself and on the potential content. The teacher must bear in mind the political dimension of citizenship, be it the degree of participation of each child in the life of the city, of the school, or of the class. It is here that citizenship takes on a meaning. An active young citizen who is autonomous and responsible grows out of this exercise and specific and real practical experience of participatory democracy is given in class. The values, knowledge, norms and behaviour, whatever they might be, good or bad, the principles and the skills are none of them innate. They are learned more through practice and thought than through lecturing in class.

D) Tools and authority for participation

This participation objective, considered fundamental for teaching citizenship, requires that the school provide tools and authority for participation, allowing pupils to come together to lay down the rules for group life (internal regulations), to regularly speak out, to disagree, take a stance and put across their points of view, thereby learning the art of critical debate.

This way, while training young people to express themselves, the school initiates them in the mechanisms of democratic life, by implementing student representation systems in decision-making bodies, such as the student council. The school organises elections of student representatives who will sit on the Council and trains them in how to manage meetings, master the art of debating and actively listen to others. The elected members take part in meetings of the student council, defend the points of view for which they were elected and finally, report back on the debates and the decisions that have been taken. Students can also get involved in a school radio project or in the school newspaper, oppose points of view, debate, negotiate, make proposals on different aspects of school life and together try to vote for constructive solutions to the problems of "living together". This way, they learn how decisions are made in a pluralist democracy and in the various social institutions.

School, then, gives pupils the means and the chance to learn civic values, put into practice their responsibilities and commitment through specific activities, make good use of their freedom and develop their powers of initiative, their feeling for the common good and their solidarity.

But, once again, none of this is innate. It is all knowledge, know-how (skills), knowing how to live (values, attitudes, perceptions) and knowing how to "live together", and it is all acquired progressively, if a real system of participatory and co-operative democracy has been set up in the classroom and the school, favouring the creation of an arena and dynamics of consensus and action that in turn promote the values of citizenship education and encourage citizen action.

E) Co-operation as a strategy for teaching

Learning through class co-operation has five essential characteristics: positive interdependence, interaction, responsibility, social skills and group dynamics.

Citizenship education must bring about a teaching of respect and appreciation for others within the context of shared humanity (fundamental rights). By facilitating a relation with others and preparing the pupil to open up to the world, the teaching of co-operation can be a good back-up to citizenship teaching work, because it does in itself fit into the idea of "living together", through cultural diversity and the plurality of ideas.

Co-operative learning in the classroom, in small, heterogeneous and interactive groups becomes more tangible through collaboration than through competition, and it allows students to think globally so as to better act locally. In a society that is now, more then ever, marked by local and world-wide interdependence and interrelations, co-operative learning not only discusses interdependence, it gets students to experience it first-hand, in the framework of a shared task or team project. This positive interdependence and the interactions it generates create solidarity within and among teams. It develops both a sense of responsibility and of commitment. Volcy describes interdependence in the following terms:

Interdependence, as the foundation for this pedagogical process, is imperative, simply because of the mass of evidence. In fact, today's world cannot be seen as a juxtaposition of countries or of isolated, distinct groups and populations each living their own lives and developing separately from one other. The relationships between peoples and nations are multiplying in number: movement of people, movement of capital, movement of ideas and knowledge, movement of images and data... Our planet has become a "global village, in which any event, wherever it occurs in the world, ultimately bears the mark of closeness" (Conseil

supérieur de l'éducation du Québec, 1990:12). This is all more tangible as problems that are at first sight perceived as local or national can ultimately reveal global challenges under analysis.

Teaching co-operation, as an educational approach, proves suitable when it helps to perceive the class not as a collection of individuals, but as an interlinked system in which the actions of each member influence those of the others and are influenced by them. Co-operative learning activities, because they are based on interdependence, are in a position to allow learners to take this complex notion on board, through a process of practical experience. They then realise the active interrelationships between all the elements that make up their immediate environment, ecosystems, etc. It is a way for the school to prepare young people for tomorrow's world, so that they can take part in social, economic and cultural life and fulfil their role as citizens.

In short, the future of our planet is marked by the interdependence of peoples and nations and by the creation of multi-dimensional relations within social education itself. Training our pupils in co-operation, communication and teamwork is an unquestionable priority. Acquiring social skills that forge relationships with others has forcibly become one of the goals of education. This leads us to think that this education in co-operation that gives pupils many and varied opportunities to experience interdependence is the education of the future. (Volcy, 1991: 2-3).

To further reinforce the idea of positive interdependence in school, Albert Jacquard (in a televised interview to Radio Canada in May 2000) adds the following: "Each person is a wonder in him or herself, as a member of the human race, so school must teach one to avoid contempt... and what causes one to have repercussions on the other... We must develop the art of weaving the ties through co-operation, because the aim of maths lessons, language lessons, history, etc., is to discover others, not to pass them by and eliminate them, but to see them as a source that helps me to change the way I look at the world, to create ties. Others can give me something, can build me up and help me to grow".

Social skills such as those that relate to building self-esteem, peaceful conflict resolution through mediation, decision-making, active communication and information processing, to name but a few, are all practised in class in the context of co-operative education. The co-operation structures used in class place the young people in inter-relationships and in a situation of "ethical dialogue" in which each person agrees to advance by actively listening to the well-informed and pertinent opinions of others and open up to the idea that his or her behaviour or opinions can be altered by these exchanges.

Lastly, a final characteristic of co-operative team learning is the analysis of group dynamics through learning the roles one must play and the tasks one must carry out to ensure the smooth working of the group (see appendices).

In brief, teaching co-operation is student-focused, to equip him or her to live in harmony with him or herself and with others in a team, a class, in school and in society. Delors' view on the subject is as follows:

Formal education must, then, set aside enough time and opportunities in its curriculum to initiate young people into these co-operative projects, right from childhood, through sporting or cultural activities but also through participation in social activities: neighbourhood restoration, aid to the underprivileged, humanitarian action, solidarity between the generations... Other educational organisations and associations must continue the work of the school. Moreover, in daily school life, teachers' and pupils' involvement in projects can generate learning of conflict resolution methods and terms of reference for the pupils' future lives, while enriching the teacher-pupil relationship (Delors, 1996: 101-102).

Teaching citizenship is done across subjects

Teaching citizenship is done across the syllabi. Teachers have to put it into a concrete form by putting to use the different school subjects in a fusion that favours transfer of learning and integration of knowledge.

Teaching citizenship is not, therefore, another subject to be added to already weighty syllabi, but a new and more comprehensive way of approaching different subjects that already form part of the compulsory official curriculum. Meanwhile, the transversal competencies that teaching citizenship aims to provide will be acquired through learning in different subjects.

However, according to Delors, some approaches have more potential when implementing citizenship education:

Philosophy, because it shapes the critical mind that is essential for democracy to work; history, because it is unique in the way it extends an individual's horizons and raises awareness of group identity. History teaching should, however, go beyond the national sphere and take on a social and cultural dimension, so that knowledge of the past allows one to better understand and judge the present. This is a new territory open to

those who lay down the guidelines for education policy and decide the curricula. This outlook would integrate social science learning in a global approach that gives rise to extensive understanding of past and present events (Delors, 1996: 60-6 1).

The fact still remains that in all disciplines, there is room to integrate one or more dimensions of citizenship education. Here are just a few of the many examples that exist:

Languages
This field offers numerous possibilities: reading and analysing texts on racism, soil erosion, the cultural diversity of the country in question, etc., and making connections with human rights and democracy; learning to express emotions and thoughts in precise, accurate and extensive language; developing the art of discourse and debate in class by organising panel discussions, round tables, lectures on subjects dealing with citizenship education, in which students must debate by using their knowledge and skills.

Science
In this vast field, one can find a multitude of subjects suitable for acquiring knowledge and shaping a critical mind and other social skills that go to make up an informed, critical and responsible citizen.

Ecology
This area of study can lead young people to become aware of the abusive and unthinking exploitation of the natural resources of our planet and its consequences on the environment and development, the destruction of ecosystems, global warming, pollution, soil erosion, etc.

Social sciences
These subjects allow the pupil to acquire deeper understanding of the heritage of his or her own culture, different cultures, the interdependence of nations, universally accepted values, obstacles to the implementation of new values in today's world, the phenomenon of immigration, the contribution of non-western civilisations, etc.

Economics
This realm offers a wide range of interesting subjects: awareness-raising and analysis of income and wealth disparities (the gap between rich and poor); a comparison of arms budgets and health and education budgets; concepts of the global economy; statistics; how the South helps to feed the North (lack of equality in commercial exchanges), etc.

Civic or moral education
These lessons allow students to know and understand the various texts on the rights of the person and to become aware of their violation in all spheres (political, economic, social, cultural and physical). It also offers a chance to observe and analyse certain social problems, such as intolerance, discrimination, prejudice, social exclusion, violence, etc.

Civic education trains each individual to exercise his or her rights and duties, both individual and collective, in order to build a responsible and active civil society with solidarity and a living democracy working towards the common good. It also reviews the rights of women and children, etc. This subject must give pupils the opportunity to discuss the culture of peace and non-violence and to find specific ways of fighting racism, sexism, exclusion, discrimination and prejudice, in short, violence in every shape and form.

Equally, it must allow students to understand the concepts of justice, equality, equity, freedom, democracy, etc.

Physical education and sports
"In physical education and sports, maybe even more so than in other subjects, the question of learning citizenship has been raised. Why? Because", as Jacques Rouyer points out, "in PE, not only intelligence and the body of the isolated individual is brought into play. It brings the complete person into play in an activity that is more often than not a group one that incorporates risk, emotion and violence." (Rouyer, 1997: 65)

History
At school, a young person must learn the history of his or her people, its heritage and evolution, in order to better understand the cost involved in gradually developing a democracy and its actual reality (its merits, values and limitations) through the institutions of the country. The student must consciously know that he or she can act on the present and in turn be a change agent driven by a feeling of belonging and proud of his or her identity. It is also in history lessons that we can perfect our knowledge of world heritage and use this to better fulfil our role as a young, informed and aware citizen. To give pupils a feeling for history is to put them in a position to choose among different possibilities, showing them the forces that have gradually set up and developed the various institutions.

Philosophy
This discipline aims to teach students to think independently, by developing their critical and conceptual skills. One cannot really speak of a specific goal of philosophy because it is an essentially critical discipline. "In this sense, citizenship cannot be the goal of philosophy teaching. But the study of different philosophical concepts of what a citizen is, the history of these concepts and their theoretical and ideological elements teaches pupils the possible choices and constraints that exist and develops their ability to construct a concept of citizenship that is in keeping with their own historical grounding and their own objectives. The intention is to make school-leavers able to evaluate what there is, in the light of the common interest, and to invent forms of participation intended to build what should be, on the foundations of what already is". (Giannotti, 1997: 62-63).

The arts
The arts present an opportunity for better understanding the diversity of values, forms of expression and sensibility of others, self-affirmation, respect and appreciation of difference, cultural identity, sense of belonging, etc. "The world of the arts", believes Luce Brossard, "because it touches our sensibilities, is a good place to acquire a mindset that is open to others, respects difference and, because it gives collective experiences, fosters expression and communication skills" (Brossard, 2000: 124-125).

Conclusion
This demanding educational mission may at first sight seem audacious and idealistic, but is so important and utterly inescapable if one wants to help to establish true democracy.

Social changes are urgently needed to drive out poverty; racism; sexism; intolerance; unemployment; inequalities; abuse; all forms of discrimination and oppression; pollution; religious, political and economic fundamentalism; and narrow-minded nationalism, all of which cause so much violence and war. In the meantime, we must be aware that the fundamental changes proposed by citizenship education do demand an investment of time and energy, but they should also allow us to better prepare our young people to face up to the challenges posed by the new millennium.

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EDUCATION FOR ACTIVE CITIZENSHIP: AN AUSTRALIAN PERSPECTIVE
by Dr. Lorraine M- Ling

Institute for Education - La Trobe University - Victoria - Australia

The basis of national government in Australia is framed in the opening words of the Constitution of the Commonwealth of Australia which state 'Whereas the people… have agreed to unite into one indissoluble Federal Commonwealth…' A recent report of the Civics Expert Group in Australia has taken the opening words from the constitution and has named its report 'Whereas the people'. This report (1994) outlines the state of civics education and knowledge in Australia and paints a picture of strategies which it claims are necessary to increase the knowledge and understanding of Australians in their own country and its government. The report begins

Australia is fortunate in its enjoyment of the amenities of citizenship. We have a successful; record of democratic self government. We accept the outcomes of elections and the legitimacy of our elected governments. Our institutions of government have proved both resilient and flexible, allowing us to expand citizenship and draw in those previously excluded. Tolerance and inclusiveness have made diversity into a national strength. There is a high level of participation in voluntary activities, and an impressive record of public service. A broad measure of freedom has been won, defended, maintained and extended. (p.3)

In Australia which is a strongly multicultural nation, diversity and a recognition of diversity as a resource to be used rather than a problem to be solved has been a major element of programs about civics and citizenship education in both Australian schools and in Universities.

In teacher education courses in universities, students spend a large part of their course dealing with ways to teach a subject called Studies of Society and Environment (SOSE). This subject is an amalgamation of a number of different areas such as history, geography, anthropology, values and morals education, philosophy and social studies. The integration of these subjects into this umbrella course referred to in the curriculum of schools in Victoria as SOSE, allows for links to be made between a variety of modes of inquiry and the preferred teaching and learning methods emphasise problem solving and inquiry learning where students are encouraged to construct their own meanings and grapple with social, economic or political problems.

The deliberate inclusion of the word 'environment' in the title of this course of study reflects the concern which schools and universities are attempting to demonstrate, about the use and abuse of natural resources and about environmental issues It is regarded as being part of training for citizenship to develop a positive and responsible approach to the natural environment. In teacher education, prospective teachers study ways to approach difference and diversity in the classroom, to develop programs which will assist their students to become active, participants in a democratic society, and to understand the workings of government in Australia and also in other countries.

Policy which directs the curriculum of schooling makes it mandatory for SOSE or a similar subject to be taught in all schools in Australia. A Victorian Department of Education and Training (DEET) document relating to Civics and Citizenship education states

Civics and citizenship education is an education priority of the Federal Government. Civics and citizenship education is founded on the belief that in order to act as responsible citizens throughout their lives, students need a thorough knowledge and understanding of Australia's political heritage and processes, as well as the skills to participate in their civic community. 'Discovering Democracy' is a Federal Government initiative which was established as a four year program in mid 1997 to support teaching and learning in civics and citizenship. All government schools have received a copy of the 'One Destiny' CD ROM; 'Discovering Democracy resource Kit'. These materials have been developed to encourage and assist young Australians to participate as citizens in our society.

In addition to this initiative and to the materials which have been distributed to schools, area networks have been set up for teachers with the specific purpose of fostering innovative teaching and learning in the area of civics and citizenship. Each region or local area has a network co-ordinator and the names of the co-ordinators are circulated throughout the government school system so that networks can not only communicate within their area but also between and across regions. Other resource materials produced and distributed through the government school system include: SOSE course advice units; Poster Resourcing Your Civics and Citizenship Program; Video Constitution: Head of State; Understanding Australia CD ROMS; First families Project http://www.serct.vic.edu.au/FF2001/index.htm; Global Classroom projects http://sofweb.vic.edu.au/gc/index.htm; Leading Practice IdeaBank http://www.sofweb.vic.edu.au/lpol.

The Board of Studies which is the major curriculum policy making body in Victoria makes available Curriculum Standards Frameworks (CSF) Sample programs: Study of Australia; CSF Civics and Citizenship education learning outcomes identified by an icon of the Australian flag – A cross curriculum approach.

Awards and research grants are given to schools as well as to individuals in the area of civics and citizenship education. All schools and teachers in government schools are eligible to apply for Civics and Citizenship Education Awards. The information which is circulated regarding the awards claims

A vast range of activities and programs are currently undertaken by schools across Victoria to promote greater understanding of our nation, its political and legal systems and how these impact upon our lives and contribute to our roles as active and informed citizens at both the state and federal level…These awards will be jointly managed by the department of Education and the Civics and Citizenship Network, the latter being made up of the following cultural organisations:

Law Institute Victoria
The Parliament of Victoria
Electoral Education Centre
Constitutional Centenary Foundation
Police Schools Involvement Program
Old Melbourne Goal
Old Treasury Building

Three school awards, each valued at $1000 will be given… Four teacher awards each valued at $1000 will be given and four commendation awards each valued at $250 will be presented.

Parliamentary Teaching Fellowship Awards are also provided each year by the Parliamentary Education Office. These fellowships are awarded to outstanding teachers of Studies of Society and Environment (SOSE).

The fellowship aims to promote active citizenship amongst students and teachers and improve levels of political literacy in the teaching profession.

Statewide Civics and Citizenship Conferences for primary and secondary school teachers are held annually. Other professional development for teachers occurs regularly and universities provide many modules of study for teachers to undertake in the area of civics and citizenship education. These professional development (in-service) modules may be taken for professional development only or may be credited towards a formal university degree. This link between schools and universities in the Australian education system is strong and the exchange of resources and expertise between these sectors of the education system is valuable.

At the senior levels of secondary school it is regarded as imperative for students not only to learn about civics and citizenship but also to become active participants in the democratic society. In order to facilitate such active participation an initiative called 'Schools' Constitutional Conventions' has been established. The publicity on this initiative states,

A series of conventions are held across regional Victoria involving senior secondary students from government and non-government schools. The conventions, which culminate in a state and national convention are an initiative of the Constitutional centenary Foundation and are jointly sponsored by the Department of Education, Employment and Training, The Catholic Education Office and the Association of Independent Schools in Victoria. The purpose of these conventions is to give students the opportunity to come together to discuss issues of current constitutional interest for example, the Head of State issue, citizen initiated referenda and whether or not dual citizens should be allowed to stand for parliament, a Bill of Rights for Australia and reconciliation with indigenous people. (Sofweb, January 2001)

Students prepare for their participation in the conventions in a variety of ways such as: business classes writing letters of invitation to other schools and making follow up telephone calls; preparation of delegate name tags, program notes as other documentation required for the convention; hospitality classes plan and prepare lunch for the convention day; students in English classes give brief talks on the issues to be discussed at the convention; debates are organised around convention topics; and students visit appropriate websites to gather information on the convention topics. Students attend regional and state conventions and then may participate in the national convention which is held in Canberra, the National Capital of Australia.

It can be seen from the discussion here that the area of civics and citizenship education enjoys a high profile in Australian schools and a wealth of curriculum materials and strategies exist to support this area of the

curriculum of schools and universities. Informative and well designed kits of resources are available through numerous agencies in the community and thus civics and citizenship education is a means of linking many diverse groups and institutions in Australian society. With the celebration in 2001 of the Centenary of Federation in Australia, special curriculum themes and initiatives which focus of this event are planned. Students will be continuously engaged in events and celebration across Australia with particular emphasis upon the indigenous Aboriginal inhabitants, and efforts are strenuously being made to bring about a reconciliation between the white settlers and the indigenous peoples of Australia. This has been the most common theme which civics and citizenship education has addressed in recent years with students in schools being encouraged to develop tolerance and understanding of people from many different cultures and backgrounds. There is a strong feeling in Australia that the culture from which people come should be recognised and valued rather than needing to subsume those cultures and adopt an 'Australian persona'. In a Ministerial Statement in 1982, the then Minister for Immigration and Ethnic Affairs, The Hon Ian MacPhee claimed,

Acquiring Australian citizenship should not require suppression of one's cultural heritage or identity. Rather the act of becoming a citizen is – symbolically and actually – a process of bringing one's own gift of language, culture and tradition to enrich the already diverse fabric of Australian society. Our vision of a multicultural society shares with our concepts of citizenship, a strong emphasis on building a cohesive and harmonious society which is all the more tolerant and outward looking because of the diversity of its origins.

To be a citizen in Australia then brings with it many excitements but also many challenges if the future generation is to build upon the rich cultural and intercultural nature of Australia at a time when we need to act both globally and locally as a nation. The education system is accepting this challenge and appears to be devising innovative and creative ways to address it and thus to produce responsible and active participants in Australian society.

CONCEPTIONS OF ACTIVE CITIZENSHIP FOR SECONDARY PUPILS
by Jean-Claude Kalubi, Yves Lenoir, François Larose, Caroline Taillon Sylvie Houde and Christian Meyers

CRIE-CRIFPE, Faculty of Education, University of Sherbrooke- Canada.

"Use the rigging you have at hand with judgement. The crew will teach you everything throughout a year of new manoeuvres. You are not yet ready to navigate alone. It is up to you to win this freedom by the effort that you invest in perfecting knowledge of this art of sailing." (*La liberté par l'éducation*. Manual of the École d'Éducation internationale du Phare, Sherbrooke, Canada)

Introduction

When a group, according to Wood (1990), has a clear picture of "the citizen – individual", it gives the individual a sense of community and a link to the rest of mankind. Regular school life should provide structures that are adapted to allow each pupil to experience real democracy on a daily basis. Several questions arise on the issue of what school can do, on the operational level, to create a framework in which to apply values, or to support pupils in carrying out tasks relating to active citizenship in practice. Other questions are to do with the way in which pupils of different ages can be trained at school to work for the common good, follow the rules of collective living, take an active part in the educational project of their school, in order to take on personal initiatives in the anticipation of positive results both for their environment and for mankind as a whole.

The place of democracy in the trajectory of the pupil becomes a major challenge in the face of the changes and developments that often render most of the previous benchmarks futile. It also presents the challenge of finding efficient education strategies able to help each pupil to develop their own autonomy. The pupil, then, is called upon to play a decisive and active role in deepening his or her knowledge, choosing judicious conduct, growing in every aspect, forging positive relationships, etc. We need to encourage pupil exchanges but also pupil-educator exchanges in order to harmonise their respective conceptions of active citizenship. The responsibility of adults and educators will be mostly directed at implementing suitable structures, processes, mechanisms and tools, not only to stimulate learning and a sense of belonging but also to encourage a strategic alliance between academic learning, social development and intrinsic motivations. Various factors can converge towards this practice of citizenship, which also prepares us to integrate collective cultures. In this article we propose to explore the conceptions of active citizenship for secondary school pupils, by looking at the experiences of the Phare secondary school in Sherbrooke, whose international education syllabus reinforces strategies to promote a culture of peace and democracy, in accordance with the guidelines given by UNESCO. The text is in two parts. The first is based on the foundations of active citizenship, while the second discusses the mechanisms with which to build a dynamic teaching model adapted to the real situations of the pupils, in a Canadian and North American context.

The principles of active citizenship

The general notion of active citizenship is characterised by a kind of to-ing and fro-ing between what is ideal and what is practical. In this sense, it is not an easy concept to take on, to explain or to illustrate. It comes with certain ambiguities linked to the "post-modernist revolution" (Boisvert, 1995) with which most industrialised societies are in confrontation. Indeed, the new social order has brought a number of upheavals to the shared values of solidarity, co-operation and democracy. In recent times, egocentric attitudes have emerged, more focused on personal experience than recognised ideologies (Lenoir, 1996). Even when the importance of difference is made evident and valued, it seems ever more wedged between implicit or explicit individual perceptions and responses that manifest intolerance of norms, values, authority, morals, etc. (Beaudry, 2000). From this point of view, social evolution seems to be leading either to a gradual loss of the bearings to follow or to the anxiety of how to build a future. The new social order could thus become a threat to humanity in that it highlights new human or social needs while revealing the fragility of the trust between people.

Given that the pupil to some extent becomes the product of the society of his time, the threat to mutual trust is a proven fact in most school environments. Some authors even believe that this situation can debilitate the

socialising mission of school (Conseil supérieur de l'éducation, 1998). And yet this mission is not only worth paying attention to simply because it is considered to shape the future by passing on collective values. But which value is able to ensure continuity in a world that is a priori threatened with rupture, wastage, decadence or any similar phenomenon included in the post-modernist outlook? (Beaudry, 2000; Dallaire, 2000) It is within this context that some people justify an interest in teaching active citizenship, as a "standardisation response", letting school regulate the collective path towards individual aspirations for development. According to the French education authority (1998), the concept of a citizen requires clear objectives and specific responsibilities from the school so that it can effectively act on the negative influences of the way things are currently developing.

Active citizenship in this context can correspond to the capabilities expected of the pupil (the individual) in being committed to active roles in the community, while being open to the concerns of the outside world and mankind (Conseil supérieur de l'éducation, 1998, Beaudry 2000). This translates into effective and proven participation in the decision-making process of his or her group and respect for difference and sharing of ideas, in a democratic spirit or by effectively taking responsibility.

This notion, for example, is seen from the very first pages of *ship's log* of the Phare school, Sherbrooke. In the introduction, addressed to the pupil, the demands of individual commitment vis-à-vis the various aspects of the international education programme are shown through the metaphor of the voyage or crossing.

The responsibility of the pupil, a "sailor" in a "sailing ship", is seen as a long route requiring commitment and endurance. In the thick of this experience, the young sailor's only choice is to learn to master the rudiments of navigation, even if he or she has the support of an experienced crew. As well as this marine vocabulary (*the surging seas, the rigging, the sails, the moorings,* etc.) suggesting the idea of the strength of commitment (Guyard, quoted in Robin, 1971), the short introductory text makes remarkable use of verbs of action, as is shown by the final slogan, which could also be read as the decisive and inescapable advice to take matters in hand and not to shirk action: "raise the sails and cast off the moorings!"

But the real challenge lies in getting pupils to accept this advice. It is important to be sure, quite early on, that adults and pupils, or even better, the schools and its pupils, share the same perception and the same notions, for coherent application of the various aspects of active citizenship. Because the school's choices in terms of citizenship can only have meaning if pupils are really involved and see in them the chance to satisfy their own specific needs. And this takes us to the importance of observing each pupil's actions and thoughts. In his article on the real power of young people and democracy in the school environment, Dallaire (2000) recounts the opinions of some secondary pupils on their view of the various forms of participation, as well as the available vehicles for collective expression, in the light of a particular school's life and work habits. These pupils basically stress the need to be better trained and informed in terms of knowledge; to feel supported in their school roles and responsibilities; to share problem-solving strategies through regular exchanges with their peers; to take on challenges by means of specific tasks; to give their opinion or to feel that it is asked for in relation to fundamental aspects of their school's code of behaviour; to feel involved in creating tangible, specific, palpable and valued results; and to get training in critical analysis skills and effective strategies for communication.

One promising line of work would be to conduct an in-depth analysis of their needs or forms of self-expression, in order to be able to prioritise and create an internal hierarchy of needs. This is not one of our immediate concerns here. However, it does emphasise this view of the pupils that active citizenship is an exercise in "dynamic participation" in collective life, which of course depends on numerous intellectual and interpersonal skills. Pupils aspire in particular to being seen as partners with a number of responsibilities both for the school's progress and for the smooth running of society. Their individual projects must be harmoniously and productively integrated into the school's educational project. Because, as Makarenko writes (quoted by Pallascio, 2000), "real collectivity does not depersonalise human beings. It creates new conditions for them to develop their personality".

When pupils take part in open projects, they are often proud and satisfied to actively contribute to a better society, to sustainable development or to construction of more democratic societies.

The education programme of the Universal Forum of Cultures (Barcelona 2004) identifies three factors that go to make up active citizenship:

The cognitive factor: referring to knowledge of democracy and its structures. This knowledge can be developed through book learning. But it is consolidated through contact with people, groups and different communities. This is why the effect of *proxemics* as discussed by Maffesoli is so important (1988). In fact it proves crucial for knowing and understanding the ways in which individuals can relate to each other. Because what we know best is what we come into contact with the most, whatever the chosen style of contact

may be. The emotional factor: Here, we insist on the importance of belonging to a learning group or community and stress that the school must be integrated into the social fabric. Social and emotional ties are the key elements for fostering healthy emulation of peers.

The pragmatic factor: in reference to the opportunities for putting democracy into practice, taking meaningful action, etc. Pupils can play active roles through genuine experiences in the community. These principles and this rationale are hinged on the demands of pupils' daily living at the Phare school. The school itself helps to make pupils value democracy in school. One question that might be raised at this stage is how to translate these different concepts into the daily life of pupils and their work habits. It is also a matter of seeing how normal life in the school community can encourage application of values and models associated with democracy and citizenship.

Towards construction of a model of active citizenship

In many places, international schools have chosen to incorporate into their curricula experiences relating to the UNESCO alternative on human rights, protection of the environment, migration and the actions of the authorities. The main concern to bear in mind relates to the measures adopted to train pupils to exercise citizenship. While stimulating autonomous and specific development, it seems useful to work on selectively getting them to adhere to a set of balanced values.

While calling for the construction of another social rationale, some authors (Sapon-Shevin, 1999) stress that tomorrow's society will be the result of today's schools and classrooms. In effect, the multiplication of heterogeneity and types of relations between different individuals and groups will in its own way shape the conceptions and subsequent manifestations of many pupils. There are many examples of the impact of certain relationships on human, economic or social development.

In the preface to his book on the reality of inclusion in the classroom or school environment, Sapon-Shevin (1999) appeals to the memories of ex-pupils who are now responsible adults in society. For most of these adults, memories of the classroom or school are paradoxically marked by negative phenomena experienced by some of their classmates, such as rejection, isolation, jeering, practical jokes, exclusion from the group, etc. Certain recurrent elements bring out the difficult co-existence between pupils or groups of pupils who take pleasure in marking exclusive territories and those who are marginalised by labelling and who throughout their school days harbour a deep desire to find a place for themselves elsewhere, in other classes or other schools.

This is why it is so urgent to rise to the numerous challenges now being posed for life as a responsible citizen. We need:

To promote a spirit of cohesion in the respect for difference. This is necessary, so that each pupil can develop habits that are open to initiatives focusing on the future, in a climate of trust among peers. As Pirtle mentions (1998), this mark of originality is both a source of personal enrichment and a tool for labelling. Authentic life experiences for most pupils teach them to protect themselves from those who are different, as though outside their home community each pupil saw their self-security as being directly and automatically threatened. This leads to negative competitiveness, aggressive behaviour and deceitful attitudes, to the detriment of peers or their weaknesses. This view is inevitably the result of a social structure.

To encourage education for a responsible, dynamic or stimulating community life, beyond the teaching of academic knowledge. This implies not only willingness to play meaningful roles in projects that run parallel to those of their peers, but also taking ownership of the basic principles of a "We" for solidarity (Landowski, 1985); in everyday language: our class, our project, our history, our goals, etc. (Child Development, 1998).

To implement an organisational framework that can provide a new concept of success, so that success can be mainly seen as a goal benefiting any community of which the pupil is a member. The quest for this type of collective success should be carried out through the learning of new skills, based on active principles that allow each pupil to feel supported and empowered to take risks, to aspire to promote human values among peers and be open to new experiences.

From another angle, active citizenship must above all be seen as a mentality, a state of mind and a concept to build and continuously rebuild, at the individual and collective levels. It depends on the collective responsibility taken both by adults and pupils. Freiberg (1999) stresses this point by comparing the image of a "citizen" and that of a "tourist". In relation to class or school responsibilities, the aspirations of a citizen and the attitudes of a tourist are not manifested in the same way or with the same energy. The tourist will leave when his visit is over, without maybe worrying about the consequences, the damage done or certain irreparable actions committed. Meanwhile, the citizen, as an individual attached to a particular geo-physical or geo-political environment, must live with the results of his positive or negative actions for a long time. The

philosophy behind the international education programme of the Phare school helps the pupil to work on this collective and personal awareness. With the aim of furthering his knowledge of how to be, the pupil must constantly reassess himself and his attitudes. "Notions such as tolerance, integrity, respect or involvement are initially dealt with and explained to the pupils. They then must evaluate themselves regularly, in other words, set their own personal paths for development with the aim of manifesting appropriate attitudes" (comment by an educator). The above values are then taken up again in an illustrative diagram entitled "the polygon of interactive areas", in which each area corresponds to the following themes: *health and social education, environment, homo faber (allusion to the spirit of inventiveness), learning to learn and community service.* Thanks to this diagram, each pupil feels that he or she is being alluded to. They are called upon to express themselves and to take the first step along the road to constructing their own form of dynamic participation. Pupils must give their initial perceptions, make the systematic associations between the various elements of this polygon and identify their specific responsibilities to the social needs they feel able to take on or even better, which demand their involvement. For a first-year pupil in secondary school, it is certainly a formidable challenge, in that the pupil must quickly perceive the urgency of the situation and *"exercise self-discipline, make one's motivation grow, acquire skills, manifest creativity to the benefit of one's community, show intellectual flexibility and responsibly take part in school life, collective life or in society as a whole"*.

So active citizenship can only be shaped by active, productive and interactive experiences. Each pupil acquires the status of a well-informed person, in other words, knowledgeable of the meaning and consequences of his or her daily acts. He or she is obliged to get involved in the immediate community, with a view to direct action, based on his or her means and skills. Experience proves that this involvement is beneficial because each pupil learns tolerance and empathy through contact with others; above all, when he learns to give he learns about himself. Community service illustrates the dynamics of the responsibility that is shared between the pupil and the members of the group/school. From the beginning, it is the school collective that sets out useful indicators in terms of the time allowed each pupil to demonstrate his or her real investment at the service of the community. In practice, ten hours of service are recommended for each first-year pupil, while this is doubled for fifth-year pupils. The specified hours also serve as a benchmark against which the pupil can measure his or her input and develop his or her own schedule for intervention and if need be use the results to gather proof of the commitment or investment made. According to the evidence, in reality it is rare that the minimum set time is not exceeded; this is the mark of a sense of responsibility and collectivity in constant development. We should also add that active citizenship is built through the self-determination and self-discipline of the participant. This is the fruit of a positive interdependence between the individual and the other members of his or her community.

Conclusion

In the manner of many international schools encouraged by UNESCO since 1948, the Phare school in Sherbrooke is working to develop citizenship education by following its main goal; to develop a culture of peace and understanding between peoples, on the basis of the decisive involvement of citizens undergoing education. Its educational project fosters opportunities for action and experience so as to allow each pupil to experience at first hand the ties of interdependence between his or her overall education and his or her responsibilities as a citizen, that range across community service, intercultural openness, learning of foreign languages, etc. These adjustments to the school curriculum become a mark of success for educating tomorrow's citizens. In the final count, two elements can help us to illustrate how each candidate can discover the idea of his own role or mission in terms of the concept of citizenship: the conditions that facilitate this and the descriptive benchmarks.

From the point of view of the conditions that facilitate teaching citizenship, we should note the three following points (Freiberg, 1999): the sense of constructive conflict, the sense of co-operation and a civic sense. Firstly, we need to develop the pupils' *sense of communication*, mediation, etc. As the spoken language is usually the first step in most interactions with partners, the Phare school takes this into account and incorporates two foreign languages into the school curriculum, both English and Spanish. While educating pupils in the era of globalisation, this intercultural openness fosters understanding of the challenges facing mankind and allows pupils to develop a critical mindset and better understanding of the world around them. Pupils must learn to put across their opinion or that of their classmate, teacher or a chosen author. It is not simply a matter of presenting certain elements of a document, but of learning the art of debate and critique.

Following this, it is vital to create an *esprit de corps* (to use a military term) in order to stimulate cohesion, above and beyond heterogeneity. By drawing up some clear ground rules, it is possible to make the necessary

adjustments between individual points of view and the structural objectives. Healthy relationships between participants help to reinforce each person's sense of security or trust by stimulating personal creativity.

Finally, we need to use different codes to help each pupil to assimilate the meaning of *civic values*. These appear particularly when each pupil as an individual becomes able to forge a link between life rules (for example) and a sense of obligation or duty that must be taken on with autonomy and full knowledge. Put another way, the pupil must develop his or her freedom of thought, of action, of word or of behaviour, while being personally and freely committed to respecting the common values and goals. The subsequent benefits of these notions and behaviours to the class, school, community and society as a whole are enormous.

From the point of view of descriptive benchmarks, several proposals (Freiberg, 1999) might help us to analyse the manifestations of this set of concepts through the pupil's daily tasks. The pupil must show himself to be an active learner; he must carry out projects in small groups; work in co-operative learning environments; propose new ideas, new materials or innovative projects; each day comment on current affairs; clearly or publicly explain his strategies for problem-solving; take the initiative to interact with peers or with teachers; try to make the class his own, as his natural environment (in the same way as his home environment); take an active part in managing the code of behaviour or discipline; show the ability to forge several ties of friendship within the class; be on time or early to start with his activities and to get his class going; to be absent very rarely or hardly at all; and to show happiness and pride at being a member of the class and the school.

It is clear that these proposals can only be fulfilled if the pupil, throughout this process, remains the focus of all educational activity. Because as Larrivee (1999) reminds us, the quality of the school as a democratic community depends on its ability to stimulate in each pupil a desire for autonomy, a participatory attitude, and the habit of making choices through recognition of norms or certain rules at the service of the community.

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PART TWO:
HOW TO PROMOTE YOUNG ACTIVE CITIZENSHIP WITHIN THE EUROPEAN UNION AND BEYOND
by Yves Beernaert

CHAPTER ONE:
E.U. TEXTS AND ACTIVE EUROPEAN CITIZENSHIP

CHAPTER TWO:
CITIZENSHIP SCHOOLS AND LEARNING COMMUNITIES

CHAPTER TREE:
MULTIPLE ACTIVE CITIZENSHIP AND EXAMPLES OF GOOD PRACTICE

CHAPTER FOUR:
SOME OTHERS EXPERIENCES FROM THE CONNECT PROJECT'S PARTNERS

General Introduction

This part of the manual will hence largely focus on initiatives which have been set up to promote active citizenship with young people across Europe and beyond as one of the characteristics of European citizenship is that it is integrated into a larger concept of global citizenship.

Chapter ONE: EU texts and active European citizenship

Even if the present part of the manual doesn't intend to be a theoretical one it starts by referring to some basic EU texts which have enhanced the reflection on active European citizenship with youngsters so as to provide a basis for the examples of good practice and the initiatives mentioned later in the present manual.

Particular attention is given to texts such as "The White paper Teaching and Learning towards the information society" of 1995; " Accomplishing Europe through education and training", a study report of 1997; "Education and active citizenship in the European Union" a report published in 1998 by the Commission of the EU.

The first chapter also highlights and stresses the role of the three main co-operation programmes in the field of education, training and youth in enhancing active citizenship across the European Union and more widely across Europe and across the world. Global citizenship is mainly enhanced through the YOUTH programme.

This first chapter ends with some reflections on the particular potential of Comenius 1 school partnerships to enhance active citizenship at local, regional, national, European and even global level.

Chapter TWO on citizenship schools and learning communities

This part of the Manual on active citizenship intends to focus on the concrete implementation of citizenship in the classroom and in the school. The introductory chapter starts by looking at the possible characteristics of the citizenship school which is here synonymous with the concept of the learning community. The first part will focus through the characteristics of the citizenship school on the fact that the whole school with all its structures and activities has to create an environment which is conducive to enhancing citizenship. The characteristics of a citizenship school or a learning community are very similar to what is happening within the framework of other similar initiatives such as the Citizenship sites of the Council of Europe or the innovating schools of the OECD in Paris. More extensive information is given about the Citizenship sites of the Council of Europe.

As an introduction one can also stress that citizenship schools or learning communities are more than what the Commission advocates in its recent publication on the Future concrete objectives of the Education systems in Europe where it advocates the development of learning centres. The concept of the learning centres was first launched at the EU Lisbon Conference of June 2000 in order to enhance lifelong learning efforts at all the levels of the local community. The learning communities concept is partly composed of the idea of the learning centres but goes beyond that concept because it has a major focus on **community-building**.

The learning communities should indeed greatly contribute to developing and implementing sustainable communities across Europe and the world. Such sustainable communities will interact within the framework of European and global partnerships and will strongly build on all elements of lifelong learning ranging from formal education to non-formal education and even to informal education. As schools have to become learning organisations, local communities have to become learning communities within which community-building as an expression of active citizenship is a major element.

Chapter THREE: multiple active citizenship and examples of good practice

The second chapter of this contribution will focus on sub-elements of citizenship and see how these can be brought about in schools especially through all kinds of European or global co-operation projects between schools. This part contains some theoretical elements which are backed up by examples of good practice. For each of the sub-elements examples of good practice of projects are given which are taken from European

Union programmes in the field of education, training or youth. The examples come as well from regional or national co-operation programmes as from European or international programmes from other European and international organisations such as UNESCO, the Worldbank, the Council of Europe or major European or International NGO's. Several examples are also examples which have just been developed at local or regional level. This section has been finalised with several articles of concrete initiatives plus an overview of the major EU initiatives and their website addresses.

All the examples of the second chapter are taken from reality which means that they are either operational at present or have been operational for several years. Many of the examples are taken from two of the main European Union co-operation programmes viz. the SOCRATES programme, focusing on co-operation in education across some 30 European countries and the YOUTH programme. No examples have been taken from the Leonardo da Vinci programme as a careful analysis of some 800 projects has shown that the nature of those projects would need more careful and thorough analysis and study before selecting them and integrating them into such a manual. This doesn't mean that there are no citizenship projects within Leonardo da Vinci. On the contrary. All of them contribute to citizenship as they focus on vocational training of youngsters and adults and the role they have to play as a citizen through their professional life.

Examples to inspire the reader

The examples are mainly given to draw the attention of the reader to the diversity and the creativity of the projects quoted and to inspire the potential project co-ordinator. Reading those examples will give the reader ideas and suggestions of what a project can be about and what it can focus upon.

All readers interested in making projects either in the framework of the SOCRATES programme or in the framework of the YOUTH programme should read the Guidelines for project promoters carefully. These guidelines are also available on the website of the Commission DG EAC on the Europa server: europa.eu.int.

Chapter FOUR; Some others experiences of the partners of the Connect project

Information about a few manuals which can be used in project making in general and in Comenius 1 partnerships in particular is added at the end of the present part of the manual.

CHAPTER ONE:
SOME THEORETICAL REFLECTIONS BASED ON KEY EU DOCUMENTS USED AS A BASIS OF THE MANUAL

The following theoretical reflections are based on several key documents produced by the Commission. Particular use has been made of two texts produced by the Commission: on the one hand the report **"Education and active citizenship in the European Union" published in 1998** [75]. This report is the first EU report to look at how the EU programmes in the field of education, training and youth have contributed to promoting active European citizenship. Furthermore use has been made of the study report of the study group on education and **training "Accomplishing Europe through education and training" published in 1997**.[76] Large quotations have been taken from those two documents which have become some of the key elements on which the present manual is being built.

THE TREATY OF AMSTERDAM OF 1997

The Treaty of Amsterdam of 1997 foresees the encouragement of a more active and participatory citizenship in the life of the European Community. This citizenship is founded in an integrated approach to lifelong learning and furthermore based on the complementarity of membership of the European Union and citizenship of the respective Member States. Bringing Europe and the European union closer to its citizens is a priority for the present and future EU policy actions. Especially actions in the field of education, training, youth and culture offer a privileged vehicle for the promotion of active participation in Europe's rich diversity of culture, economies, politics and societies.

THE WHITE PAPER "TEACHING AND LEARNING: TOWARDS THE LEARNING SOCIETY"

The White paper "Teaching and Learning: towards the learning society" of 1995 argues that contemporary economic and social change in Europe demands the encouragement of an active and engaged citizenship. This active citizenship might imply possessing the skills and confidence to contribute as fully as possible to maintaining prosperity and improving the broader quality of life.

TOWARDS A EUROPE OF THE KNOWLEDGE

The Commission's communication **Towards a Europe of the Knowledge** places lifelong learning at the centre of an integrated approach to education, training and youth policy action. This approach is based on the conviction that " in a rapidly changing world, our society must offer all its citizens opportunities for acceding to the knowledge" which will enable them to progress throughout their lives. In responding to this challenge three main orientations have been given priority: enabling European citizens to continuously develop their funds of knowledge and skills through lifelong learning; encouraging a process of construction and enrichment of citizenship in an open and plural society; and enhancing employability based in competencies for a knowledge-based society.-

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[75] Education and active citizenship in the European Union; Luxembourg; Office for Official Publications of the European Communities, 1998; ISBN 92-828-5107-9

[76] Report "Accomplishing Europe through Education and training"; report of the study group on education and training; Luxembourg; Office for Official Publications of the European Communities, 1997; ISBN 92-827-9493-8

THE 1997 STUDY REPORT "ACCOMPLISHING EUROPE THROUGH EDUCATION AND TRAINING"

The study report of the study group on education and training called **"Accomplishing Europe through education and training**" will be extensively quoted as it provides several of the key elements which can enhance a through reflection on active European citizenship.

The report mentions *"constructing European citizenship through education and training is one of the four aims of education and training in the years ahead. The four aims being: a) construct European citizenship through education and training; b) reinforcing European competitiveness and preserving employment through education and training; c) maintaining social cohesion through education and training and d) education and training in the information society".*

The study report stresses that *"European citizenship is above all a humanist concept, founded in the construction of a greater Europe characterised by cultural differences., by different economic conceptions and by different natural realities – but united by a sense of belonging to a common civilisation. It is on the basis of a shared democratic culture that this greater Europe will construct itself and in which Europeans will recognise themselves as citizens of Europe. They will not regard themselves as citizens of Europe because they belong to a common culture, or on the basis of a particular dimension of belonging. Rather, they will do so because they will construct themselves as citizens of Europe on the basis of new relations which they will establish between themselves. This is the first element of a European vision to propose to young people.*" Those relations will definitely be enhanced by the different forms of physical (and virtual) mobility promoted through the different EU programmes in the field of education, training and youth.

The report goes on to mention that *"To become a rallying idea, European citizenship must be real, not merely formal. This implies going beyond principles and rules. Citizenship is a plural concept: a) it is a normative idea and in this sense is related to the concept of civil society and its moral and ideological defence; b) it is a social practice and develops through dynamic process, during which the sense of belonging constructs itself on the basis of differences, of communication with others, of conflicts and negotiated compromises, and of shared images; c) it is a relational practice between individuals in their social context at the level of the state, the local government, and associations."* The initiatives presented in the present manual will show that such projects and initiatives can contribute to strengthening the concept of the civil society. It will also demonstrate that European projects and initiatives in the field of education, training and youth give many opportunities to put in practice communication with others, conflict management and compromises negotiation. The examples will also show that such projects and initiatives promote relational practice between individuals in their social context at different levels.

The study report stresses that *"the education system has a role to play in the promotion of active citizenship. Education can play this role through its **formal institutions**, but it can also do so through **communities** or through the **mass-media**. Under varying names, education for citizenship exists in many Member States. It pursues different aims, taking up varying amounts of the curriculum time and addresses itself to different age groups and target groups. If we wish to develop a sense of being citizens of Europe amongst young people, some improvement in this field is therefore necessary."*

Although the present manual doesn't make a study on how citizenship and active citizenship are integrated in different ways in the **formal curriculum** it builds on recent studies which have been made in this field such as the IEA study ""Civic education across countries: twenty-four national case studies from the IEA Civic education project" published in 1999[77]. It also takes into account recent developments such as those in England and Wales where citizenship education is being given a more prominent place in the curriculum and where materials have been developed to work on citizenship education by one of the partners involved in the CONNECT project. CSV In 2000 London has indeed developed educational materials such"Active citizenship: a teaching toolkit" which will be largely referred to later on in this manual as a concrete tool – especially when it comes to peer education.[78]

The manual will also pay attention to the creation of **learning communities** which are communities with at their heart educational establishments, such as schools. These schools focus on the acquisition of knowledge, skills and attitudes with particular attention to the value of **community work** and 'educating' youngster to involve themselves actively in the local community with a global perspective. More information will be given about the learning communities which will be set up in the framework of the Barcelona 2004 Universal

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[77] Civic Education across countries: twenty-four national case-studies from the IE   A Civic Education Project; the International association for the Evaluation of Educational Achievement; 1999; ISBN 90-5166 671-3
[78] Active citizenship: a teaching toolkit by Francine Britton; CSV London 2000; ISBN 0 340 78255 2

Forum of cultures in which the present CONNECT project will be integrated towards the future once the EU CONNECT support is over.

The present manual will also focus on **media education** to make young people aware of how to understand, how to work with and how to interpret media within the framework of democratic and or non-democratic political systems.

Furthermore the report emphasises that *"From this point of view and in considering the path to be followed, the question of* **gender relations** *is significant but equally that of* **intercultural relations**. *The history of the struggle for women's rights is a good example of the effort that is needed in order to learn to relativise seemingly universal values, but without falling into a moral vacuum. It also shows that formal rights, however clearly bought, can be contradicted in practice: numerous forms of implicit discrimination exist, which are apparently flattering differentiation, but which in fact lead to constraints for those individuals at hand, limiting them to circumscribed and highly specified responsibilities. To counter these practices, Europe must promote education and training that aims to destroy all stereotypical images of human beings."*

All the EU programmes in the field of education, training and youth have always had a priority focus on equal opportunities especially **equal opportunities for women**. European projects and initiatives highlighted in this manual will pay particular attention to this issue across several European projects and initiatives.

Particular attention will also be paid to **intercultural education** in general and especially to the **fight against racism, xenophobia and anti-Semitism** through the activities developed within the framework of the CONNECT project by the Anna Frank Foundation.

Since the 1970 the EU has also attached importance to different aspects of intercultural education being aware that the future of the European society is a multi-ethnic, multi-cultural and multi-lingual one. The different EU programmes and initiatives in the field of education, training and youth have focused over the last years on the different aspects of the intercultural and multicultural society within which youngsters are invited to be European citizens. Particular attention has been given to preventing social exclusion of youngsters as the feeling of inclusion is the basis for any form of active citizenship. Loss of trust in the adult society by youngsters caused amongst other by social exclusion, by lack of training and education opportunities, by lack of participation opportunities and by youth unemployment results in political apathy and in distrusting the democratic structures and representatives. The manual will focus on European projects and initiatives which enhance intercultural awareness, promote social inclusion and promote self-confidence and trust in the adult society.

The report highlights that for the purpose of developing a programme of citizenship education five essential dimensions should be retained to which the present manual will give particular attention in the choice of its examples of good practice.

These five dimensions are the following:

a) *the recognition of the dignity and centrality of the human person;*
b) *social citizenship, social rights and responsibilities , the struggle against social exclusion;*
c) *egalitarian citizenship, that is, the rejection of discrimination and prejudice based on gender and ethnicity; understanding the value of equality;*
d) *intercultural citizenship; the value of diversity and openness for a plural world and*
e) *ecological citizenship or education to contribute to a sustainable world.*

Thus examples will be given on how European projects and initiatives in the field of the EU programmes in education, training and youth are contributing to enhancing those five crucial dimensions.

A final quote from the study report strengthens also the contribution the present manual can make in the promotion of active young citizenship across Europe. The report states that *"In close liaison with Member states, Europe should take action through education and training to consolidate European citizenship in the three following domains:*

a) *to affirm and transmit the common values on which its civilisation is founded;*
b) *to assist in devising and disseminating ways of enabling young people to play a fuller part as European citizens, with a particular focus on teaching and learning;*
c) *to identify and disseminate the best practice in education and training for citizenship in order to filter out the best means of acquiring the elements of European citizenship, and by initiating experimental projects which permit concrete forms of implementation".*

The present manual wants to stress those three elements by highlighting the common values which are promoted through the European projects and initiatives, by disseminating examples of active citizenship of youngsters and by filtering out the best means to acquire citizenship.

Finally the manual will focus on the efforts this CONNECT project has made in initiating experimental projects to promote active citizenship. Indeed **three CONNECT contact seminars** have been organised in the framework of Comenius 1 (within Socrates) on the topic of active citizenship which have resulted in the creation of some 20 school partnerships working on different aspects of active European and national or local citizenship. Furthermore partners of the CONNECT project have contributed to the setting up and the development of a Comenius 3 network focusing on **regional identity and active citizenship**. The latter network which is called RIAC intends to promote good practice in the field of European co-operation in education first and later on also in the field of training and youth. CONNECT partners were also instrumental in running a contact seminars on the topic of "Europe, countries and nations" also resulting in several Comenius 1 school partnerships.

The present manual will also focus on **the development of a pilot network of citizenship schools – in the form of learning communities -** which is working within the framework of the CONNECT project as a preliminary stage of its involvement in the Barcelona 2004 initiative: the Universal Forum of Cultures. This pilot network of citizenship schools is trying to put into practice the key dimension of active citizenship within not only a European framework but also within a global framework of world-wide co-operation.

EDUCATION AND ACTIVE CITIZENSHIP IN THE EUROPEAN UNION[79]

This publication "Education and active citizenship in the European Union" dedicates a separate chapter – chapter 2 – to reflections on a modernised concept and practice of active citizenship. The first two items of this text are quoted in their totality as their are of basic importance to the present manual.

♦ **Dimensions of citizenship in a changing world**

Traditions and approaches of citizenship vary across Europe, but the basic idea of democratic citizenship in modern society is that active participation and commitment to one's chosen community support the creation of knowledge, responsibility, common identity and shared culture. The potential for practising active citizenship is structured in the first instance by a network of civic, social and political rights and entitlements, which, in the modern era, have gradually become more comprehensive in nature and have been extended to wider groups of people living in the jurisdiction of a given territory – in practice, most significant that of the modern nation state.

Having the right to participate in economic, political and social life is not equivalent to doing so in practice, nor indeed being equipped to do so on equal terms. Neither do all individuals and groups see active participation in the same kind of way, and nor do they automatically agree with each other and what needs to be done, when, and how. The practice of active citizenship if therefore a question of being empowered to handle the practice of democratic culture, and feeling that one has a stake in getting involved in the communities in which one lives, whether by choice or force or circumstance. The concept of active citizenship ultimately speaks to the extent to which individuals and groups feel a sense of attachment to the societies and communities to which they theoretically belong, and is therefore closely related to the promotion of social inclusion and cohesion as well as to matters of identity and values.

*These are the **<u>affective dimensions</u> of active citizenship**. At the same time, people need a basis of information and knowledge upon which they can take action, and to do so with some confidence; this is the **<u>cognitive dimension</u> of citizenship**. Finally practising citizenship is about taking action of some kind, and this is above all a matter of gaining experience in doing so: the **<u>pragmatic dimension</u> of active citizenship.***

Until recently, the concept of citizenship has been more commonly understood in rather static institutionally dominated terms: being a citizens was primarily a question of the legalities of entitlements and their political expression in democratic polities. The dimensions of identity and inclusion seemed to present few problems for the realisation of citizenship, in that European societies were understood to be essentially homogeneous in ethnic, cultural and linguistic terms – the presence of minorities notwithstanding. Internal difference and diversity may have been registered, but the dominance of majority 'national' ethnicity, culture and language remained largely unquestioned.

*This is no longer so. Across the Community, the proportion of denizens – those residing in a country and subject to some or all of the duties incumbent upon the full legal citizenship, but not in full possession of full citizenship rights and entitlements – living in the Member States is bound to rise in the decades to come as a consequence of mobility between Member states as well as inflows into the Community from outside, and the assertion of the right to difference by minority groups – indigenous or otherwise - is now a well-established feature of European social and political life. **This means that learning to live positively with difference and diversity is becoming a core dimension of the practice of citizenship in Europe**. It equally means that the concept of citizenship itself is shifting to a broader notion, in which legal and social rights and entitlements continue to furnish an essential element, but in which negotiated and culturally-based understandings of citizenship are becoming more prominent.*

*The concept of citizenship is thereby becoming more fluid and dynamic, in conformity with the nature of European societies themselves. In this context, the practice of citizenship becomes more like a **method of social inclusion**, in the course of which **people together create the experience of becoming the architects and the actors of their own lives.** Opportunities to learn and practise autonomy responsibility, co-operation*

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and creativity enable the development of a sense of personal worth and of expertise in confronting and tolerating ambiguities and oppositions.

*In sum, this implies a more holistic conception of citizenship is more appropriate to modern European society, which can incorporate legal, political and social elements as well as working critically with a foundation of diverse and overlapping values and identities. It is this very complexity and fluidity that enables the maintenance of a negotiated social integration that can equally encompass all those who live in today's Europe and have a stake in its shape and future. This is a demanding agenda, because it requires that European citizens are able and willing to negotiate meanings and actions and to do so with a reflectively critical spirit; and it presupposes that no value or behaviour is prima facie excluded from scrutiny in that process. The practice of active citizenship is thus focused on the process of critical reflection, and it is not automatically pre-structured by a fixed list of norms and values. It is evident that under these circumstances, **learning for citizenship is not an optional extra but is an integrated part of the concept and practice of modern citizenship** altogether.*

♦ Education, training and citizenship

The link between citizenship and education is a close one: in the first instance, the introduction of mass public education was certainly a key element in the emergence of modern citizenship, in that it provides a foundation for informed participation and integration. Given the nature of contemporary economic and social change, there is little question that people need to be equipped to manage their lives as best they may in the mosaic-like cultural and political environments in which they find themselves. Today's challenge is therefore to determine what people need to be equipped with and how to equip them, as evenly as possible, with the information, knowledge, skills and qualities they need. This, in essence, is the justification for a pedagogic approach to citizenship: what do we need to do if we want to encourage both capacity and motivation to develop democratic and transnationally meaningful competence for all those living in Europe?

Here, the teaching of citizenship is not enough – it is the learning of citizenship which is essential. This must comprise <u>not only</u> the development of intercultural understanding (the affective level), but also the acquisition of operational competence (the cognitive level) – and both are best gained through practice and experience (the pragmatic level). Learning for active citizenship includes access to the skills and competencies that young people will need for effective economic participation under conditions of technological modernisation, economic globalisation, and, very concretely, transnational European labour markets. At the same time, the social and communicative competencies are both part of new demands and which flow from changing work and study contexts are themselves of critical importance for living in culturally, ethnically and linguistically plural worlds. These competencies are not simply desirable for some, they are becoming essential for all.

♦ Conclusions resulting from this publication for the present CONNECT manual

When mentioning European initiatives and projects focusing on active citizenship, the manual will pay particular attention to projects which integrate the different dimensions of citizenship mentioned above: viz. the cognitive dimension, the pragmatic and the affective dimension.

European projects and initiatives in the field of education, training and youth should indeed always try to focus on **cognitive elements** so as to enable young people to acquire information about citizenship in its most varied forms. This can be information about the democratic functioning at national, local, regional, European level or even global level. The acquisition of knowledge can be obtained in different ways: either by studying information within the normal school curriculum or by being involved in cross-curricular activities such as involvement of young people in Youth Parliaments which show them how the institutions function and how they may have an impact on them. Particular attention will be given in the manual to such initiatives ranging from the European youth Parliaments, the Water Parliaments of the NGO GREEN and the role play of the Council of Ministers of Alden-Biesen. The manual will also expand on how creative forms of work such as drama, role play and simulation exercises can promote knowledge about citizenship and democracy at work. Particular attention will be given to the common drama performed by a group of youngsters from several schools in May 2001 on the topic of human rights and active citizenship. The manual will also try to stress how the cognitive element can be linked through such cognitive initiatives to the other two elements the affective and the pragmatic.

European projects and initiatives in the field of education, training and youth should also focus on **the affective dimension**, showing how they can enhance with youngsters the feeling to belong to and to be fully part of the European, local, national and/or regional (or even global) community. This means also that particular attention will be given to all initiatives which enhance the inclusion of young people at all levels starting at the level of the school or the youth organisation. It is indeed of the utmost importance that youngsters have the opportunity to feel really integrated into the school or the youth organisation they are involved in. Particular attention will hence be given to projects which promote active involvement and participation of youngsters and which promote peer education. Attention will thus be given to projects which do something to combat any possible form of exclusion either through verbal or physical violence or through racism, xenophobia and anti-Semitism.

The feeling of security and inclusion is a key element in the full development of any youngster wherever he is, either in a school organisation and/or a youth organisation. The manual will thus also pay attention to participatory structures trying to promote with youngsters the feeling of being part, of having responsibility and of being taken seriously. Pupils or student support systems, guidance and counselling systems for pupils are important elements which contribute to strengthening the affective dimension. It should be stressed that this affective dimension also has to be taken into account when it concerns other members of educational staff in schools or other persons in youth organisations.

Members of staff at all levels must also have a sense of belonging to the school, organisation or community they are involved in as it enhances their capacity of making youngsters aware of what citizenship is all about. One cannot invite youngsters or adults to contribute to a 'better' society if one doesn't feel part of that society itself. This feeling of inclusion has to be given particular attention with young or new teachers during their induction, with teachers who suffer from burn-out or with teachers or other members of staff who do not function in the best possible way.

European projects and initiatives in the field of education, training and youth should also focus on **the pragmatic dimension.** Hence the manual will give particular attention to all initiatives and projects which give the possibility to youngsters to have a hands-on experience of citizenship and democracy at local, regional, national, European or even global level. The pragmatic dimension must be part of everyday life of the youngsters at all levels which means that it has to be present in the life at school or in the youth organisation they are involved in. It is indeed important that schools provide the necessary structures and opportunities which enable young people to participate in an active way in the running of the school and enable them to be involved in certain decisions in the school which concern them directly.

Schools also have to implement the pragmatic dimension when it comes to teachers and other educational staff who must be given the opportunity to participate actively in the management and the running of the school or the organisation at the appropriate level.

Several European projects empower young people to handle the practice of democracy at school level or in school related activities, others empower youngsters through all sorts of activities linked to youth organisations. Those activities can be linked to a variety of areas such as peace education, environmental education, health education, social work, intergenerational activities, the combat against racism, xenophobia and anti-Semitism, cultural heritage education, intercultural education, interfaith education, combating drugs, sexual abuse, violence in all its variety of forms ranging from bullying, to verbal and physical violence, helping children at risk, combating drop out and school failure etc.

Many projects as mentioned earlier promote peer education which enables and invites young people to take responsibility for their future, their concerns and their environment.

The present manual will try to give as many concrete examples of such local, regional, national, European or sometimes global projects and activities which empower young people to help to build the society of the future starting from their local community. The elements mentioned over the past pages will facilitate clarifying the citizenship value of those initiatives and projects.

EUROPEAN PROGRAMMES AND PROJECTS AND THE WAY IN WHICH THEY PROMOTE ACTIVE CITIZENSHIP: SOCRATES, LEONARDO DA VINCI AND YOUTH

Community action contributes to building active citizenship by encouraging and supporting communication, co-operation, learning and participation between individuals, groups, organisations, associations, universities, schools etc. across Europe and across Member State borders. This is clear in the three main Community programmes in the field of education – SOCRATES - , youth – YOUTH – and training – Leonardo da Vinci.

♦ **The Socrates programme**

The Socrates programme introduced for the first time in 1995 is now entering its second phase from January 2000 till the end of 2006.

Its main objective is to build a Europe of the knowledge and thus provide a better response to the major challenges of this new century: to promote lifelong learning, encourage access to education for everybody, and help people acquire recognised qualifications and skills. In more specific terms Socrates seeks to promote transnational projects, transnational networking, language learning, mobility and innovation in education. All of those activities are intended also to promote active European citizenship and the European dimension in education.

Socrates advocates European co-operation in all areas of education ranging from pre-primary school education, to primary and secondary school education (general, vocational and technical, to university education, to adult education and to other educational pathways such as second chance schools.

The co-operation within the Socrates programme takes different forms: mobility of students, pupils, teachers and other staff, making them mobile in Europe, organising joint projects so that people involved in education at different levels learn to work and co-operate together and learn to produce jointly European added 'educational' value. The Socrates programme also encourages to set up European networks so as to disseminate ideas and good practice and conducting studies and comparative analysis which can underpin the other activities or be the basis for new innovative developments.

In practice the Socrates programme offers people grants to study, teach, undertake a placement or follow a training course in another eligible country. It provides support for educational establishments top organised teaching projects and to exchange experiences. It helps associations and and NGOs (Non Governmenatl Organisations) in organising activities on educational topics.

Whatever the target group or whatever the type of project, SOCRATES sets out to stress the multi-cultural character of Europe as one of the corner stones of active citizenship. It supports the education of the least advantaged groups of people and it endeavours to counter social exclusion and under-achievement at school. It promotes equal opportunities for women and men irrespective of circumstances. Those elements are important in terms of the affective dimension of citizenship mentioned earlier. It stresses strongly the acquisition of ICT skills which are basic for all learners to enhance their employability and their chances for lifelong learning in general and for autonomous learning in particular; the ICT skills acquired also facilitate networking and contacts across Europe and the world. It encourages the learning of different European languages with particular attention to the least widely used and taught languages; a major contribution to intercultural education in Europe.

As a final element it is important to stress that the Socrates programme, although it is a community programme, involves much more European countries than the Member states of the European Union. It enables nearly 30 European countries to co-operate in the field of education, enlarging active European citizenship to a much broader concept that just the one of the Union. Furthermore, but in a limited way, Socrates also focuses in a modest way on co-operation with the USA and Canada.

Overall the Socrates programme contributes to enhance the creation and the development of a European educational space which ultimately promotes mobility of the future workforce in Europe. The Socrates programme definitely enhances the cognitive and affective dimension and maybe to a lesser extent the pragmatic dimension although one can argue that every effort to enhance co-operation, mobility and networking is in itself contribution to the pragmatic dimension.

♦ **The Leonardo da Vinci programme**

The Leonardo da Vinci Community vocational training programme , introduced in 1994, is now entering its second phase, which will run from 1 January 2000 to 31 December 2006. Promoting a Europe of the knowledge is central to the implementation of the programme, which seeks to consolidate a European co-operation area for education and training.

The programme actively supports the lifelong training policies conducted by the Member states. It supports innovative transnational initiatives for promoting the knowledge, aptitudes and skills necessary for successful integration into working life and the full exercise of citizenship, and affords scope for links with other Community activities – particularly the Socrates and Youth programmes by supporting joint actions.

The broad lines of this second phase are set out in the Council Decision of 26 April 1999 which affirms the need to develop quality, innovation and the European dimension in vocational training systems and practices through transnational co-operation.

The five measures reflect the core issues which are addressed by the programme: transnational mobility, pilot projects, promotion of language competencies, transnational network and reference materials. All of those measures tend to promote citizenship by enhancing coo-operation, communication, understanding and solidarity. They contribute to lay the basis of a workforce which can and will be able to work together in a larger Europe aware that they are citizens of Europe and not only of their countries. The Leonardo da Vinci programme also makes through its activities a major contribution to quality in vocational training and enhances through this the employability of youngsters a basic element in securing their inclusion in a society; inclusion, which as mentioned and stressed before is a key factor in promoting active citizenship.

As the Socrates programme the Leonardo da vinci programme doesn't limit itself to the Member States of the Union but enables those involved in vocational training across nearly 30 European countries to co-operate, thus also giving a much larger dimension to active citizenship than just the one of the European Union.

The Leonardo da Vinci programme promotes thus the creation of a European vocational training space which enhances the quality of vocational training and favours the mobility of the future workforce within Europe. The mobility and the co-operation are two major contributions to make feel those involved real European citizens. The Leonardo da Vinci contributes,, as the Socrates programme, to enhance mainly the cognitive and the affective dimensions and less the pragmatic dimension of European citizenship. Again one could argue that any form of co-operation, networking and mobility is a possibility to promote the pragmatic dimension of citizenship.

♦ **The YOUTH programme**

On 18 May 2000 the YOUTH programme was published in the Official Journal of the European Community which meant that the programme could start. The YOUTH programme is a new programme including the old Youth for Europe and the European Voluntary Services programmes.

Above all, the YOUTH programme offers young people opportunities for mobility and take an active part in the construction of the Europe of the third millenium. It aims to contribute to the achievement of a Europe of the knowledge and create a European arena for co-operation in the development of youth policy based on informal education. It encourages the concept of lifelong learning and the development of aptitudes and competencies which promote active citizenship.

The objectives of the programme strive to contribute to the three basic dimensions of citizenship. The programme intends a) to assist young people to acquire knowledge, skills and competencies, and recognise the value of these experiences (cognitive dimension; b) facilitate the integration of young people into society at large and encourage their spirit of initiative (the pragmatic dimension); c) open up greater access, in particular, to young people living in difficult circumstances or young people with disabilities, whilst helping to eliminate all forms of discrimination and promote equality at all levels of society (the affective dimension); d) permit young people to give free expression to their senses of solidarity in Europe and the wider world and support the fight against racism and xenophobia (pragmatic dimension); e) ensure that young people can play an active role in the construction of Europe (pragmatic dimension: f) introduce a European element into projects, which have a positive impact on youth work at local level (affective dimension); g) promote a better understanding of the diversity of our common European culture and shared heritage (cognitive dimension) and h) maintain and develop a quality framework for informal educational activities within the scope of the YOUTH programme.

The YOUTH programme addresses primarily young people between 15 and 25 years old who are legally resident in one of the 15 Member States of the EU, as well as other countries participating in the programme. This means that as in the Socrates and Leonardo programmes nearly 30 European countries are actively involved but furthermore 3 of the 5 YOUTH actions are open to the so-called third countries from across the world. The YOUTH programme is thus the only one which has a global dimension and tries to enhance through its activities global citizenship.

The five actions of the YOUH programme concern the following areas of co-operation: a) action 1 meet young people in another country with a group of friends, b) action 2: be a volunteer in another country, c) action 3: do something in the village or the city where you live, d) action 4: joint actions with the other EU programmes such as Socrates and Leonardo da Vinci, and e) action 5: networking, co-operation, information and training activities supporting the aims ,of the YOUTH programme.

The EU is fully aware of the fact that co-operation with young people and partners from countries in other regions of the world can help to promote universal peace, dialogue, tolerance and solidarity amongst young people. The EU seeks to deepen and extend co-operation and solidarity as well as people to people co-operation to give a human and cultural dimension to its co-operation agreements so as to build long-lasting and solid European and global partnerships. The third countries involved in the YOUTH programme are divided into four groups: the Mediterranean countries (12 of them), the Commonwealth of Independent States (6 of them), Southeastern Europe (5of them) and Latin America (19 of them).

Co-operation with the third countries, mentioned above, within the YOUTH programme is open to projects within action 1 (meting young people) , action 2 (voluntary service) and action 5 (support measures aiming at supporting those two other actions). Action 3 (youth initiatives in one's town or village) and action 4, the joint actions are NOT open to third countries.

The YOUTH programme is probably the programme which most openly and most directly support initiatives and actions to promote active European citizenship. It is also the lonely EU programme focusing on youngsters which promotes global citizenship through its possibilities for co-operation with youngsters from the so-called third countries in the Mediterranean, the Southeastern region of Europe, the Commonwealth of independent states and Latin America.

Through all its actions and activities the YOUTH programme promotes the creation and the development of a European (and global) youth space within which youngsters can practice citizenship in a very concrete and clear way. Thus the YOUTH programme clearly contributes to promote the three dimensions of active citizenship mentioned earlier: viz. Cognitive, affective and pragmatic citizenship. One could possibly argue that the YOUTH programme has the strongest focus on the pragmatic aspect whereas as the Leonardo da Vinci and Socrates programmes maybe have a primary focus on the cognitive aspect. The three programmes however have an equal focus on the affective dimension through their attention for the disadvantaged, the less privileged, the youngsters at risk and the handicapped. The joint actions will certainly lead to interesting developments in the years ahead.

♦ The contribution of the education, training and youth programmes to the development of active (European) citizenship

A study commissioned by former DGXXII , now DG EAC, has now examined the contribution of the present education, training and youth action programmes to the development of active citizenship with a European dimension in practice. A brief summary of the findings which are to be found in the document mentioned earlier "Education and active citizenship in the European Union, follows here below.

From this study it can be concluded that "*current action programmes offer considerable scope for the promotion of learning of active citizenship and that the European dimension is an important asset to this end. Community education, training and youth programmes can support individuals and groups to exercise active citizenship by providing opportunities to gain and practise technical and social skills for professional, personal and civic life. Marginalised groups deserve particular consideration in this respect, but within the context of a mainstreaming approach to learning processes relevant for all citizens, whatever their age or circumstances. This process can take root most effectively at the local level in the first instance, where the European dimension acts as a catalyst for reflection upon the meanings of community participation and identity 'close to home'. Confidence in oneself and one's own local community culture is a prerequisite for a confident and positive response to others, which is an important factor in building the foundation for developing a sense of involvement and inclusion in wider regional, national and European communities. Not only in form, but most importantly in substance, constructing European citizenship is interdependent with and complementary to local/regional communities of identity and national citizenship affiliations. This*

underlines the importance of effective action in favour of learning for active citizenship in the next generation of Community education, training and youth programmes".

Commenting on what is written above in this publication, one could stress the importance of the creation of **local learning communities** which enable the promotion of active citizenship at local level but which are linked together at national, European and global level so as to promote local, regional, national European and global citizenship. The learning communities to be created within the framework of the Barcelona 2004 Universal Forum of Cultures are an excellent example of the learning communities to be created to promote active citizenship at all levels starting from the local level.

The activities of the present CONNECT project focusing on active young European citizenship is due to continue its activities once the EU financing is over within the framework of the Barcelona 2004 initiative which will guarantee the further development of such **learning communities which will constitute the basis of active learning citizenship communities across Europe and the world.** The network of Comenius projects created through the three CONNECT seminars plus through the RIAC seminar can be the basis for such an important citizenship network.

♦ **Community programmes promote learning for active citizenship**

Learning for active citizenship is according to the study characterised by three key elements which are the following: a) it is a lifelong endeavour in a variety of contexts, b) it is based on democratic and participatory learning and c) it is promoted through the added value of the European dimension.

These three characteristics will retain our particular attention while presenting examples of good practice in the present manual on active citizenship. Active citizenship is indeed promoted through lifelong learning which is in its turn promoted through lifelong learning skills which can be acquired in European projects and activities linked to one of the major EU programmes. Active citizenship is also promoted through active learning styles and pedagogies within which the leaner is at the centre and the teacher or trainers becomes a facilitator mentor or guide. Finally European projects and initiatives definitely have an added value which make those projects and initiatives unique and irreplaceable.

♦ **A lifelong endeavour in a variety of contexts**

Learning for active citizenship can be described as a process of critical accompaniment in which individuals are offered structured opportunities – at cognitive, affective and pragmatic levels – to gain and renew the skills of self-directed participation and to experience the negotiation of social purpose and meaning. By its nature, this learning process is a continuous one that is relevant to individuals throughout their lives, and also one which can and should take place in a variety of contexts.

This means that learning for active citizenship builds upon, but moves significantly beyond the more familiar concepts and practices of civic and political/social education provided in formal schooling contexts for young people. This element of the curriculum is provided in differing ways at different stages, but typically emphasises on cognitive teaching and learning: young people acquire information and knowledge about democratic institutions and practices in their own national, regional and local contexts together with the practical skills of life management in complex modern societies. These are indispensable elements of learning for active citizenship, but they cannot only suffice, in that:

- many adult citizens lack relevant information, skills and confidence as well as access to opportunities for participation and engagement in the first place;

- non-formal teaching and learning contexts, in particular those linked with associative life and civil society, can often more readily incorporate affective and pragmatic with cognitive learning;

- the rising significance of communicative and intercultural skills together with the capacity to respond positively to rapidly changing environments extends the scope and relevance of learning for active citizenship altogether.

The examples of good practice given in the present manual will manual focus on those which combine the acquisition of knowledge and information with the acquisition of practical experiences in their own local, regional or national context together with the acquisition of practical skills of life management. Major focus will be given to projects and initiatives which give opportunities to participate actively and to commit oneself actively in the local, regional or national community or event the European community through the project.

♦ **Democratic participatory learning**

Placing learners and learning at the centre of education and training methods and processes is by no means a new idea, but in practice, the established framing of pedagogic practices in most formal contexts has

privileged teaching rather than learning. Teachers traditionally convey the knowledge they possess to learners, who subsequently must show what they have learned. In this approach, teaching is largely proactive, whereas learning is largely reactive. The purpose of the process is essentially to convey content, and the core problem is to find the most effective teaching methods for doing so. Learners certainly participate in this process, but the extent of self-direction and co-determination they may bring to it is inevitably circumscribed.

In a high-technology knowledge society, this kind of teaching-learning relation loses efficacy: learners must become proactive and more autonomous, prepared to renew their knowledge continuously and to respond constructively to changing constellations of problems and contexts. The teacher's role becomes one of accompaniment, facilitation, mentoring, support and guidance in the service of learner's own efforts to access, use – and ultimately create – knowledge. This means that learners become active participants in their own learning processes, which they learn to negotiate and co-manage together with their teacher-guides and with their co-learners.

The significance of this kind of approach for learning for active citizenship is self-evident. Where the content of what is being taught and learned stands in contradiction to the way in which it is being taught and learned, the meaning of the learning process becomes ambiguous. Therefore, democratic and participatory strategies are especially important: they constitute the very essence of what is to be learned and practised.

Similarly the present manual will stress examples of good practice in which democratic and participatory learning strategies are being promoted in which the teacher becomes a facilitator or a mentor who supports and guides the process of lifelong learning. Hence the manual will also give particular focus to the lifelong learning skills which can be acquired through the involvement and the participation in European projects and initiatives within the framework of the major EU programmes in the field of education, training and youth.

♦ The added value of the European dimension

Firstly, the explicit support offered by education, training and youth action programmes to the promotion for active citizenship underlines that participation and inclusion do not end at national borders. Active citizenship with a European dimension implies not simply being aware of and effectively exercising the rights and responsibilities enjoyed by citizens of the Union, but also affirming the principles of and gaining the skills required to live in plural societies that are constructed through multifaceted difference.

Secondly, education, training and youth activities supported by the Community action programmes are founded in transnational co-operation and exchange. The stimulus provided by the confrontation and engagement with complexity and difference that such activities inherently involve means that they comprise a privileged channel for intercultural learning. Taking the 'détour' of transnationality acts as a specific pedagogic device, whose purpose is to facilitate critical reflection on the self, identity and everyday life. From this point of view, access to active citizenship at the European level is built upon the development of a more considered awareness of local, regional and national identities and contexts. This awareness, in turn, can result from gaining knowledge of life in other parts of the Community and working together with people who are in some ways different from oneself.

The European projects and initiatives described in the present manual will also on those two elements; they will highlight in how far the activities contribute to affirm the principles and to gain the skills required to live in plural societies and they will stress how the transnational co-operation and exchange within projects can be enhanced as these are the core elements of the European added value.

The European added value results from the putting together of young experiences and expertise at local, regional and national level, from the comparison of those experiences and expertise to extract the 'best' out of them and from developing together new approaches and methods which build on the best in a spirit of true co-operation and exchange.

According to the study the most significant contribution made by the programmes is *their promotion of transnational and intercultural co-operation and exchange, not only in the eyes of the project promoters-leaders and participants but also in the activities that are carried out in that contact*

One of the main conclusions of the study is of particular relevance for the present manual and it is quoted here below

"The action programmes do provide space for – and indeed do encourage the use of – democratic and participatory learning approaches and the combination of cognitive, affective and pragmatic levels of

learning. However, projects take up these opportunities for innovation and experimentation with methods of teaching and learning to rather variable extents."

The study also ends with a clear suggestion towards the future of the Community programmes in the fields of education, training and youth which is worthwhile remembering when giving examples of good practice in the present manual.

"In so far as learning for active citizenship can now be seen as lifelong endeavour relevant for people of all ages and circumstances, and to be an appropriate aim across the range of learning contexts, then the action programmes may need to rebalance the profiles of projects they fund in the coming years."

CHAPTER TWO:
AN ACTIVE CITIZENSHIP SCHOOL:
A LEARNING COMMUNITY

INTRODUCTION

A citizenship school is a school which through its activities, structure, climate and culture contributes to enhance active citizenship at different levels for all the groups of the educational community: pupils teachers and staff, heads, parents and any other member of that community.

The school has to be seen as a learning community where many of its members lead a large part of their life. Enhancing the life within the school and structuring its life in a democratic way, will greatly contribute to enhance active citizenship outside the school in the local community and also beyond. Implementing such a citizenship school presupposes styles of management within the school which are conducive to democratic pupil life. This doesn't mean the delegation of school management to pupils, nor that pupils necessarily oppose their managers. It means that issues which concern them, particularly in relationships with one another, should be directly addressed by them.

Active citizenship is not something which is added on top of the pedagogical and learning activities within the school. It should be the spirit which impregnates the whole school life at all levels. It has to be reflected also into the management style of head and his team. Hence it is important that it is integrated into the pedagogical plan or the mission statement of the school. Active citizenship is the cement that holds together the school community, it is the fertiliser that makes it prosper and develop.

It is indeed the duty of every school to discuss with its educational community – pupils, teachers, staff, heads, governors, parents…- the way sin which active citizenship has to be promoted and can, be integrated into the pedagogical plan and the pedagogical mission statement of the school. This integration is a key element when it comes to putting it into practice at all levels in the school. It can sometimes be the outcome of a long process and in other cases it is something which is easily agreed upon as the result of an open discussion with all the members of the educational community.

In some cases the discussion on the way in which the school contributes to enhance active citizenship came about as a result of an **internal audit** which was carried out to find out how much the school invites to active citizenship and enhances active citizenship. Such an audit look at the different elements of active citizenship present in the school and school life. In how far is cognitive knowledge of active citizenship promote. In how far do youngsters have the possibility to acquire competencies and skills which enable them to have practical experience and hands-on experience of active citizenship in the local community. In how far do youngsters acquire positive attitudes towards citizenship and in how far do they feel 'affected' by and concerned by society and consequently in how far are they willing to act as a citizen to the benefit of the local society.

Here below a set of questions and elements is given which can help any school make its active citizenship internal audit. The audit should be followed by the development of a strategy plan on priority areas to be defined by all the members of the school educational community.

MAKE A CITIZENSHIP AUDIT OF YOUR SCHOOL

It is useful to make a citizenship audit of one's school to find out in how far the school is creating the conditions to promote active citizenship. Such an audit can also be the beginning of the development of a strategic plan to enhance active citizenship within the school.

The following steps should be included in an audit:

Which references are there in the **pedagogical plan or the mission statement** about the role of the school in the promotion of active citizenship? If there are few or none, a debate should be launched to do something about it.

Which **participatory structures** are there for pupils, teachers or staff and parents? How are they functioning? What needs to be improved?

Which initiatives are taken to turn the school into **a convivial and caring society**?

Which **learning and teaching methodologies and strategies** are put into practice which strengthen active participatory skills and competencies with pupils

Which **special initiatives** are organised by the school showing that it is a caring school? Special initiatives for pupils with learning difficulties, social or socio-pedagogical difficulties? Initiatives to promote **equal opportunities** for boys and girls?

Which **initiatives are organised to combat all sorts of violence** , ranging from bullying, verbal violence to all sorts of physical violence? What is done to fight racism, xenophobia and anti-Semitism?

Are there any **peer education activities** organised to enhance the responsibility of the pupils? How are pupils **empowered**?

Which **in-service training** is organised to support with teachers and staff the active citizenship activities?

Which activities are organised to support the **induction of young teachers** , the support to **burn-out teachers** or in exceptional cases to help towards the **outplacement** of teachers?

Which **analysis of the curriculum** has been made to find out disciplinary and/or interdisciplinary approaches and contents which can enhance active citizenship?

Which **cognitive elements** are explicitly foreseen in the **curriculum** to enhance active citizenship?

Which **cross-curricular or extra-curricular activities** support active citizenship?

Which **pedagogical projects or European and/or international projects** support active citizenship education within the school?

Citizenship education and/or human rights education are synonymous and cannot be detached from every aspect of the life at school. As young people spend so much time in school and as the school is one of the key places where youngsters can be educated towards citizenship, its important to this effect should not be underestimated. This is especially true when the school is not reflecting citizenship or democracy itself as it reinforces the prejudices youngsters have towards active citizenship and human rights. Hence the first feeling the school has to promote is that **every pupil should feel that he/she counts and that he/she matters** and that he/she is giving all the chances and all the opportunities to develop fully.

This is the key to citizenship education. Pupils (and staff members) who are not appreciated, who get no recognition, who can not show and use the potential they have will be frustrated and later on disappointed in the society which doesn't value their qualities; this deception definitely has to be avoided as it is counter productive in terms of citizenship.

One may argue whether to use the term of a citizenship school or the one of the learning community. Both terms complement one another and this is why, throughout the present manual both terms are either used together or that they are used a synonyms of one another. Citizenship schools definitely create the ideal learning environment to motivate young people for education and learning. They becoming true learning communities where youngsters and adults learn to live together and try to create in miniature the society the youngsters will live in being aware that the school is already part of that society.

PEACE Profiles Educating for Active Citizenship in Europe: A comenius 2 project

The aim of this three-year project is to develop a transnational in-service course for teachers in active European citizenship through a comparative investigation into the professional and cultural characteristics of the teaching staff in Greece, Denmark, Italy and Spain. he target group of the project is in-service trainers, programme co-ordinators and teaching staff in general.

The objectives of the projects are: a) to make a comparative analysis of the education systems of the participating countries, b) to analyse the characteristics of the participating teachers, c) to study the differences and similarities between the participants, d) to establish the profile of a teacher who is able to fight existing stereotypes, e) to promote the intercultural dimension in teaching, to enhance language teaching in schools.

The expected outcome of the project are: to design a training course within Comenius Action 2.2 and to develop a CDROM and a video for dissemination purposes of the project results.

For further information: Centro de Profesores Y Recursos de Soria, Caro s/n, E 42001 SORIA;
Maria del Carmen Esteras Martinez; tel 00 34 97 522 7540 and by e-mail : **¡Error!Marcador no definido.**

KEY CHARACTERISTICS OF AN ACTIVE CITIZENSHIP SCHOOL OR LEARNING COMMUNITY

The concept of the citizenship school or of the learning community outlined below is based on the concept developed by the scientific committee of the CONNECT project and of the Universal Forum of Cultures of Barcelona 2004. This concept is inspired by the ideas of the citizenship sites of the Council of Europe and by the elements to be found in the innovating schools of the OECD. Furthermore the concept is largely inspired by the outcomes of the many European partnerships and projects which have been set up with the framework of the Socrates programme of the European Union in general and its COMENIUS part on school education in particular.

THE KEY CHARACTERISTICS OF AN ACTIVE CITIZENSHIP SCHOOL CAN BE SAID TO BE THE FOLLOWING:

– a school which puts at the **centre the dignity of the human being** and first of all also of the pupil: a caring school for all its members
– a school which is aware of **quality education** for every child
– a school which promotes **cognitive, affective and pragmatic citizenship**
– **a school which promotes participation** of all its members of the educational community at all levels
– a school which is implementing **active and creative learning and teaching methodologies and strategies**
– a school which is open to the **local community** and co-operates with it
– a school which is open to **international or European co-operation**
– a school with a **lifelong learning perspective**

♦ A school which puts at the centre the dignity of the human being and first of all also of the pupil: a caring school for all its members

A school which intends to educate towards citizenship has first of all to put every human being – and the pupils in particular – at the centre of its activities. Every activity of the school has to be seen within the overall focus on the dignity of every human being.

This means that every school should be a caring school; caring for every of its members based on the fact that they are human being.

The caring school concept will have to be translated into concrete facts and deeds in several ways. A caring school will have a counselling and social service for the pupils. Every teachers will pay particular attention to every pupil helping him or her to make the best out of her talents or skills. A caring school will also pay attention to the well-being of the teachers and members of staff in the school. Particular attention will be given to the young teachers who will be given as much as possible attention during their induction period as this is usually a major steps in their life which can make theme or break them. The school will also care for any teacher or member of staff who may have difficulties of whichever sort during his/her career. Particular attention will be paid to teachers with burnout or teachers who are no longer able to function as teachers; they need support which can range from psychological support to support in finding another job within the school or even sometimes outside the school through outplacement

The board of governors will see to it that the appropriate support structures are also present to support the head or the management of the school to work in the best possible conditions and to cope with the variety of problems and pressures they are subject to.

The **caring school** creates the basis for the affective dimension of citizenship as pupils (and staff) have to feel 'good' at school ; they have to feel cared for so that they feel part of and integrated into the school. In important element in this is also the recognition of the work of the pupils and the recognition of the work and commitment of all the other members of the educational community of the school.

♦ A school which is aware of quality education for every child

A citizenship school is a school which takes all steps necessary to see to that every child gets the quality education it deserves, bearing in mind its specific needs, its special learning characteristics and bearing in mind its specific intelligence. Differentiation in the classroom, support of pupils through remedial tutors or

through other pupils, special support for specific difficulties will show that every child is at the centre of school and deserves full attention.

The awareness of quality is closely linked to the need for in-service training for all of the members of the educational community in every school. Teachers need in-service training at all levels: to teach their discipline, to work in interdisciplinary teams and on cross curricular issues and to help create and sustain the caring school. It is a never ending cycle of in-service training which is integrated into the overall concept of lifelong learning and education.

The concern for quality education for every child will enhance the personal development of every child so that each of them can use the full potential of their abilities and intelligences. The concern for quality will also lead to the pupils acquiring all basic competencies and skills which they will need in their future personal and professional life. Finally as stressed already under the first item of the caring school , this will also contribute to create the right attitudes towards the school and leaning on the one hand and towards society on the other.

If quality is a key concern of the citizenship school, then the concern for the professional development of each of its staff members will also be a key concern. A citizenship school will set every step and make means available to see to it that all the members of its educational community can develop themselves fully within the schools using also the multiple intelligence, skills and competencies they have. Staff development and helping staff members outline their professional careers and their professional development is a key challenge for every school.

♦ A school which promotes cognitive, affective and pragmatic citizenship

A citizenship school or a learning community is a school or a community which explicitly focuses on the three sub components of citizenship: the cognitive, the affective and the pragmatic dimension.

The cognitive dimension of multiple citizenship will be promoted through the curriculum, through the cross-curricular activities or through the extra-curricular activities set up in the school. A variety of opportunities and pedagogical approaches may be used to promote cognitive aspects of citizenship.

Particular attention should be given to role play and simulation games which enhance the acquisition of cognitive elements on the one hand but also enable to practice social competencies and skills which can be useful as an active citizen in future life.

Particular attention should also be given that all hands on experiences, which are mentioned under the pragmatic dimension of active citizenship, have a cognitive element in them. No pragmatic dimension of citizenship if there is no cognitive element related to it which deepens the understanding and gives a solid foundation to the commitment of the citizen.

The elements mentioned above concerning the caring school have highlighted the importance of the care given to all the members of the school community to create the 'affective' ground and foundation on which to promote active citizenship. The care a school shows for all the members of its educational community also shows the respect it has for all of them. It puts at the centre of the school the human beings not only as consumers of knowledge or learning in the case of the pupils or as human resources in case of the teachers and staff, but it highlights the importance of every human being as a citizens, able to contribute in his or her way to the well—being of the school community.

The pragmatic dimension of citizenship is very often the dimension which is disregarded in education and which gets the least attention; Hands on experience and/or community work as a valuable element of citizenship education have definitely to be promoted and have to be integrated as much as possible into the curriculum or at least closely linked to cross-curricular or extra-curricular activities. Community work should be integrated into the curriculum as is the case in some educational systems in Europe as such as in England and Wales after the latest reform concerning citizenship education. Community work or voluntary work are key elements to promote empowerment.

♦ A school which promotes participation of all its members of the educational community at all levels

As participation is the key to empowering people – pupils, teachers, parents, staff – to get involved much more in the school community the necessary participatory structures have to be created and/or promoted which can bring about this active participation; Pupils councils', class councils, parents' association are

basic elements to enhance democratic awareness and active citizenship. Active participation opportunities in such structures also promotes self- confidence an motivation with all those concerned. A school without such participatory structures cannot be said to be an active citizenship school or learning community.

The development, implementation and successful activities of the participatory structures depend upon the structural possibilities and the time which are made available to make those democratic structures really operational. The success and the lasting impact they may have on citizenship education will also depend upon the quality of their activities and the training those involved in them are receiving to enable them to participate in them in an efficiently way. It is also important, especially for youngsters, to define clearly the competencies and skills they will or may acquire through their involvement in those participatory structures or bodies. Hence it is important to possibly include into their portfolio the competencies and skills they acquire through the active involvement in the participatory structures.

♦ **A school which is implementing active and creative learning and teaching methodologies and appropriate assessment strategies**

From what was stressed above it is clear that schools which want to promote active citizenship have to promote it through democratic and participatory structures at the level of all the members of the educational school community such as the pupils, the parents, the teachers and the other staff members. It should also be clear that active citizenship will be promoted through the active and creative learning and teaching methodologies and appropriate assessment strategies which are used within the school and within the classroom. Those active and creative methodologies should address all the different groups bearing in mind the **multiple intelligences** of the pupils.

It is a school within which everybody is seen as a leaner: the teacher, the pupils, the head and all the other members of staff. It is a school where as much as possible frontal teaching is avoided and in which the teacher becomes a leaning facilitator and a counsellor helping young people to discover, analyse knowledge and work with it in concrete circumstances. The teacher will help the pupil to become an autonomous learner who may and can call for help and assistance but who discovers knowledge, work s with it, applies it and derives lessons from what he is doing. It is a school in which every activity or even meeting with people, in which every event is turned into a learning opportunity.

This means that the school is turned into **a learning organisation** within which learning is promoted at all levels individually or in groups, across different group ages through intergenerational learning – the young learning from the old but also the 'older' learning from the younger. It is an environment where all learning is validated and accredited in a lifelong path of learning. All of this enhances the need for more and for appropriate in-service training of teachers and staff to be able to operate in a learning environment and in the school as a learning organisation. Portfolios and individual or collective learners' reports, project work, role plays and simulation games, mini enterprises, are some of the pedagogical methodologies which will characterise an active citizenship school. It is a school where individual autonomous learning and team learning is alternating and is taking place simultaneously with differentiated learning adapted the peed of learning or the depth of learning to the potential of the children concerned. It is a school where pupils assist one another in their learning as what they have explained themselves to a fellow student, is the best way to retain and apply knowledge acquired.

An active citizenship school is also a school which has assessment strategies which are in parallel to the active learning methodologies focusing on the composition of and the assessment of a portfolio, on joint examination or assessment for pupils who have jointly worked on projects or other activities. Assessment is always in a citizenship school one element linked to the learning , the teaching, the mentoring, the follow up and the monitoring of the pupils. Assessment is not the sword of Damocles which it still too often is. Assessment has to be a positive learning experience which in its turn is a step to further learning and to further development for the pupils and the teachers.

♦ **A school which is open to the local community and co-operates with it**

A citizenship school or a learning community is a school or community which co-operates in every possible way with the local community. It can co-operate with the local community to enrich the curriculum and thus can have members of the local community (companies, liberal professions…) participate in the curriculum or in the evaluation of the curriculum.

The first and privileged partner of the local community are of course the parents who will be invited to play a key role at all levels in the school. Parents' councils or parents' representation at all levels is a must. Schools

will facilitate the training of the parents in all appropriate councils so as to enable them to play their role fully.

In some cases members of the local community can come into the school and enrich the disciplines or the interdisciplinary work which takes place. Co-operation with cultural services arts museums, with science museums, with orchestras, with operas etc. holds great potential. Co-operation with political representatives at all levels holds great potential to make young people aware of their role in a democratic society; the same is valid for representatives of trade unions and of professional organisations. The school will also open up to the local non governmental organisations or associations which are the backbone of the voluntary work and a key element of the civil society to which young people have to be introduced.

The school will also open up to the local community to solve some of its problems or possible help to solve problems in that community. The school may co-operate with social, medical services and with the police to solve different sorts of problems related to violence at school . It can help in developing adult education offers which can promote at local level lifelong learning. The school can no longer be a sanctuary , locked away within its walls from society. It has to open all its doors and windows to turn the school into learning centres or even better into learning communities making use of every opportunity for learning which the local community can offer.

The local community holds indeed great potential to enhance the pragmatic dimension of citizenship as it offers to young people concrete possibilities to be involved in democracy at work at local level. Youngsters can see the impact and the effect of their commitment and involvement immediately at local level; this is a major boost in their citizenship education.

♦ **A citizenship school which is open to international or European co-operation**

A citizenship school or a learning community will promote as much as possible European and international co-operation in its schools. This means that the school will be involved in school partnerships and co-operation projects either at bilateral or multilateral level in Europe or beyond. Such partnerships can be created either within the framework of existing European co-operation programmes such as the Socrates programme, the YOUTH programme and the Leonardo da Vinci programme or within other bilateral or multilateral programmes or organisations.

Citizenship schools or learning communities should see to it that they embed in the European or international co-operation project the different dimensions of active citizenship: the cognitive one, the affective one and the pragmatic one. European and/or international partnerships should go beyond fact finding activities and should be focusing on how they can promote active citizenship and active solidarity between schools across Europe or the world.

Citizenship schools or learning communities will give priority to partnerships within which schools can take concrete actions showing their solidarity to one another. Concrete examples of this or schools from the EU co-operating with schools from Central and Eastern Europe or with South-eastern European countries to enhance the quality of their curriculum and the equipment they have . Partnerships have also been developed where EU schools make available to those schools expertise in specific technical and technological fields.

Citizenship schools or learning centres try to give particular focus on the North South co-operation enhancing co-operation with developing countries and trying to develop concrete actions which enables pupils to do something for the schools in those countries. Such partnerships hold great potential of active citizenship. So far most of the European partnerships have given little attention to North South co-operation. Bearing in mind the globalisation of the world it is urgent to do something about this.

Research and evaluation reports have shown that school partnerships can contribute greatly to several competencies and skills which are greatly needed to enhance active citizenship. Such partnerships enhance communication and presentation skills. They also enhance linguistic skills and the skills to use NICT to communicate and to work with one another. Partnerships enhance intercultural skills and facilitates cross-cultural communication. They also promote analysis and research, conflict management skills and problem-solving attitudes. They also promote pro-activity and time management . Finally they also promote motivation for learning and they enhance lifelong learning skills; they promote attitudes such as intercultural understanding, openness for other cultures, sense of solidarity, voluntary commitment and awareness of our responsibility in developing a sustainable global world order.

♦ **A school with a lifelong learning perspective**

The citizenship school or the learning community puts education and training in a lifelong learning perspective. As mentioned above t hey promote knowledge , competencies and skills which promote with people the yearn for lifelong learning and lifelong education. To strengthen this lifelong learning perspective they co-operate with other members of the local community. They may offer to some learners lifelong learning opportunities within the school building on co-operation with the local community. They will also promote within the team of teachers and staff lifelong learning as the underlying force of the professional development of the staff. The teacher will, as mentioned before, consider himself to be a learning facilitators or a learning counsellor much more then a pure dispenser of knowledge as he knows that of the dispensed theoretical knowledge much gets lost.

The citizenship school will integrate itself and participate in lifelong learning activities which are set up within the local community offering its expertise to all those interested. The citizenship school will give its particular support to all initiatives which concern disadvantaged groups within the local community. The citizenship school will also give particular attention to the lifelong learning of the teachers, the staff and the head. The citizenship school will be 'the' example of the learning organisation which learning support structures and activities which enhance lifelong learning. Learning circles of teachers, staff and of pupils in some cases included in those learning circles so that teachers can also learn from pupils (and vice versa) can be very supportive to the enhancement of citizenship.

The citizenship school is fully aware of the fact that a citizen of the Europe of tomorrow has to upgrade his knowledge, skills and competencies regularly to be able to cope with the changing and varied roles of a citizen . Hence the urgent need for school to be able to promote motivation for lifelong learning and the promotion of lifelong learning skills. This is closely linked to all the aspects concerning the school into a learning organisation.

A discussion on the **Memorandum on lifelong learning** published by the Commission of the European Union in January 2001 can be a very good starting point to enhance reflection on this topic. The Memorandum is to be found on http://europe.eu.int/education/.

♦ **Conclusion on the citizenship school or the learning community**

The main elements to be remembered is that a school cannot educate towards active citizenship if it doesn't take serious its overall responsibility for quality education and if it doesn't do this based on the dignity of every human being. A citizenship school is not possible if the school is not itself reflecting the democratic structures necessary to make the learning community function.

Citizenship cannot be dissociated from human rights education which is taking place and shape first of all within the context of the school. If there is bullying in the school, the school has to take steps to do something about it; by doing so it shows the school works at citizenship. If teachers are not treating pupils fairly, the school has to do something about it as otherwise its message on citizenship is not credible. If there is no serious in-service training plan for all staff , how can a school invite pupils to have a lifelong learning attitude. Many other examples of this could be given.

A citizenship school can never be a school just by focusing on the cognitive aspects of citizenship education. The citizenship school is not a school with a discipline called 'civics education' or with a similar name. This doesn't mean that civics education shouldn't be present; on the contrary. It should, however, be avoided, that the civics education course is the only expression of citizenship education. The cognitive aspects do not have to be the first one's to be tackled.

The first and major objective of a citizenship school is to create a true learning community of human beings based on a school climate and a school culture characterised by solidarity, respect, openness, mutual support and willingness to co-operate so as to enhance the learning of all the members of this community; not just of the pupils but also of the teachers, the administrative staff , the heads, the parents and any other members of that community.

The concern to enable every member of the community to make full use of his or her potential, of his or her (multiple) intelligence, of his or her competencies and skills and to prepare him or her in the best possible way to play his or her roles in society, is one of the most fertile foundations for citizenship. It shows that the school is taking its responsibility to educate young people to be creative citizens. It shows that the school is fulfilling the duty which society has assigned to her. The more the school is perceived to contribute to the quality of life in the society the more the status of the teachers and staff will also be enhanced.

LINK BETWEEN THE CITIZENSHIP SCHOOLS OF CONNECT 008 AND THE BARCELONA 2004

The present CONNECT project 008 "A European active Young citizens' week" within the framework of which the present manual has been developed, is linked to the future event of the UNIVERSAL FORUM OF CULTURES of Barcelona2004 expanded upon later. The scientific Committee of this major event which can be seen as the first World Olympic Games of Culture is gradually defining the concept of the learning communities. It has come up with the following key elements of a learning community.

Full information about the Barcelona 2004 event can be obtained from the web site of this major event: **www.barcelona2004.org**

♦ **A LEARNING COMUNITY IS:**

➢ a community preferably centred on the school in co-operation with all or many other partners of the local community

➢ a community of which the major concern is the dignity of the human being, his or her personal or professional development within a lifelong learning and education perspective

➢ a community which makes every effort to include into its educational project every member of the community while excluding nobody and while making full use of the competencies and skills of every of its members

➢ a local community which is always open and willing to co-operate with other partners at regional, national, European and global level

➢ a community which put at use the new communication and information technologies with a specific focus on their pedagogical usage to strengthen the links in the learning community and between the networks of learning communities

➢ a community based on the concept of active citizenship with all the elements outlined above and with particular and specific attention for all the shades and aspects of citizenship outlined later on in this part of the manual.

The Universal Forum of Cultures of Barcelona 2004 considers the learning community as a living and thriving community composed or one or several of the following members or partners: schools, universities, initial and in-service teacher training institutions, families, local or regional authorities*; all kinds of associations, NGO's or youth clubs with the specific focus on voluntary organisations, museums, theatres, orchestras, social services, social organisation such as trade unions and professional organisations of employers, companies and enterprises, the media (radio, TV, The written press etc.) the religions and any other group actively involved in the development of the civil society.*

The groups mentioned above are the potential members of such learning communities which are the soil on which active citizenship can develop and thrive. The close co-operation, interaction between all of those partners and the mutual support are key element to bring learning communities alive and make them prosper to the benefit of all.

♦ **The Three key themes of the Universal Forum of Cultures of Barcelona 2004**

Within the framework of the Barcelona 2004 Universal Forum of cultures learning communities are invited to promote by priority three key themes and to develop educational projects focusing on them; they are the following ones

▪ **Cultural diversity,**

▪ **Sustainable development and**

▪ **Peace.**

Each of those three key areas can be tackled in different ways and with different approaches. All of them hold great potential to focus on different elements of active citizenship at local, regional, national, European and global level.

Ten sub-themes of the educational project of the Universal Forum of Barcelona 2004
Those three key elements will preferably get particular focus within the educational projects through the following 10 sub-themes which enable concrete work in the field of active citizenship for each of them:

1. Cultural heritage both material and immaterial as an educational tool
2. The natural environment and education towards sustainable development
3. The common values of cultural diversity, of peace education and of living together
4. Education and youth
5. Education, development and social cohesion
6. Women and the diversity of cultures
7. The family, personal development and the socialisation process
8. Training and access to work
9. Human rights and democracy towards an active citizenship
10. The media and the new technologies

A quick comparison between the elements of the citizenship school and the elements of the learning community of the Barcelona 2004 event shows clearly that there is a very strong parallelism between the two concepts. This is the reason why the two concepts are put one alongside the other in the present manual as similar and complementary to one another.

Towards 2004 the Town of Barcelona will invite learning communities focusing on one of the 1O sub themes or on several of the sub themes to come forward and to clarify the way in which they develop their learning communities. It is also hoped that they will share their experience and knowledge with others around Europe and the world who are interested in setting up similar initiatives.

A Comenius 2 project to develop in-service training to train teachers and other members of staff to set up learning communities

Bearing in mind what was said earlier that professional development is a key element within lifelong learning. The present CONNECT project has also lead to the introduction of a Comenius 2 project which intends to develop an in-service training course and materials to train teachers or other members of staff to set up, develop and implement learning communities.

This Comenius 2 project will build on the achievements of existing learning communities it and will distil from their experience, expertise and achievements pedagogical approaches and materials which will be integrated into the future in-service training course to be run.

CITIZENSHIP SCHOOLS, LEARNING COMMUNITIES VERSUS CITIZENSHIP SITES

The concepts of the citizenship schools (or one could also say the citizenship educational school community) and of the learning community can be compared to other concepts developed by other organisations. The Commission of the EU is starting to implement within the framework of the eLearning initiative the so-called **learning centres** with a major focus on ICT (see further information on http///europa.eu.int).

Particular attention is given here to the concept of the Citizenship sites developed by the Council of Europe over a period of several years. Those citizenship sites show clear similarities with the citizenship schools or the learning communities of both this CONNECT project and the Barcelona 2004 Universal Forum of Cultures. Hence some information, about the Citizenship Sites of the Council of Europe.

A COMPARISON with the CITIZENSHIP SITES of the Council of Europe

It is interesting and useful to compare what has been mentioned above with what the Council of Europe in trying to achieve through its sites of citizenship. A lot of similarities are to be found between the concept of leaning communities and citizenship schools and the sites of citizenship of the Council of Europe.

Full information about the sites of citizenship can be found on the web site of the Council of Europe: http://www.coe.fr

The citizenship sites of the Council of Europe

What is a site of citizenship?

Sites of citizenship are new, or innovative, forms of management of democratic life. They are initiatives rooted in civil society that practise participatory and representative democracy at the local level. It is not the location of a "site" that counts, but the participation and the learning processes taking place within it. In all sites the participants exercise the most basic form of participation and citizenship, namely speaking up, expressing their needs, interests and problems.

They develop specific strategies to respond to different aspects of social exclusion and discrimination (e.g. poverty, unemployment, illiteracy or drug addiction) or to improve communication between different ethnic groups in multicultural settings. The activities take place in formal and non-formal learning environments, based on the idea of life-long learning.

The sites activity will make accessible a source of practical evidence and information, which will contribute to an understanding of the skills and learning processes that are necessary for the practice of democratic culture.

The following criteria/guidelines have been agreed for a citizenship site :

- It is a building site of democracy, engaging a plurality of actors in their diverse roles;
- It is participant driven and based upon democratic values and processes;
- It is committed to empowerment and democratic social change;
- It is an initiative which is rooted in civil society;
- It is focussed on one, or several aspects of the structures of power (in the contexts of education, employment, justice, environment, politics, health, culture, etc.) which shapes the relationship between the citizen and all levels of state authority;
- It is a practice or set of practices, involving innovative partnerships through which citizens are engaged in reformulating the context for democratic participation;
- It is identifying and confronting exclusion and the barriers to participation;
- It is exploring and developing local/group/community resources;
- It is a project which is innovative and which results in added learning and educational value for the actors;
- It is potentially self-sufficient and self-sustaining;
- It is an activity, which has the potential for transferability, generalisation and influence at the local, regional, national and European level.

CHAPTER TREE: EUROPEAN OR TRANSNATIONAL PROJECTS AND PARTNERSHIPS: EXEMPLES OF GOOD PRACTICE.

So far the key elements of the citizenship school have been highlighted. Those elements are also the key elements of innovating schools as they have been mentioned in the publication "Innovating schools" of OECD, published in Paris in 1999. By integrating those elements into the school one can indeed bring about true innovation. They are, as mentioned earlier, general elements which create a sound and fertile basis for citizenship education.

The citizenship school will also be aware of the fact that active citizenship will be best translated into concrete elements and issues which can be highlighted within the curriculum in a disciplinary, interdisciplinary or extra-disciplinary way. Instead of developing ideas and suggestions in general on citizenship, it has been translated into sub components along the lines of those suggested by Derek Heater in his concept of the multiple citizenship. The subdivision into distinct elements of citizenship facilitates the work in the classroom and the school.

The following elements will be focused upon:
- Political citizenship: Human rights education & values education
- Cultural citizenship
- Intercultural citizenship
- Social citizenship
- Egalitarian citizenship
- Ecological citizenship
- European citizenship
- Global citizenship
- Multiple citizenship

One has to be fully aware that the subdivision of citizenship which is outlined above is in certain ways artificial and that very often projects and initiatives cover two or even more of those elements of citizenship. The subdivision , however, is kept on to make it clear that within citizenship education a particular focus can be given to certain aspects while still also have an impact on other aspects. In many cases projects which will be mentioned later are projects with a European dimension and very often they could and can easily be turned into projects with a global dimension. In many cases they can also be turned into projects with a local or regional dimension.

POLITICAL CITIZENSHIP & HUMAN RIGHTS EDUCATION &VALUES EDUCATION; CIVICS EDUCATION

Political citizenship can be defined as all elements in citizenship education which heighten the awareness of the children and youngsters of the political rights, responsibilities and duties of the citizens in our modern societies. Political education and civics education have to go hand in hand as youngsters have to be made aware that it is the conduct of each individual within society which has an impact on that society. Civics education and political education thus always have to be linked to what is happening in the classroom, in the schools and in the local environment of the school. From this basis political education and civics education can extend to the regional, the national, the European and the global dimension.

Particular attention will be paid to the basic declarations such as the Declaration of the Human rights, the Declaration of the Children's Rights at global level. As far as Europe and the European Union is concerned particular attention will be given to the newly adopted Charter of the Fundamental rights ad within it are laid down the' basic rights and duties of the citizens of Europe.

Youngsters should also be invited to study and discuss the constitutions of their countries and see how those constitutions link up with the Universal declaration of Human rights or the Declaration on children's rights. Youngsters could also try to find out the link there is between the pedagogical plan or mission statement of their school and those official documents. If there is no link, it could be in issue for discussion with teachers, parents and pupils to see to it how a link could be brought about.

At the level of the political citizenship a lot of activities can be set up within the schools ranging from the integration of cognitive elements into some of the normal lessons. This is very often the case as political education and civics education are integrated either into specific subjects such as civics education or in religious education or they may be integrated into other subjects or disciplines

Media education will be an important element in political education and civics education. Youngsters have to learn to read the press and to listen to the news on the radio and the television. Exercises can be don by which young people, according to their age level, analyse the new to what may concern each of them at their age. They may be invited to become reporters in their environment to find out what is going well and what is going wrong. This may lead to youngsters writing articles or making small radio or television programmes. These are numerous opportunities which enable young people to use different skills such as writing skills, listening and comprehension skills, communication skills etc.

Media education will educate young people towards reading the press with a critical eye and to distinguish between the different political tendencies and families in their country or local, regional or national level. It will also make them aware of the importance of political families at European or global level.. It will also help youngsters make the links between the important declaration such as the declaration of the Human Rights and the Charter of the Fundamental rights of the EU and the translation those documents find into party political documents.

Media education is particularly important as is highlighted in the introduction of the book "Civic education across countries: Twenty-four national case-studies from the IEA Civic Education Project[80] : "The mass media have gained in power to shape attitudes. Research shows how television influences students' awareness of politics. Education about media has been initiated in many countries to bring discussion of what students experience outside class into the classroom. At the same time, CNN, MTV and the Internet have created an incipient world-wide culture with great potential impact on attitudes and behaviour."

At European level examples exist of youngsters who draft together small newspapers focusing on the political topics which they think important in their region or country. In other European projects youngsters from several countries have watched the news on the TV in each of their countries and have analysed it and compared to the issues which were on the news in other countries. This helped them to see which issues were important either solely at local or regional level and those issues which were important at European level;

Related to the issue of political education is also the fact that many schools have taken initiatives to put young people into contact with the political structures in different ways. Politicians are invited into the

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[80] Civic Education Across Counctries: Twenty-four National Case studies from the IEA Civic Education Project; The International Association for the Evaluation of Educational Achievement, 1999, Amsterdam; ISBN 90 5166 671 3

classroom or to speak for larger groups of pupils. Mock Parliament election (at national or European level, mock General assemblies of the European parliament or of the United Nations are organised, Co-decision games are organised concerning the co-decision procedure in the European Union; Water Parliaments are organised by GREEN an NGO working on environmental education. These are all role plays or simulation games which can help young people better understand the functioning of the political institutions and which can give them a practical hands on experience of how they work.

For every school it is important to create within the school structure and the school community the basic structures which support political citizenship. It is difficult, if not impossible to speak about political citizenship education in a school if within this same school there are no class councils or no pupils' councils. The same is true if there is no teacher representation elected and if there is no close co-operation with teachers trade unions. This also applies to the representation of parents and their role in schools through bodies or structures representing the parents and enabling them to take an active role in the life of the school. An open interaction and communication between the teachers, the head, the parents and the board of governors is another important political channel which enhances political citizenship education. It is important also to be aware of the fact that youngsters and teachers and parents have to be trained to be able to play their role fully within the different bodies mentioned above. Training towards effective functioning within those bodies is an important element in their successful functioning. The same applies to heads of schools and governors who have to be trained to work with representative and democratic bodies and councils of pupils, teachers and parents within their schools.

Finally it should also be stressed that political citizenship education is promoted by key structural elements in the school such as the way in which the time tables are managed to the benefit of the learning of the pupils and not to suit the teachers and their needs. The same applies to the evaluation and assessment structures which are set up within each school to contribute to the full development of each of the pupils. The development of personal development plans for each of the pupils as this is taking place in many schools, is a key element in political education. It shows the importance which the school attached to each young citizen as an individual and it is a key element in developing a caring school which pouts at the heart of its activities the development of every young human being.

EXAMPLES OF GOOD PRACTICE

ECE: Education for citizenship in Europe: a Comenius 2 project

"The purpose of this project is to develop a model for teacher training in the area of citizenship such that pupils will be able to participate actively in the roles and responsibilities they will encounter in their adult lives as citizens in Europe. This is a three-year project form a partnership of five institutions from five countries (ES, FR, NL, UK, CZ). The project targets the lower secondary school. The working model to be employed by the project in pursuit of its aim is to consult with teachers in order to identify good practice both in terms of content and pedagogical approaches. Based on this research the modules will be developed. Once the modules have been evaluated, guidelines for teachers will be developed. An international in-service training seminar is planned for the third year of the project.

This project takes as its rationale the renewed interest within many countries in the teaching of citizenship in schools and how this might contribute effectively to the development of active democratic citizenship.

In order-to contribute to this development of active democratic citizenship the project sees the need to develop an approach to its teaching and learning that is enquiry and actively based. In order to effectively manage such teaching and learning, the project sees the need to provide specific training for teachers and to develop a broad range of resources. This the project hopes to do through this proposal.

Further information can be obtained from Jacqueline Dawson; tel. 44 20 86 55 12 99 and by e-mail:
jacqueline_dawson@croydon.gov.uk

DIPSIE: Democracy in primary Schools in Europe: : a Comenius 2 project

The aim of this project is to develop an in-service training programme with a European dimension for primary and pre-school teachers that would assist them in teaching the concept of democracy. This proposal is a three year endeavour submitted by four institutions from four countries (UK, SE, PT, NO). A Comenius Action One EEP – a partnership of schools - is also being set up to run alongside this project. This partnership of schools under Comenius 1 is used to act as an interface for the materials and contents which will be developed within the framework of the Comenius 2 project. The main activities are extensive ICT-Linking between partners and schools involved to exchange ideas on the teaching and learning about democracy in the primary school; educational visits and conferences or seminars focusing on sub topics of democracy in the primary school. Finally a trial course will be run for the EEP project teachers in advance of the transnational INSET course which hopefully will be run several times. The main project outcome is a range of new resources and pedagogical methods for children, teachers and teacher trainers working with European Citizenship and democracy in the primary schools across Europe and beyond.

For further information contact:
Sidsel Daler Olsen; tel. 47 55 58 59 11 and by e-mail: shao@hib.no

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Web sites on human rights and children's rights

Several web sites are available with information on Human rights and children's rights. One of those is the one in Belgium which is run by the Commissariat for Children's rights, Hertogstraat, 67, B 1000 Brussels; 32 02 552 98 00; web site: http;//www.kinderrechtencommissariaat.be

On this web site children can find extensive information on what the rights of the children are as laid down in the International Treaty of Children's rights. They also find information on where to turn to in case of abuse of their rights and where they can get help and support.

Youth information, media and communication: a YOUTH project

The project is presented by the APIMIC Giovani association that works at socialising and training young people at local level at Santa Maria di Licodia, a severely disadvantaged area of Sicily hit by high unemployment. A partnership of twenty local organisations has evolved around this association and they form the base of the project.

The project promoters are a group of 39 youths from local associations. They want to create a press agency with four main types of activity: production and dissemination of information; creation of a local radio station totally managed by young people; setting up a youth information centre on the possibilities that exist for creating projects and; forming a partnership with other European press agencies also managed by young people

For further information contact:
Commune di santa Maria di Licodia, Catania, Via G. Verdi, I – 95129 Catania (Sicily)

Young citizens' action programme Belfast: A YOUTH project

"Use your head -Use your vote" has been conceived and will be managed by a group of young people from the Voluntary Service, Belfast in Northern Ireland. The project will give information about voting by producing and circulating attractive fact sheets within Northern Ireland and to headquarters of youth organisations across Europe. The young people will organise a conference on political awareness with speakers from UK, Ireland and EU member states. The project will reach many young people who are in the margins of society and disillusioned with adult decision making. The attempt is to encourage those who have never voted before, to do so.

For further information contact:
Voluntary Service Belfast - Young citizens' action Programme, Lisburn Road, 70 – 72, BT 9 6 AF Belfast

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The co-decision procedure: a simulation game played in Alden-Biesen (B) as an example of political citizenship education

Youngsters from 5 to 6 countries of the age of 16 to 18 meet for one week to play the co-decision procedure as highlighted in the Maastricht Treaty of the European union of 1991. Teachers of the schools concerned meet a few months in advance to be aware of all the aspects of this simulation game. Pupils and teachers prepare the topics to be discussed and the resolution to be prepared over the Internet before the one-week simulation game. During the one-week simulation game the schools which assemble in one location may be linked by video-conferencing to other schools.

For further information contact Guy Tilkin: tel. 00 32 89 51 93 52 or 00 32 479 299 724
by e-mail: ¡Error!Marcador no definido.
Web site for further information: http://www.alden-biesen.be
See also a separate paper in this part of the Manual expanding in detail on this initiative

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L'Ecole de Minos: a Comenius 1 project in the framework of the Socrates programme co-ordinated by the Collège les Sources, LeMans (F): a good example of media education integrated in a European Comenius partnership

Pupils of 13 to 15 years of age were given a grid to analyse the news on television. For several days they had to watch the news and write down the key topics which were on the news. This information was communicated by the pupils of the 5 schools of the partnership to one another. The pupils compared the items on the news; they tried to understand why the topics differed; they communicated with their counterparts via internet to get more information and clarification. This was seen as a good exercise of media education with a European dimension enhancing all kinds of skills such as reading skills, comprehension skills, communication skills and language skills. Pupils also acquired basic information about mass media such as television and newspapers in the other countries of the partnership.

The documentation centre of the French school 'Eurodoc' played a major role in the whole project.
Centre Eurodoc 72; Collège Les Sources, 30, Rue Edgar Degas; F 72100 LeMans;
tel. 33 02 43 72 89 67; e-mail: eurodoc@colleges.univ-lemans.fr
Contact: Geneviève Laizé; web site http://www.univ-lemans.fr/colleges/index.html

Training teachers to enhance pupils' representation in Europe

The purpose of this three year project is to develop an INSET Programme that provides both a theoretical background and practical knowledge to the theme of pupil's representation in schools different countries in Europe. By pupil's representation is meant **student councils within schools**.

The seven countries involved in this project (Austria, France, Germany, Great Britain, Hungary, Lithuania and Poland) will develop material through consulting with experts and analysing the systems of pupil representation within their borders. The compiled material will be studied in each country in three day training sessions - the results of the project will be published in book / CD Rom format in English and in the native languages of the participating countries. It is planned that in the third year, several of the participating organisations will have the INSET Programme accredited in their own country. Teachers will thus be able to be trained to help pupils' acquire the necessary democratic skills and competencies to set up, develop and run students' councils which are seen as major contribution to political citizenship education.

The project through the activities of the partnership is also contributing to enhance European citizenship education which will also be stressed during its activities.
Several in-service training courses will be held. Using the materials developed by the project.

For further information contact:
Andrea Pritisievicz; tel. 00 36 62 426 785 and by e-mail:Kife@theol.u-szeged.hu

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SUSTCOM : Developing schools as sustainable communities; a Comenius 2 project

This Comenius 2 project with partners from B, FI, UK and NL focuses on the development an in-service training course to enable teachers to develop with pupils sustainable schools which contribute to active political citizenship. The project focuses on sustainable schools in the largest possible sense including political citizenship, ecological citizenship within an overall concept of the caring school and the safe school.

The in-service training project has developed a module for the conceptual understanding of what is meant by 'sustainable' development and a sustainable school. It will enhance the training of the teachers in such a way that they are able to develop learning, teaching and lifelong learning approaches and methodologies which can enhance sustainable development. The project has collected a set of examples of good practice concerning schools which have tried to develop and implement the concept of the sustainable school. The projects trains teachers to include the sustainability concept into the school culture and into the pedagogical plan of the school.

Further information can be obtained with Yvette Debrandt:
e-mail: y.debrandt@dlo.kdg.be; Karel de Grote Hogeschool; tel. 32 03 241 03 00

A Comenius 1 partnership focusing "Leanring about democracy in Europe and about global citizenship"

A Comenius 1 partnership of schools in France, Slovakia, Italy (Sicily) and Austria which focuses on the pupils who are delegates of their peers within their schools and the way in which this contributes to enhance political citizenship.

The four schools have described their systems of pupils who are representatives of their peers and have exchanged information about this with one another. Pupils are trained to act as peer delegates in the four following areas: capacity to manage autonomy, capacity to enhance openness towards others, capacity to take initiatives and the capacity to take responsibilities.

Co-operation has been set up between the schools to train teachers , pupils and parents in relation with the role of pupils as delegates or representatives of their peers.
This is an excellent topic also for a Comenius 1 School development Project

Educational process organization for children with special needs corresponding to the democratic principles: a Comenius 2 project

This project concentrates on the introduction of progressive ideas about special education organisation into general education policy. The concept foresees special education integration into mainstream schools corresponding to principles of democracy, humanity and national traditions. The general aims of the project are

- To enhance the awareness of education leaders and education policy makers about the democratic principles concerning special education;.
- To work out and test a model in practice, for special education in mainstream schools that adapts the best and most progressive European special education system experiences.

The first year outcomes will be a programme for pedagogical staff about special education and its translation. In the second year a model for special education in mainstream schools and dissemination activities are planned. Target groups: education leaders, teachers, school psychologists.

For further information contact Inguna Upzare; tel 00371 702 68 01 and by e-mail: sppc@rsdc.lv

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A YOUTH project on MEDIA EDUCATION

This project is proposed by Sondre Holmlia Media workshop in Oslo. The group works within a youth recreational centre which has been set up in response to the young people's wish to work with Media. The project concerns production of a film **on the issues of youth violence, harassment and ethnic conflict.** The themes chosen for the project reflect rather well the problems existing in the neighbourhood of this suburb of Oslo. The film will be a silent movie, with additional dialogue boxes, that could easily be translated into several languages. The film is intended to provide a basis for further discussion on these topics and, in order to stimulate discussion, the film will leave a lot of loose ends to be picked up in discussion.

For further information contact
Marcel KRAFT, SONDRE HOLMIA MEDIAVERKSTED, Dyretrakket, 30, N 1251 Oslo

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EUROPEAN CHILDREN's television centre: A YOUTH Project on MEDIA education

This project is initially a research and registration of all projects and programmes on audio-visual education taking place in Europe. This research on applied activities of the audio-visual education will be done by the youth workers around Europe and it will span for 8 months. Its completion will culminate with a large education meeting of partners and participants (June 1999), as well as some representatives from the youngsters. At this meeting all the results will be demonstrated. Participants will have the opportunity to test some of the more advanced forms of audio-visual education and discuss with the partner organisations on their findings. A publication will be produced in printed as well as electronic form, of all the results of the study and the meeting. This publication will act as a handbook, a guide for audio-visual educators around Europe, and it will be regularly updated to keep them abreast of all the latest developments in their sector.

For further information contact
Athina Rikaki, European children's Television Centre, 20. Analipseos street., GR - 15235 Athens

CULTURAL CITIZENSHIP

One may argue why cultural citizenship and intercultural citizenship have been separated as in fact they belong together and form a pair. The division is made for practical reasons to be able to stress several elements in relation with both of them. One should , however, bear in mind that there is a very strong link between the two which are closely tied together.

Cultural citizenship has to do with the fact that young people have to be made aware of the importance of culture in its various forms which are part of their local, regional, national, European or global identity. Youngsters have to be made aware of the importance of culture as the expression of the innermost feelings and thoughts of human beings and the society . They have to be made aware of the impact culture has on the lives of all the citizens and the role it plays in the construction of democratic societies.

Hence cultural education could focus on the way in which undemocratic regimes have abused and exploited culture to give a distorted image of human being which suited their ideals. In some cases history, which is an important part of our cultures, has been distorted so as to cut away elements which were thought to be superficial or harmful for undemocratic regimes.

Education towards cultural citizenship has to make youngsters aware of the important culture, in its diversity of forms and ways, has to contribute to the development of a democratic society. Possibly a first element is the democratic access there must be for youngsters and adults to culture; this is an interesting element youngsters could discover by themselves or where they could even take action (the pragmatic dimension of citizenship) to make culture more accessible.

Education towards cultural citizenship should on the one hand make young people aware of culture and show that they have responsibility for the culture in their immediate environment but on the other hand it should make clear to them that each of them is a cultural agent and can contribute to culture in one way or another. Thus cultural citizenship education will help young people discover some of the creative potential they have in themselves and enable them to express it to the full.

Education towards cultural citizenship has to make young people aware of the responsibility they have to take for the cultural heritage of their country so as to pass it on to future generations. Therefore it is important to start with the cultural heritage which pupils can experience in the immediate proximity of the school as was done in the framework of the project "The school adopts a monument" in Italy first and later across Europe. It should be clear that cultural heritage has to be seen in its widest sense ranging across all forms of art and artistic expression including music, theatre, opera, mime, architecture, sculpture, story-telling, tales, customs, painting, industrial archaeology etc.

The awareness of the importance of culture and the responsibility youngsters have to help transmit cultural heritage to future generations should first focus on local cultural cultural heritage and then gradually extend to encompass the regional, the national, the European and the global dimension. Youngsters should be aware of the important European cultural heritage which is part of our European identity. Youngsters should also be of the world heritage sites as those promoted by UNESCO.

Education towards cultural heritage should also include the three basic dimensions of citizenship mentioned earlier. The cognitive dimension so that youngsters know about the cultural heritage, the role of it related to out identity and their responsibilities and duties towards culture. Making links across countries, across Europe and the world of how artistic movements have spread and have influenced one another can enhance the cognitive dimension greatly. Several Comenius projects have worked on the Camino de Santiago , the old pilgrimage road or roads to Santiago de Compostela in the North of Spain, which ran across Europe and which have disseminated all over Europe different artistic and cultural movements and forms of expression.

The affective dimension so that youngsters feel that culture is part of their life and their identity as they feel for their own youth culture; very often links can be made from youth culture to the cultural heritage at different levels. Youngsters should be aware of the fact that cultural heritage includes the Beatles, ABBA and Charles Trenet as much as it includes the paintings of Rubens, Picasso and Dali or the pre-Romanesque and Romanesque frescoes of the churches of Andorra and Catalunia.

Education towards cultural citizenship should also include a pragmatic dimension enabling young people to have hands on experience. This can be the case through cultural heritage classes as those organised in several countries. Catalunia has several learning camps where pupils of all ages get to grips with culture and have hands on experiences related to it. The Council of Europe has its European heritage classes where youngsters

of different countries can meet and work at cultural heritage doing also excavations. In the project "The school adopts a monument" the pupils can help restore the monument or can become guides for other young people making them discover the contribution monuments make to our present-day society.

Finally education towards cultural citizenship should also include educating young people to be responsible tourists. Too often tourism is reduced to consuming bad quality leisure opportunities prepared by travel agents, tour operators or specialised companies who sell low quality holidays and leisure activities. Education towards cultural citizenship should focus on making young people responsible tourists enabling them to combine quality entertainment during their holiday with quality cultural activities.

Part of this education is also to be able to behave in a proper and decent way during one's holidays. The cultural visits and other cultural activities which are organised by schools can be excellent opportunities to contribution to tourism education as a sub element of cultural citizenship education.

EXAMPLES OF GOOD PRACTICE

The school adopts a monument : A Comenius project

An initiative started in Naples and which has now spread all over Europe to make young people aware of and take responsibility for the cultural heritage in the immediate environment of the schools; the pupils learn about the monument which can be an old tree, a park, a church or a chapel, the school building itself, a sculpture in a park etc. They learn about the link and the role   this monument has in their lives so as to create an affective link with the monument. Finally pupils are invited to do something for the monument: disseminate information about it, restore it or clean it act as guides for other youngsters so share the affection and the knowledge they have about the monument. The project is a good example of the school being turned into a learning community co-operation with the whole community around the school.

See also full information about this project in a separate article
For further information contact: Mirella Baracco: at Fondazione Napoli 99" in Naples
e-mail: info@napolinovantanove.org

Exploring Cross-currents in European Literature: in-service provision for Cultural heritage

The purpose of this two-year project is to create a transnational in-service module, which will promote pedagogical skills for exploring crosscurrents in European literature. The project has three main objectives:1. To heighten awareness among teachers of the inter-connected nature of European culture, particularly literature.2. To enable teachers to explore such connections among authors and texts thus constructing a literary map of a shared European cultural heritage.3. To equip teachers to inculcate in students knowledge and understanding of crosscurrents in European literature. The project target group is teachers of literature in post-primary schools.

The project's main anticipated outcome will be a module which will assist teachers in applying a variety of methodologies for exploring intercultural influences in European literature, will supply a collection of texts and exemplar lessons in a series of seven work units.

The project identifies as sample topics:

1. Development of regional identity in a European 'homeland' in the work of particular poets;
2. Travel writing as a genre; 3. Mutual influences between the literatures of ES, GR and IE.
3. Eastern European poetry as a formative influence on 20th century Irish writers; 5. Violence and war: Dutch and Irish responses to communal strife; 6. The particularity of biography; how the local becomes universal

For further information contact:
Leo d'Agostino; tel. 44 28 9 032 76 78 and by e-mail: l.dagostino@stmarys-belfast.ac.uk

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Exhibition of young artists of the world in Toulouse

Schools from France and other schools from French-speaking countries across the world organise together an exhibition to promote cultural awareness of the different cultures and civilisations. This project is focusing on art produced by the young between 8 and 13 years of age.

The objectives are: to open up youngsters to the value of other culture, make them aware that other cultures express themselves differently but that there are many similarities, make young artists from across the world create works of art together and promote co-operation between youngsters.

Cultural heritage classes in Poblet and Tarragona

Poblet : a learning camp concerning Cistercian abbeys

The Generalitat de Catalunia has some 9 centres where cultural heritage classes or camp d'aprenentatge or organised for pupils of all ages; such camps can last for one day or up to one week. Teachers are involved in the preparation of the stay. The objective is to enhance the cognitive, affective and pragmatic dimensions of citizenship education so that young people are aware of the importance of the regional cultural heritage of Catalunia and the responsibility they have to care for it up from their young age.

Pupils work in the case of Poblet on the cultural heritage related to the Cistercian abbey but they do it in such a way that they are initiated to all the aspects of medieval life but linked to present day life acquiring skills, competencies and knowledge which are useful for their life as a young citizen. Commerce, trade, markets, history, architecture, music is part of the learning camp through meeting with key specialist and artists.

Important is to stress that it is a multidisciplinary and interdisciplinary approach which is put into practice. Pupils learn geometry and mathematics through the monument and apply calculations on the monument. They acquire knowledge, skills and competencies which can be useful for certain disciplines in the classrooms but also in the their life as a citizen in Catalunia , in Europe and the world.

For further information contact: Josep Baluja: tel 34 977 87 1144   e-mail: e3900018@gregal.xtec.es

Tarragona: a cultural heritage class on the roman town

Education towards cultural citizenship has to start as early as possible as is also the case for language learning with early language learning. In Tarragona small pupils of 4 to 5 years are introduced to the work of the Roman empire an the world of Roman cultural heritage in Tarragona. Dressed as small Romans they spend one day in a mock Roman environment; they go to the Roman market square buy goods with Roman money and prepare Roman dishes. They search for old mock Roman objects in a big mock excavation site filled with sand and hidden treasures. They are through this motivated for their cultural heritage and for learning in general.

For further information contact: Joana Virgili Gasol or Vicenz Abellan   e-mail: vabellan@pue.xtec.es

Combining languages education and cultural heritage education

A lot can be said about language education as a key element in citizenship education. In Catalunia a special programme has been developed to learn the language through cultural heritage Special manuals have been developed focusing on the Catalunian languages through castles and the Catalonian language through Monasteries and churches. This is a very good example of how cultural heritage education and language education can be combined successfully.Contact Dolors Berenguer i Berenguer
All information about the three initiatives mentioned above can also be obtained at the Departement d'Ensenyament of the Generalitat de Catalunya in Barcelona

How to write an opera with children: a Comenius 2 project
Young people in the primary or secondary school are initiated to the wonders of the world of the opera through contact with professional opera singers. The children are creating together over several working sessions the different elements of an opera on a topic which they chose and which can be related to human rights education or citizenship education. The ultimate product of the project is to perform the opera together. The project focuses on cognitive, affective and pragmatic elements of cultural citizenship; it heightens the awareness of the importance of opera; it promotes co-operative work and team-work amongst pupils and teachers involved. It also opens young people to all the jobs which are related to the work in the opera. This project co-operates with the Royal Opera of Covent Garden of London of which specialists are actively involved in the project and in some of its activities.
The University of Leeds – Bretton Hall College in Wakefield ,- also has an in-service training course to train teachers to write operas with children. The in-set module is recognised as a module of a UK based Masters' degree. It also has link with another Master's degree at the Metropolitan Opera in New York.
Further information: Dr. Valeree Tee; tel / fax 00 44 1924 83 20 15

The MUS-E project of the Jehudi Menuhin Foundation

The MUS-E project is a multicultural programme to be implemented in a school environment using arts at school as a tool for children to develop themselves fully. Its main objective is to fight violence and racism in schools.

The projects can be implemented for all children but it is by priority implemented with children leaving in difficult suburbs or inner cities where the risk of social exclusion is larger and where schools are confronted with multicultural management and all sorts of societal problems such as violence and drug abuse.

The objective of the project is to initiate children in pre-primary and primary schools in difficult suburbs and inner cities to different forms of art: music, singing, dance, drama and plastic arts or sculpture. Professional artists are in charge of this initiation and the teachers are also actively involved. The invitation intends to fight violence, racism and exclusion while enhancing tolerance, recognition of other cultures and team work, key elements in active citizenship.

The MUS-E project has been funded within the framework of the Accompanying measures of Comenius and within the framework of the CONNECT budget line.

Further information at MUS-E Belgique;
tel 32 02 673 35 04 Chaussée de la Hulpe 61, B 1180 Brussels ; e-mail: terre-d.mus-e@skynet.be

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The European heritage classes of Saint-Jean d'Angély, France

The Cultural heritage education put into practice in the old Benedictine Abbaye Royale de Saint Jean d'Angély is of a particular interesting nature as it combines cognitive, affective and pragmatic elements in a very specific way. Youngsters (f 15 to 18 years of age) of 3 European countries are spending two weeks together to learn about topics linked to the old pilgrimage road of Santiago de Compostela. Three pupils of different nationalities have to share the same room together for the two weeks. **All the pupils have to learn and to work and live together to enhance concrete European citizenship** in terms of learning to live together in the same room..

The mornings are spent on more theoretical study while the afternoons are spent on cultural trips prepared by the pupils or an manual work in workshops. In those manual workshops they learn to make illuminated books, old instruments used in the Middle-Ages, Mosaics etc; they do wood-carving or stone-carving so as to learn with a hands on experience the difficulties there are to create. In several cases pupils find out that they have creative potential which they are not aware of and have not used at all so far.

These cultural heritage classes is a good example of combining concrete citizenship education, living together with other youngsters from across Europe, with cultural heritage education. During the two weeks youngsters also share their own cultural heritage to the benefit of all.

Further information: Alain Ohnenwald; e-mail: cceangely@wanadoo.fr

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These are just a few examples of cultural heritage education as a contribution to cultural citizenship education. More information can be found in the **compendia of the EU programmes** for education – the SOCRATES programme - , training – the LEONARDO DA VINCI programme - and youth – the YOUTH programme - on the Europa server: http://europa.eu.int

Within the framework of the Comenius chapter of the Socrates programme the Commission has created the possibility for Comenius networks under Comenius 3. The objectives of such Comenius networks is to create synergy amongst all school partnership projects under Comenius 1 in one particular are and all Comenius 2 staff education projects. One of those networks focuses on cultural heritage education and cultural citizenship education is concerned, the CHAIN network.

The CHAIN Comenius 3 Network

The CHAIN Network, or Cultural Heritage Network, brings together teachers involved in Comenius 1 partnerships focusing on cultural heritage. It also gathers all those Comenius 2 projects focusing on initial or in-service training of staff in the area of cultural heritage education. Finally it also wants to give particular attention to the contribution cultural heritage education makes to promote active citizenship.

Teachers and teacher trainers interested can consult the web-site and data base to find examples of good practice in this particular field.

For further information contact Fokko Dijkstra ; tel 00 31 50 525 02 58 and/or by e-mail:
f.w.p.dijkstrra@ond.nhl.nl   Web site of CHAIN : http://www.CHAIN.to

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ANACIPE GIOVANI: a YOUTH project using cultural heritage to fight social decay

Anacipe is an association that carries out initiatives aimed at using the historical and archaeological heritage of the suburbs as a means of fighting social decay and promoting better conditions for the citizens living there. The aim of the project is to help young people to discover their cultural roots as part of the common heritage and history of the Europe. The main objective of the project is to involve the young people of the suburbs of Rome East in a series of initiatives aimed at fighting the social and natural decline of the environment they live in and promoting the historical and archaeological heritage and the exploitation of the tourist potential of their territory. The project foresees a varied programme of activities such as the production of Web pages, the production of a video, setting up a documentation centre etc

For further information contact
Pierre MARRA, Anacipe Giovani, Via Massa San Giuliano, 224, I 00010 Latium.

INTERCULTURAL CITIZENSHIP

The objective of intercultural citizenship is to enable youngsters to live and to prepare themselves to live in a multicultural society which the European society of tomorrow will be. First of all the school has the responsibility to create the awareness that Europe will be multicultural and that there is not other way forward for out societies than to become more an more intercultural and multicultural. If Europe wants to keep its present economic development at the same pace, it has to import and to welcome millions of foreign workers.

To be able to work and function in an intercultural and multicultural environment, youngsters will have to have intercultural skills and competencies . These are skills which enable young people to understand and appreciate other cultures and to work in teams with people originating from other cultures. This also supposes the raining of managers in the field of intercultural management. If schools are composed of children of different countries and cultures, both teachers and heads have to be trained to work with those children. This has to do with understanding the other culture and respecting it.

Intercultural citizenship should contribute to make young people aware of the value of diversity and create openness for a plural world. Young people definitely have to be made aware of the richness and the complementarity of the diversity. First of all youngsters have to be made aware of the fact that identity is not a static concept but that it is a dynamic concept as our identity or our identities (to refer to the multiple citizenship concept of Derek Heater) are constantly changing and enriching themselves through the contacts with other cultures.

Intercultural education should point out that our present-day culture is a culture which has gradually developed and which has integrated over the centuries many elements of other cultures and civilisations. In this way intercultural education should show that we are already the product of intercultural developments which have resulted in what we are today.

This intercultural citizenship has to contribute to enhance the notion of European identity based on local, regional and national identities and multiculturalism and this within an overall concept of global citizenship. A European identity is by definition a multicultural identity as it brings together elements and achievements of different cultures. European identity is in no way reducing the value of any of the cultures which are linked to it or contribute to it. On the contrary the European identity is composed of the identity of each of the separate national identities be they European or non European which are part and parcel of it. In this way the European identity is not reducing the value of the other identities on which it is built but it strengthens these multiple identities.

Intercultural education will stress in particular the respect for the different non European cultures which are brought to Europe through the migrants, gypsies and refugees who come to live and work in our European countries. Efforts have to be made through intercultural education at school, to see to it that the value of those cultures is highlighted and that schools celebrate the cultural diversity present in the classroom. Celebrate must be taken a.o. in its literal sense of giving to the children the opportunity to share with the others their feasts and special occasions

In general this means that all children of which ever origin they are, must have the opportunity to share their culture with the others on an equal basis. In the case of schools with large groups of migrant ore refugee children , special efforts will have to be made to enable those children of migrants to stay in touch with the culture of their country of origin and with the language and the history of this country. By doing so the schools shows that it has respect for the culture of the children of the migrants or the refugees.

Tolerance and the active research for the richness of the diversity has to take place at different levels within intercultural education but in particular also maybe at the level of interfaith or inter-religious education. Within our schools children of different religions or children of parents with no religion, atheists or agnostics, meet each other. The presence of children with different background in the field of religion or spirituality is a unique opportunity to enhance with the children the respect for the different religions in a spirit of openness and sharing. Religions are delicate issues but they should be addressed in a spirit of openness enabling every member of the educational community to express his or her faith while respecting those of the others.

Intercultural citizenship education will contribute to enhance good neighbourliness at all levels; at local level in the same street, town or village but also at national, European or even at global level. Intercultural understanding, respect and co-operation is the key to a peaceful development of societies towards the future. Intercultural education has of course many links with egalitarian education which will be mentioned later on. The fight against racism, xenophobia and anti-Semitism will be discussed under the heading of egalitarian

citizenship even it it could have been discussed here. Many European projects have been developed which are focusing on the development of intercultural education.

EXAMPLES OF GOOD PRACTICE

Comenius 1 partners focusing on "celebrating the differences"

Several Comenius partnerships between schools work on how to celebrate cultural and religiuous diversity in schools with children of different cultural origin.

The objectives of those Comenius 1 partnerships is to share amongst the different partners information on the different cultural and /or religious feasts which are celebrated within the different countries and the different cultural and ethnic groups present.

Enabling youngsters to celebrate the difference proves to be extremely rewarding for all those involved in it. It is an opportunity not only to involve pupils and teachers but also to involve parents and other members of the local community such as religious or interfaith organisations, local associations or voluntary organisations.

The project "STREETWISE: a COMENIUS 2 project for SAFE schools

The development of an-in-service teacher training programme on the theme of developing personal and community safety in school." proposes to develop a transnational training programme for teachers to enable them to address the issues of personal safety awareness with students aged 13+. The project sets to trial the programme first in schools, involving DIECEC Network and then to come up with a training programme for teachers. The objectives are to raise awareness of both pupils and staff, to reduce the number of assaults, to improve self-esteem of pupils and to address the feelings of anxiety and threat which affect pupils' attendance and performance. The target group is said to be both pupils aged 13+ and teaching staff.

The activities to be developed in the first year are the elaboration of a context document and model of the teacher training programme and developing of training materials consisting of teachers' guidance notes and pupil work books.
The second year the training module will be trialled and refined and additional video support materials will be developed. The third year will witness the delivery of the transnational Comenius 2.2 course to be held in English, French, and Spanish.

In parallel with the Comenius 2 partnership Comenius partnerships between schools have been set up involving schools from big cities in Belgium, England, Spain and France. The objectives are to enhance a safe environment at school to promote the motivation for learning. A particular focus is given to inner cities and to problem suburbs in big towns. As the Comenius 1 partnerships intend to develop mechanisms and strategies to enhance security in the school, the fight against violence, in all its forms and at all levels, and to involve the whole pedagogical team in the development of a school strategy to promote safety at school, this kind of project has all the potential to become a Comenius 1 school development project.

For further information contact Philip HOYLE at Bradford Education, Flockton House, Flockton Road, UK BD4 7RY Bradford; tel. 00 44 1274 75 17 50 and fax 00 44 1274 75 17 31; e-mail: philip.hoyle@bradford.gov.uk

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The RACE COMENIUS 3 Network

Bradford Education is also co-ordinating a major COMENIUS 3 network called RACE which is focusing on Raising Achievements with Children in Inner Cities and other disadvantaged areas.

Phil Green is in charge of RACE and be contacted at the same address above.

The Network has developed an excellent evaluation tool to evaluate the quality of projects in the field of raising achievement of children in disadvantaged situations or other children at risk. e-mail: phil.green@bradford.gov.uk

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The DIECEC Network

Bradford Education is the driving force behind the DIECEC network: Developing Intercultural Education in Cities in the European Community. This DIECEC network has a particular focus on all the educational problems, which arise in inner cities and difficult suburbs in big cities across Europe.

A Comenius 2 project to train teachers to be able to focus on "A celebration of difference"

The aim of this project with partners from the UK, FR, DK, ES and Se is make available to teachers in primary schools quality training courses and teaching materials which will enable them to integrate knowledge and respect for cultural diversity in Europe into the teaching of their programmes.

The project focus is on the development of cross-curricular strategies and materials to be developed and trained by practising teachers within a focus area specifically defined for each year. Part one of the in-service training course focuses on "The origins of difference" and explores the theme of journeys in order to highlight the origins of cultural diversity within Europe focusing a.o. on migration. Part two is entitled "The experience of difference" and explores the theme of conflict and settlement in order to highlight the initial experiences of different cultures coming into contact in a European context. The third part is entitled "The accommodation of difference" and explores the theme of "Living together" in order to highlight the resolution of conflict arising from cultural differences in a European context. Materials have been produced both in hardcopy and on the web site and also on a CD ROM which can all be used at the level of the primary school to promote intercultural citizenship education.

For further information contact: Caitriona HUGHES; The Southern Education and Library Board; tel 44 1861 51 22 00; e-mail: caitriona.hughes@selb-cases.org.uk

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Comenius 2 project of the CEJI – Centre Européen Juif de l'Information - focusing on the experimentation in schools of the educational programme of the Anti-defamation League and the world of Difference Institute

The objectives of the "Classroom of difference" initiative to improve intercultural relations amongst different ethnic and religious groups. It wants to combat prejudices, racism and xenophobia and anti-Semitism while promoting democratic ideals and pluralism. The project combines to reach these objectives the media, the educational systems and the co-operation between different members of the local community including if possible co-operation with companies.

The concrete objectives for the teachers are: a) to see to it that develop a common vocabulary concerning anti-prejudice education; b) to develop the aptitude to recognise discriminating behaviour with themselves and with others; c) to develop and apply competencies to do something about this discriminating behaviour; d) to screen the policy and the practices in their school and class to find out about injustices and prejudices and e) to enable teachers to develop the aptitude to create a context and/or maintain this context in which cultural differences, honesty and justice can be respected.

The same first three objectives apply to the pupils but the final two are replaced by : d) pupils should be able to prove that they can think critically and e) pupils should prove that they can understand democratic principles and the personal role which they can play in bringing about justice in the world around them.

As for the school(heads, board of governors, parents they should: a) develop the aptitude to screen pedagogical and teaching materials which may contain discriminating information; b) have the aptitude to screen the policy and practice in the classroom concerning honesty and justice and c) have the aptitude to create the environment within which cultural diversity can be respected.

For further information contact: CEJI, Avenue Brugmann, 319, B 1180 Bruxelles; tel. 32 2 344 34 44; Web site under construction

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Comenius 2 project CRAVE: Citizenship, Religion and Values Education

The CRAVE project has developed an in-service training course for teachers to enhance self-esteem, notions of self-worth and identity through the use of stories from religious sources in the major faiths and the involvement of children in drama and story-telling activities. The project intended to bring together teachers with successful experience in areas of citizenship, values education and multicultural or interfaith education on the one hand and on the other hand teachers with experience with drama and story telling in the classroom.

The materials produced cover aspects of citizenship, racism, xenophobia and shared values.

For further information contact David Jackson at the Bradford Metropolitan District Council; tel. 44 1274 16 74; e-mail: interfaith@legend.co.uk

The PHARE VET project in Bosnia Herzegovina; enhancing inter-ethnic understanding and co-operation

Within the PHARE BVET (Vocational and Technical Education) programme a reform programme was launched in Bosnia-Herzegovina. The objectives of the VET reform was double. On the one hand it had to promote the quality of VET in Bosnia-Herzegovina composed of the federation of Bosnia-Herzegovina and the Republic of Serpska; on the other hand it had to improve the relations between the three ethnic groups – the Serbs, the Croats and the Muslims – of which the country is composed.

To reach these objectives a pilot project was launched linking two Bosnian schools of two of the three ethnic communities who were invited to work together. Simultaneously those pairs of Bosnian schools were linked to one VET school in the European Union which has to help those Bosnian schools update their VET curriculum, organise in-service training activities for staff and heads and help them acquire new equipment linked to the updating of the curriculum.

The pilot project has proven very successful and has been really successful in implementing the two objectives. For the EU schools this kind of project was seen as a contribution to concrete active citizenship; for the Bosnian schools it definitely led to improvement of the quality of VET but more importantly to the improvement of the quality of the relations between the three ethnic groups in Bosnia-Herzegovina.

An evaluation project is to be released soon drafted by Deloitte & Touche in Brussels.

For further information about the PHARE VET reform programme in Bosnia Herzegovina contact The European training Foundation, Via Gualino, Viale Settimio Severo, 65, I 10133 Torina; tel 00 39 011 630 22 22 and fax 00 39 011 630 22 00   e-mail: info@etf.eu.int   web site: http:// www. ttf.it

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North – South Co-operation and East-West co-operation within the Encounter group of the British Isles; co-operation between protestant and catholic communities

Within the framework of the Encounter initiatives are set up to enhance co-operation between the primary and secondary schools of The Republic of Ireland and Northern Ireland. Encounter was established by the British and Irish Governments in 1983 to contribute to the improvement of relations between their peoples in the interest of peace, reconciliation and stability.' To this end Encounter arranges conferences and seminars on a wide range of topics, bringing together people from different walks of life and from both jurisdictions. It also wants to enhance co-operation between the catholic and the protestant communities

It is involved in the so called **North-South co-operation** promoting co-operation across the two parts of Ireland. It is also involved in **East-West co-operation** involving Northern-Ireland and the Republic of Ireland on the one hand and the main land of the United Kingdom and some of the British Isles on the other hand.

Special funds are made available by the appropriate ministries of education to support co-operation between schools at the level of the heads, the teachers and the pupils. These co-operation projects are mainly bilateral and may run in parallel with Comenius projects which are EU funded projects.
For more information contact: Paddy Carpenter   e-mail: ¡Error!Marcador no definido.

The SHAMROCK THREE and the TRIALOGUE initiatives between the three cultural communities in Belgium
Belgium is composed of three communities: the Dutch-speaking community, the French-speaking community and the German-speaking community. Due to the federal structure of the country the three cultures have a large autonomy in matters of education and culture and decided in a total autonomous and independent way on those matters.
To enhance co-operation across the three cultural communities the prince Philip Foundation has launched the **SHAMROCK THREE and the TRIALOGUE** initiatives.
The objective of the SHAMROCK THREE initiative is to enhance co-operation between the three cultural communities at the level of the primary school and the secondary. Funds are made available to enhance mobility of teachers and heads across the schools of the three communities.
The objective of the TRIALOGUE initiative is to enhance co-operation at the level of the non-university higher education sector. Thus co-operation is enhanced between institutions of higher education (polytechnics of professional universities) of the three cultural communities supporting initiatives involving both students and teachers.

"The project F.IN.K (Förderung interkultureller Kompetenz - als Beitrag zur Identätsentwicklung in Europa – a Comenius 2 project

This project "The promotion of intercultural competence - as a contribution to the development of a European identity" intends to promote the intercultural competence of teachers in order to stimulate the development of identity among young people in Europe. One of its objectives is to contribute to the development of in-service teacher training through the exchange of experience and collaboration during bi-national and international seminars. Quality assurance based on the evaluation of national INSET concepts must guarantee the improvement of teachers' competencies as well as of the European Dimension through the networking of national institutions and the co-operation of national trainers. People will then work together on the elaboration of materials for an intercultural learning project involving young people. Target groups are inset staff and teachers for pupils aged 13 - 17.

Planned duration is 3 years. Special attention is drawn upon pupils with special needs, pupils belonging to an ethnic minority, equal opportunities, and the improvement of quality at school.

The framework for national and transnational insets will be developed in year 2, evaluated and elaborated didactically. Steps and outcomes for national insets will be prepared by bi-national trainers and published on a web site which can be easily accessed by teachers. In this way, the experiences and the differentiated possibilities are presented for exchange and try outs.

For further information contact:
Otto Stoik; tel. 00 43 732 77 22 22 or by e-mail: sto@mail.padl.ac.at or o.stoik@eduhi.at

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TESTDAIS – Training European TEACHERS FOR Sustainable Development and Intercultural Sensitivity: a Comenius 2 project

An interesting project combining ecological citizenship with intercultural citizenship. The aim of this project is to develop an INSET programme on the theme of sustainable development and cultural sensitivity. The rationale for the project is the idea that although sustainable development is one of the main issues at European and world level, cultural perspectives are not usually considered and teachers have difficulties in dealing with the cultural diversity when approaching sustainability.

This project is envisaged as a three-year endeavour and is being undertaken by six institutions from four countries. The project's main products will be the materials to support the INSET programme.

The first year is mainly involved with producing the conceptual framework within which the project will develop. The project's second year will centre on the preparation of the materials and resources for the training seminars at which they will be piloted. The final year of the project will see the materials adapted based on the results of the piloting phase and a second training seminar being held

For further information contact:
Maria Manuela Ferreira; tel. 351 1 397 23 34 or by e-mail: manuelaf@univ.ab.pt

SOCIAL CITIZENSHIP

The' main objective of social citizenship is to make youngsters aware of their social rights and responsibilities and to make them aware of what social justice stands for. This means that schools will take action to enhance the social well-being of the pupils and will pay attention to all social problems which can have an impact on the learning and education of the youngsters in their schools.

Social citizenship education will give particular attention to social exclusion and marginalisation avoiding any possible form of exclusion and taking as many actions as possibly to enhance inclusion. Such actions will have to also with pedagogical approaches and methodologies which enable to address the needs of those children which are at risk of exclusion or which are at risk of dropping out of the systems. Very often those actions will also involve the parents of those youngsters as they are also one of the key elements in the education of those children at school.

Social citizenship will be mainly enhanced by making young people feel that they are taken seriously when they have social problems or when they are marginalised. This leads us back to the structures and key people who have to be present in the school or who can support the work of the school to help to solve social problems at all levels be it for pupils or sometimes for teachers and other staff. **Social support structures are a must in every citizenship school.**

Social citizenship will also be enhanced by the opportunities pupils (and teachers) are given to be involved in social work and to invest themselves in social actions of which the society at local level in the local community will benefit. Help to deprived groups of people, help to elderly people, help to disadvantaged youngsters, community work in geriatric homes and in hospitals are some of the many activities which schools are involved in to promote active social citizenship.

In some cases combinations of objectives can be put forward such as in the Flemish Project enabling youngsters of migrant origin to improve their knowledge of Dutch by spending one week of their holidays in a geriatric home. The elderly people helped them learn Dutch. The young migrants helped in several ways the old people; the old people got a different understanding of intercultural co-operation; it was a win- win situation for all those involved and it definitely had an impact on the social integration of the migrant youngsters.

Special attention will also be given as an element of social citizenship **to intergenerational co-operation at different levels.** Our society is gradually becoming a greying society with many elderly people. The school has to find ways to include retired people in an active way in activities which link the school to the local community. In this way the school will promote in an active way intergenerational co-operation which is an important element in our present-day societies.

Retired people can contribute a lot in different ways to the school; they have expertise in specific areas and they have wisdom which they can share with youngsters, just to name two elements.

Social citizenship will also be enhanced by cognitive elements which young people will be given through certain disciplines; through interdisciplinary work or through extra-curricular activities and projects. These activities will focus on the social rights, responsibilities but also social duties youngsters have towards one another, towards their parents and towards society. Schools will invite people active in social work in the local community to explain to youngsters the work they do and the importance this work has in community-building. In this way the school can also sharpen the appetite of youngsters to chose later on a professional career in the field of social work. Pupils will also be given the opportunity to get to know the work the social professions do in society by having the opportunity to take part in exposure activities. Such exposure activities enable youngsters to taste for a few days what the life and work of representatives of social professions is; which kind of work they do; which human and professional reward it brings to them.

Special attention will be given to highlight in social citizenship education the role of the **voluntary organisations which are the backbone of the civil society**. Young people at school will be invited to invest themselves in them and to commit themselves to some of the activities in which such associations are involved. Schools will present the activities of some of those non governmental or voluntary organisations at information days inviting youngsters to commit themselves in one way or another. Opportunities will be created for concrete involvement by youngsters into such voluntary organisations.

Personal testimonies of other youngsters involved as volunteers in voluntary organisations can work wonders. It is the -duty of the school to make young people aware of the role such voluntary organisations play in modern society. Very often youngsters are not aware of the important role they play and of the number of people they employ. Focusing on the work of the voluntary organisations enables schools also to

highlight the importance of community spirit which has to exist in every society as it is the basis for true solidarity. It is an excellent counter weight to commitment for purely financial reasons.

Social citizenship education also has very close ties with other cross-curricular areas such as **health education, drugs' education and sexual education**. Indeed citizenship education can not ignore health education of which the objective is to make young people aware that health is an important commodity and that they are responsible for their own health and very often also for the health of others through the way in which they act. Education towards healthy food, healthy eating habits is no luxury and can easily be linked to the role of social security and health system and their roles in our modern well-fare societies. The absence of social welfare and health system in developing countries can be stressed to highlight the importance of those systems and to educate youngsters not to abuse of those systems.

An important element in social citizenship education is also to educate youngsters not to abuse the social security system, the health system and the unemployment system or any other benefit which the well-fare state provides to the good of the members of the society. This is a good example of how one can within the framework of the school compare rights and duties; one is entitled to social and health security, this is right; but one should not abuse it or use it to the wrong end, which is a duty for every citizen.

Social citizenship education will also stress that it is the duty to work and to contribute one's fair share of taxes so that our social security and well-fare systems can be maintained to the benefit of those who are in real need. Social citizenship indeed has many aspects and it is important that all the aspects are tackled or highlighted in different ways by all those active in the educational community of a school.

Linked to social citizenship education is also the **issue of suicides with young people**. Too many young people commit suicide for different reasons; some of those reasons being the pressure which is put on them by the education or training systems; Some countries have developed support structures to help teachers deal with the problem of suicide with youngsters. A special prevention-team in Antwerp, Belgium (cidar@pandora.be) organises training ofr people such as teachers who work with youngsters to prevent suicides with people and to enable teachers to recognise suicidal behaviour.

Consumer education can also be said to be an important element of citizenship education in general and of social citizenship education in particular. Making young people aware of their role of consumers' and how they can be abused as consumer as an important element of citizenship education. Consumer education and media education, mentioned earlier, are very closely linked as it is the advertisements which are full of 'hidden persuaders" and are influencing directly or indirectly the life of youngsters and their behaviour as young citizens. The Comenius 2 project "Eurocons" focuses on this special topic of consumer education. Information can be obtained from Dr. G. Atschko, tel 00 43 1 602 91 92 278 and e-mail: atschko@pab.asn-wien.ac.at

Finally **traffic education (road security education**) can also be seen as an important element of social citizenship education; Young people have to be educated to behave as responsible citizens when driving a bicycle, a motorbike or a car. Too many young people die during week-end because of having speeded with cars or motorbikes. Traffic education in general or addressing specific problems has to be seen as a part of citizenship education. All education systems focus on traffic security education in education but not all focus on particular problems such as joyriding.

EXAMPLES OF GOOD PRACTICE

A project to fight drug abuse through European solidarity

This project involves schools from several European countries plus the association ZINGMA, the associations SOS Drugs International, the town of Marseille and other members of DIECEC (a network of towns focusing on the Development of Intercultural Education in Cities in the European Community.

This project was also linked to the French "Fraternité 2000" project organised by the French Ministry of employment and solidarity.

The objective of the project is to make youngsters aware of the dangers of drugs and drug abuse through conferences, seminars, questionnaires and their participation in an Internet forum. An, international meeting of youngsters has taken place on this topic. Youngsters have jointly drafted the scenario for a clip which will be made to promote a song they have written and which they will perform to combat drugs and drug abuse. By all those activities it is hoped to combat drug abuse, to promote solidarity with youngsters, to promote the work of small associations working at grass root level in this field and to enhance the creativity of the young people.

This kind of activities could be an excellent basis for a school development project.

The Project INTHASOC: Interculturalidad y Habilidades Sociales: a COMENIUS 2 project:

The three-year project "INTHASOC. Interculturalidad y Habilidades Sociales" (Interculturality and Social Skills) has as its main objective to offer teachers procedures and methodological resources that enable them to successfully confront conflict in the school environment. The intention is to prevent social problems in school caused by lack of social competence and the lack of acceptance of different points of view. Teaching staff should be prepared to develop new behaviour in the children, a behaviour that makes them reflect upon the development of a form of conduct that makes living together and accepting different cultures easier. This objective should in turn lead to an intercultural ability of communication among all those who want a school environment that favours quality teaching for all students irrespective of their cultural background.

The main activities of the project are research, teacher training through courses, seminars and teamwork and activities that the teachers carry out directly with their pupils.

The outcome of the project is a report with the results of the research, a web site, a classroom methodology, a training programme, a report including materials and pedagogical resources developed throughout the project and the dissemination of the obtained results.

For further information contact: Fundacion Tomillo, Serrano, 136, E 28006 Madrid
Tel 00 34 915 61 16 03 and e-mail: capto@tomillo.es

North Tyneside Senior youth theatres: A YOUTH project on sexual education

This project is proposed by North Tyneside Senior Youth Theatres, an organisation working with drama sessions/groups. The project concerns the production of a theatre play dealing with sex education for young people and they also plan to run workshops on the themes of safer sex, relationships and teenage sexual and physical hang-ups. The aim of the activity is to raise young people's awareness of the importance of knowledge on issues related to sex, teenage pregnancy, STD's etc. and to make this knowledge available to them in order to decrease young people's belief in myths related to these issues

For further information contact
Heidi DOUGLAS, East End Park Gardens Lane, UK NE 28 OB, Wallsend, Tyne and Wear

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SOLIJOC - SLIDARITY Y JOC: a YOUTH project

This project was proposed by a group of young people who are members of a youth organisation teaching youngsters and children in BARCELONA international co-operation and solidarity. They managed a games library and an exhibition on childhood in the world. They also co-operated with several projects on the topic of international co-operation.

Their aim is to put together pedagogical information material for children and youngsters on different cultures and how they can cop-exist together without discrimination, and racism. For this purpose the applicants have implemented research on racism and xenophobia, they have gathered information and have transmitted it to the participants of a Youth Exchange event which took place in the summer.

For further information contact Enric Morist Güell, Igualada (Barcelona)

Intercultural music group: A Youth project combatting social exclusion through art.

The project is presented by a local youth group made up of four young musicians belonging to associations that are particularly sensitive to the problems faced by ethnic minorities and the search for a cultural identity that is unique to each culture. The project involves creating a CD and a cassette of multicultural music. 20 young people will take part in this activity, in order to highlight the value of the three different cultures. These are: gypsy culture and culture inherent to the Maghreb and Navarra regions. The young people will thus work together on a project to promote integration and fight against racism in the rural area of Tuleda.

For further information contact: Ricardo Hernandez Jimenez, C/ Patio 12, E 31500 Tudela, Navarra

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LORDS OF THE REALITY: a youth project in deprived areas

This is a spontaneous initiative involving three young people from Brazil, Portugal and Cape Verde who live in Luxembourg in socially and culturally deprived areas and have to cope with the dangers that face young people living in the area surrounding the train station in Luxembourg town, such as drugs. In 1996 they founded a rap band called "Lords of Reality" and gave concerts at cultural events, such as the multicultural festival in 1997 held during the European year against racism.

The group's project involves organising rap concerts and extending this project to other cultural activities such as theatre. The young people, aged between 15 and 23, want to set up an open centre so that ten or so young people from different horizons can create an area for dialogue and questions "writing words and music, organising concerts and living in touch with the audience"

For further information contact
Michèle PRANGE, LORDS of the REALITY, Rue du Kiem, 85, LUX 1857 Luxembourg

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YOUNG WOMEN FOR MINORITIES: a YOUTH project to fight social exclusion

The project is a training course for youth workers active in multicultural social environments. It will take place in Sweden and Finland in two phases. The project pursues the following aims and objectives:

−   To train youth workers in intercultural education principles and methodologies and to complement traditional youth work training by adding a European and intercultural dimension. To motivate and support participants in starting concrete European projects (youth exchanges, voluntary service, etc.) and to help them to evaluate those projects.
−   To reflect on the translation into daily youth work practice of key concepts and approaches to intercultural learning and to empower participants/youth workers to better deal with daily situation of racism, discrimination, social exclusion (and self-exclusion) of young people socially deprived areas.
−   To provide basic information on European institutions and their youth programmes and train participants on how to use them.
−   To promote independent European training projects and generally to raise the profile/quality of training within Youth for Europe.
−   To provide youth workers with essential skills needed to develop and evaluate European youth projects (project management, evaluation, intercultural communication, negotiation, motivation, fund-raising and financial management, etc.).
−   To empower participants in dealing with conflictual situations at the local level and to enable them to understand the different dimensions of multicultural societies in Europe.
−   To further extend the access and participation in European programmes by multicultural youth work projects.

For further information contact Nadia Banno Gomes , WFM - Young Women from Minorities, Mangkulturellt Centrum, Fittja Gard, S – 147 85 Tumba

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A YOUTH project to fight drug and alcohol abuse

This project is proposed by 30 members of a young teachers' association from Evora, working in support of activities for young people and children.

They propose to organise a series of 6 thematic workshops (environment, culture, health, Europe, theatre and languages) to occupy the local youngsters' leisure time and keep them away from behaviour liable to lead them to drugs and alcohol. The core group would collect information from several sources and put it together according to the different themes in the different workshops, developing activities such as film watching, study visits, debates, theatre plays, reading, etc.

For further information contact Paula Fialho Marquez, Rua Fransisca de Holanda, 66, P 7000 Evora

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The European Network of Health promoting Schools, ENHPS

This initiative is jointly supported by the Commission of the European Union, the Council of Europe and the WHO or World Health Organisation. The objective of this Network is to create within school environments conducive to heath. Working together to make their schools better places in which to learn to work, pupils and school staff take action to benefit their physical, mental and social health. In the process they gain knowledge and skills that improve the outcomes of education.

The network emphasises the idea that health promotion has to be integrated into every aspect of the school setting, addressing all the people connected with it: pupils, teachers, other school staff, parents and the wider community. In enabling schools to become healthier places, ENHPS aims to integrate health promotion into every aspect of the curriculum, introduce healthy programmes and practices into schools' daily routines, improve working conditions and foster better relations both within the schools and between them and their local communities.

The first phase of the project focused on developing activities suited to the needs and circumstances of each participating school. The second phase aimed at creating a vehicle to influence education policy and practice throughout Europe.

A health promoting school uses its management structures, its internal and external relationships, its teaching and learning styles and its methods of establishing synergy with its social environment to create the means for pupils, teachers and all those involved in everyday school life to take control over and improve their physical and emotional health. Is uses health promotion as a device to improve the whole quality of the school setting. Success here will better equip schools to enhance learning outcomes.

The ENHPS project stresses that health education has a direct link with democracy, equity, empowerment, the school environment, the curriculum, teacher training, the measures of success, collaboration, communities and sustainability.

For further information ENHOPS secretariat, WHO regional office for Europe; tel. 45 39 17 12 35; e-mail: bdm@who.dk   Web site: http://www.who.dk/tech/inv/hps/htm

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ISEM – Integration and socialisation of ethnic minorities: a COMENIUS 2 project

A European Comenius 2 project which involves SE, UK, NL, DK with a variety of institutions representing school education and local community partners.

ISEM is a three years project in intercultural education which aims at developing strategies to improve the quality of education available to socio-cultural minority groups and developing measures in the field of **socio-educational and socio-occupational integration.**

The socio-educational approach in the project aims at investigating and enhancing motivation measures towards active citizenship through the concept of intercultural counselling which aims at providing new citizens with the tools required for social competence and multi-ethnic knowledge. External participation on a networking basis with social partners, parent organisations and mediators will be used as a means of intensifying adult participation and finding social cohesion and cost efficiency with social policies.

The socio-educational approach in the project aims at establishing networks of companies and educational institutions for the creation of apprenticeship training places as means of recognition of "Learning by doing" for those who are not able to cope with the requirements of formal education.

For further information contact: Nelson ST. Eufemia; tel. 46 11 15 33 90;
e-mail: nelson steufemia@norrkoping.se

New poverty in the context of European Christianity: a COMENIUS 2 project
A Comenius 2 project involving partners from DE, NL, BE and IE.
The aim of the project is to provide primary and secondary school teachers with information tools for teaching and methods of autonomous learning by means of which they can deal with the social problems of new poverty; this in the framework of specific disciplines or in interdisciplinary projects.
The methodology is linked with the European dimension and motivated through Christian ethics. Autonomous learning, lifelong learning, a multi-perspective approach to the social issues related to new poverty and disciplinary learning are the main focuses of the project. Intercultural education is another aspect of the project.
The outcomes of the project will be teaching and learning materials and models for project work focusing on all social problems related to new poverty; during the second year the project had developed and organised an in-service training course to train teachers and staff to work with those materials and this socially important topic.

For further information contact: Karl Brehmer at 49 / 6131 28 45 16   e-mail: ilf@mail.uni-mainz.de

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Teachers in-service training module for group dynamics and social skills in the classroom: a COMENIUS 2 project

A Comenius 2 project involving partners from FI, DE and NL.
It aimed to produce an in-service training module to assist teachers and heads of primary and secondary schools to improve the social and behavioural skills of their pupils, thereby creating a more congenial and effective environment for learning.

The project is founded on the belief that the school has an important responsibility to help mould the future citizen with healthy attitudes towards their role in society. For this to happen, however, teachers must themselves be competent to make use of group dynamics and acquire the necessary social skills.

The modules developed focus on: basic knowledge of group dynamics, learning to observe those dynamics, provide tools to make positive interventions to group dynamics, providing tools to create a classroom climate which supports learning social skills, provide adequate methods to teach social skills, learning to recognise teachers' strengths and weaknesses, run ICT supported flexible learning environments and use ICT for communication and co-operation..

For further information contact: Ulla Salomaki: tel 358 9 725 303 26 E-mail: ulla.salomaki@health.fi

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QUAKER international social project: a European Voluntary Service project of the YOUTH programme

The organisation submitting this grant application is Quaker International Social Project (QISP). QISP is a department of the Religious Society of Friends (Quakers) in Britain, which is registered charity. QISP has 50 years experience of organising international volunteer projects in partnership with local community groups all over the UK. The main aims are to promote peaceful co-operation and understanding between peoples and to support community initiatives, such as renovating homeless shelters, running playgroups, organising summer activities for young people living on deprived council estates, improving access to community facilities for people with limited mobility... QISP is a member of the Alliance of European Voluntary Service Organisations and the Co-ordinating Committee for International Voluntary Service (UNESCO).

This project involves a team of 12 volunteers from FIN, F, D, GR, NL and UK (1pers/each country, except UK where there are 2 persons). It will take place in the Spring Activity Centre, which is situated on a housing estate in Gateshead (UK), an area of extreme economic and social disadvantage. This project is proposing to change the immediate environment of the Springwell Activity Centre in Gateshead through community participation with local young people and young people from Europe. As a team the young volunteers will design and paint a mural, improve the play area with a farm theme, improve the entrance of the crèche, build a mosaic and assist with playgroup activities

For further information contact Marlis HAASE, Quaker International Social Project, Friends House, Euston Road, UK-NW1 2BJ LONDON

A YOUTH Project focusing on issues such anti-Semitism

The European Council of Jewish Communities will train youth workers from Jewish communities throughout Europe new didactic approaches to youth and Children from Jewish communities. Special emphasis shall be given to matters relating to problems in small and medium-sized communities; such as the development of own identities in society at large; anti-Semitism; a lack of resources and departure of older youth to the nearest city. Participants shall be introduced to European youth work in this particular setting and will exchange experience with their colleagues from EU member-states and accession countries. Special attention shall be given to new communication technology and its opportunities for youth work.

For further information contact:
Michel Montreuil, The European Centre for Jewish leadership, 5 Avenue Matignon, F - 75008 Paris

Most of the Youth projects are excellent examples of how youngsters can take responsibility within the local community in co-operation with other youngsters from other European or even other countries. The Youth programme has incredible potential to enhance the social skills of youngsters through their involvement in all sorts of activities. Building on the experience of the YOUTH programme , other programmes such as SOCRATES and LEONARDO da VINCI should give more stress to social citizenship through voluntary work..

EGALITARIAN CITIZENSHIP

Egalitarian citizenship education will focus on the rejection of all forms of discrimination and prejudice based on gender and ethnicity. Egalitarian education will strongly stress the value of equality of opportunity at all levels within the school; Once again it has to be stressed that it will be impossible to educate towards egalitarian citizenship if the school itself doesn't reflect equal opportunities for all. This equality of opportunities must be present both at the level of the pupils and at the level of the teachers. It doesn't make sense to speak of any other inequalities, prejudices or discrimination if there is no equal opportunities for all the members of the educational community. if this is not the case no egalitarian citizenship education can take place.

Thus the basis of egalitarian citizenship education **is equal opportunities for all the members of the educational community.** This means equal opportunities across all the different department within a school; cases are known where the pupils of the general secondary department seem to be more equal than those in the technical and vocational departments of the same school. This has to be avoided at all cost.

Egalitarian citizenship means that special attention will also be given **to equal opportunities of boys and girls** and that concrete action will be taken accordingly. Special attention will also have to be given to all children at risk that they get equal opportunities of access to education and of access to appropriate education. This is of course also a matter of the state providing necessary support structures at school to facilitate the implementation for equal opportunities for all children and especially for those children which for one or other reason are at risk. No need to stress that these issues are closely related to those mentioned above for those children when speaking of social citizenship.

Egalitarian citizenship also has to do with **equal opportunities for handicapped children** (and adults) within the educational community of the school. Schools have to set the example by facilitating inclusive education as much as possible and thus enabling handicapped children to attend regular schools. It may be an excellent exercise in citizenship and solidarity to have other pupils help on a daily basis the handicapped pupils who are present in the classroom

An important area, but not the only important area, is all the activities and actions schools can set up and implement to **fight all forms of discrimination, racism, xenophobia and anti-Semitism**. The school can be itself in all sorts of activities or it can co-operate with voluntary organisations, NGOs or Non-Governmental Organisations working in this particular.

In this particular field the school can developed several actions focusing on the three key dimensions which have been stressed so far: the cognitive, the affective and the pragmatic. In this particular case particular attention have to be given to peer education activities by which the pupils themselves become the agents or actors to do something about discrimination, racism, xenophobia and anti-Semitism. **Peer education** is a pedagogical method by which the pupils themselves take action to tackle a problem, a.o. in those areas but this methodology doesn't exclude at all the responsibility of the teachers. On the contrary teachers and other members of staff of the educational community of the school have to be trained to be able to invite youngsters to be involved in peer education activities.

Egalitarian citizenship education also has to with fighting any form of **violence** which may be present in the school. Violence may range from verbal violence, to bullying and to different forms of physical violence. Strategies have to be developed together with all the members of the educational school community – parents, pupils, teachers and other staff - to do something about these forms of violence. Violence in whichever form has an impact ion equal opportunities and hence should be banned as much as possible. Violence also has a very negative effect on the motivation for learning as it created in insecure learning environment which doesn't invite to learning. It is also important to be aware that violence is not the prerogative of the pupils but that unfortunately in a variety of forms – ranging from verbal violence, to physical violence or to **paedophily** – that teachers and members of staff can be the perpetrators of such violence.

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EXAMPLES OF GOOD PRACTICE

The European Observatory of Violence at school
With the support of the Commission through DG EAC, Eric Debarbieux and Catherine Blaya-Debarbieux, has set up the European Observatory of violence at school. They are respectively the director and the co-ordinator of this observatory.
In March 20091 the first international conference "Violence at school and public policies" was organised with the support of DG EAC and UNESCO in Paris and the proceedings are expected shortly.
Several publications are available; one of the last ones being " La violence en milieu scolaire: dix approches en Europe", Volume III by Eric Debarbieux and Catherine Blaya.
The European Observatory of Violence at school is to become an international observatory and will hold its next conference in 2003 in Canada. It is also to organise in-service training courses for staff and teachers in the near future.

For further information check the europa server: http://europa.eu.int, the UNESCO web site
http://www.unesco.org or the server of the French Ministry of Education
You can also contact the European Observatory of violence at school through
Eric Debarbieux: tel: 00 33 5 57 57 19 12

CHILD ABUSE PREVENTION PROGRAMMES AND THE ACTIVITIES OF THE EUROPEAN FORUM OF URGBAN SECUTRITY
An active citizenship school will take **child abuse – be it emotional, physical or sexual** – very seriously and will see to it that appropriate people, services and mechanisms are available to do something when such forms of abuse are perceived. The European Forum ion Urban Security already organised in 1997 a European seminar focusing on "The role of the school in the protection of children against physical, emotional and sexual abuse with the support of DG EAC.
Through the European Forum of urban security information can be obtained about a child abuse prevention countries in all EU Member States and also in other European countries.
The drafting of a code of conduct for pupils, teachers and staff to avoid violence and any other form of discrimination, racism, xenophobia and anti-Semitism, is an excellent opportunity of involving pupils actively so that the pupils (and of course the teachers) can give their input when it comes to the punishments to be used in the case there is a breech of the code of conduct.
The code of conduct is in many schools linked to a kind of social contract the youngsters sign stating they agree with the code of conducts and the consequences when they do not respect it. Parents are informed of these agreements by the school.
If equal opportunities are to be guaranteed and egalitarian citizenship is to be promoted, the school has the duty to create the necessary structures or channels which make it easier for pupils and teachers to report incidents or problems. Some schools have chosen for peer education models, other schools have chosen for 'green' teachers, who are teachers in whom pupils can confide themselves totally in other schools there is a combination of the two. Some schools have integrated many of those elements into the concept of the sustainable school which is very similar to the caring school mentioned earlier.

Egalitarian citizenship also has to do with **inter-religious or interfaith education**. As out schools or multicultural and become more and more multicultural each school will have to take intercultural and multicultural education seriously. This will have to become a reality not only in schools with different ethnic minorities but in all schools as the future European society and context will be multicultural. All schools should at one level or another celebrate the difference and the equality of different cultures in Europe and the world.
Egalitarian citizenship education can thus also be linked to **peace education** in general. Peace education has to be embedded in the school life at all levels focusing on how peace can be brought about with all the members of the educational community in and around the school From the peace at local, regional and national level, links may be made towards peace at European and global level. Peace education holds the potential to include elements such as inter-religious education, peer education and intercultural education and even other aspects. The development and growth of the European union is a good example of what the desire of peace – as opposed to war – can bring about and can be set as an example of peace education.

For further information The European Forum for Urban Security can be contacted at: 38, rue Liancourt, 75014 Paris; tel 00 33 1 43 27 83 11 or fax 00 33 1 43 27 79 52 and by e-mail at the following address: fesu@urbansecurity.org.

SAVE : A School-AntiViolence project: A Comenius 2 project

A transnational teacher training programme aimed at reducing the incidents of violence in schools, helping teachers to cope and improving the environment for learning."

"The purpose of this project is to develop a series of training modules which would assist schools in developing and implementing innovative approaches to reducing the incidents of violence in schools. Year one: Local development of multi-agency strategies for conflict mediation. The results of this work will be shared at a transnational seminar at the end of the project's . A framework of modules has been developed into a training programme will result from this sharing of practice. The further development of these modules will take place through transnational school partnerships The piloting of these modules will take place in advance of the year three transnational training course. Several transnational training courses will take place. The materials will be translated, published and disseminated. Consideration will be given to the project's on-going development through a joint project with Youth for Europe; Leonardo in the field of peer mediation/conflict

For further information contact:
  Phil Green, Bradford Education: tel. 44 1274 75 17 31 or by e-mail: diecec:bradfford.gov.uk

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Facilitating access to teacher education for the primary school for students from ethnic minorities: a Comenius 2 project

A Comenius 2 project which focused on equal opportunities and intending to increase the number of young people from migrant and ethnic minorities to chose to become teachers. The advantage of having those youngsters become teachers is double; they speak the language of the ethnic minority group and they understand much better the cultural background of those groups.

The project carried out a comparative research of strategies which exist in different European countries to attract more youngsters from migrant and ethnic origin into the teaching profession. The project developed and implemented projects which bring about new strategies in this particular field. Those strategies have been introduced into teacher education.

For further information: Harriet Van Daal; tel 31 23 541 22 09   E-mail: int.office@hshaarlem.nl

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Constructing peace through remembrance with youngsters today: a Comenius 2 project

This European Comenius 2 project is to be seen within the framework of projects linking citizenship education to peace education with a European and even global dimension.

The basic ideas an methodology used for the project are to build on the remembrance of the" destruction, intolerance, racism, fascism and distress caused by wars. The projects intends to make youngsters aware of the fact that they are concerned or have to be concerned by what(has happened during wars in the past so as to be involved actively in the so-called collective responsibility for society in Europe.

The project brings together teacher trainers and representatives of remembrance places (lieux de mémoire) such as major battle fields or wars and such as the holocaust to develop a pedagogy and an in-service training so as to enable teachers to contribute to the process of taking up collective responsibility in society bearing in mind what has happened in the past. The partnership is thus composed of teacher training institutions, universities, war or peace museums and the pedagogical services of several concentration camps which makes a particular innovating partnership.

The project will develop an in-service training course and materials which can be used by any teacher which ever his discipline is. It also develops materials which can be used by teacher trainers to train future teachers in relation with this topic in initial teacher education. The first year research will be done into similar initiatives across Europe and this research which be used on a comparative basis to take the best and expand upon to develop in the second and third years the materials for the in-service training. The materials will be largely disseminated and the in-service training will be repeatedly run in the future

For further information contact: Annie Becquet; tel. 00 33 3 20 52 72 07 or by e-mail: **¡Error!Marcador no definido.**. *The project build on the experience of other Comenius projects such as the Comenius 2 project focusing on war and peace in children's literature which has produced a manual and pedagogical kit.*
Contact: Annemie Leysen: annemie.leysen@khleuven.be or tel 00 32 16 23 87 08.

The activities of the Anne Frank Foundation

The Anne frank Foundation has developed many tools, materials and pedagogical approaches to do something about equal opportunities, the fight against racism and xenophobia. It is also more an more investing in intercultural management of companies as this is a major issue towards the future. One of the major initiatives funded by the Commission was the creation of **a pedagogical exhibition on the concentration camps** which has been developed and used in different linguistic versions across Europe. It existed in different linguistic versions on the one hand but it also existed in several formats so that it can be used in different environments. Youngsters are trained to become themselves the guides at those exhibitions, which can be seen as an interesting example of peer education.

One of the projects the Anne Frank Foundation has just finalised is the Comenius 2 in-service training course **"Teaching makes the difference**". Within this project modules have been developed for a teacher training course integrating approaches and experiences that have been tried out in the area of egalitarian education in five countries.

The project doesn't deal with creating new materials but with how to make better use of existing ones through a solid, systematic training programme for teachers. To this effect a questionnaire has been sent out to teachers, materials have been gathered and subsequently the in-service training course has been developed. Together with other partners the Anne frank Foundation has just finished the project **"Das bin ich, Det et mig, Dat sin ech"** which is an intercultural education project focusing on the combat against racism and xenophobia for the age group from 5 to 12 years of age. The Anne Frank Foundation had produced learning and teaching materials in this particular field for all age groups staring with a special product for toddlers, the so-called **knee book** which could can be used by kindergarden teachers.

For more information about this project and about the Anne frank Foundation in general you can contact:
Jan erik Dubbelman; tel 31 20 556 71 00; e-mail: j.e.dubbelman@annefrank.nl Web site:
http://www.annefrank.nl

CSV, the IBIS Trust and PEER AID: PEER EDUCATION

or PEER-LED EDUCATION to enhance equal opportunitiesCSV Education for Citizenship is the UK's leading organisation for service learning, an education strategy that enables young people to acquire the habit of lifelong learning and service to others. CSV education for Citizenship's mission is to promote and support community service in schools, colleges, universities throughout the UK. The Ibis Trust was formed in 1985 to provide support for those working in the field of HIV / AIDS. Following a major review of activities and an extensive needs assessment, the Trust identified peer-led education as an area where such support and co-ordination would be particularly beneficial. It now provides support to a wide range of peer-education projects, both in the UK and in Europe, as well as specialist services to statutory and voluntary agencies in health and education. From the outset, the Ibis Trust and CSV Education for Citizenship regarded equal opportunities as an essential feature of Peer Aid. Although young women have volunteered for training in greater numbers than young men, gender issues have always been a key issue, both in recruitment and in running Peer Aid programmes. Furthermore, underrepresented groups, such as young Muslim women or young Afro-Caribbean men, are encouraged to participate by using appropriate role-models from previous projects Young people running the projects —the core of the peer education concept – can reach different cultures, which more conventional health promotion or citizenship promotion programmes might find it difficult to infiltrate. Peer educators are fellow students of the people they are educating; they are trained within the peer education concept to do so.

In order to give equal access to a project, particular issues are to be considered: keeping an open mind on who might make a successful peer educator providing transport and supervision, so that parents are more likely to give students permission to participate, using materials that reflect the nature of the peer educators and their target group, developing a mix of training methods to cater for different learning styles, abilities and literacy levels, providing different ways of participating, in order to include young people who do not want to be directly involved in delivering peer education, timing activities so that they take account of family responsibilities and other commitments of young people, ensuring that project staff reflect the gender and ethnic diversity of the young people, establishing ground rules that will maintain equal opportunitiesFull information about the Peer education model can be found in the **Peer Aid book, approaches to setting up and running young people's peer-education projects** by Amanda Brodala and Jim Mulligan; The IBIS Trusts, CSV Education for Citizenship; ISBN 0-907829-74-0. CSV is also disseminating an **excellent "Active citizenship toolkit**"; ISBN 0 340 78255 2

Further information can be obtained from Amanda Brodala: e-mail: btrust@globalnet.co.uk
A separate is added on peer education methodologies.

EURED: "Europe education as peace education"

This is a project which aims at curriculum development for a Europe-wide teacher training programme on peace education. The objective of the project is two-fold: the preparation of a theoretical basis and practical conditions for a curriculum on "peace education" for in-service teacher training at European level.

The work is based on a two-year co-operation between an international team of researchers and teacher trainers who substitute each other in various workshops and are accompanied and advised by another group of researchers. The members of the working group draw up a research report on the conception and practical implementation of peace education in their specific countries. This will be used as the starting point for the joint development of concepts for in-service training curricula on peace education. These curricula will be implemented both at international level and at national level in an adapted form.

The results consist of two publications: 1) Fundamentals; 2) Conditions for implementation. The first publication will consist of three elements: a) a concept of peace education as working basis, b) peace education practice and concepts in selected European countries, and c) European traditions of democratic, pluralistic and peaceful cohabitation. The second publication will be an academically secured concept for a European curriculum on "peace education" for in-service teacher training. The target groups of this project with partners from AT, DE, FR, ES, HU, IT, NL, HR, and ISR are teacher trainers, teachers and educators at all levels.

For further information contact: Werner Winterstein; tel. 43 4242 21 77 21 or e-mail:
Ludwig.boltzmann@uni-klu.ac.at

CHILDREN AS LEANRING CITIZENS: a Comenius 2 project

The project intends to develop an in-service training programme for teachers and educators of children from 5 to 16 years of age seeking to promote the integration, in mainstream and special provision, of pupils with Special Educational Needs. The focus will be especially on children with more general learning difficulties (LD) resulting from social, emotional and behavioural problems (SEBP). The projects builds on the priorities and needs which will be defined by teachers in schools linked to the project through action 1 EEPs of Comenius.

The main objectives are: a) too support primary or secondary educators involved in integration initiatives in dealing with the challenges presented by pupils with LD+SEBP by jointly designing, organising and running INSET modules focusing on social, emotional and behavioural skills for learning, b) to help participants identify examples of good practice in each partner country to enable them to teach social skills for learning to the target pupils thus enabling pupils to become better learners in preparation for effective citizenship, c) to jointly evaluate the impact of the INSET programme on school improvement by building an on-going internal and external evaluation scheme for the project, d) to offer the training programme to the wider EU community, e) to collate materials, strategies backed by evaluation findings for dissemination and f) to promote the use of NICT.

The main activities are: joint design of 2 INSET modules, production of learning materials, joint development of a web site and the joint design and implementation of an internal and external evaluation scheme. The outcomes are a modular professional development programme, professional development materials, teaching & monitoring and evaluation resources, skills in the use of NICT for networking professional information, experience and development

For further information contact:
IRRE Trento,; tel. 39 0461 27 05 17 or by e-mail: Sandra.l@iprase.tn.it

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Stop violence in VET schools : Comenius 2 project: a peer education project to train youngsters to take responsibility to stop violence and manage conflict

This three year project helped migrant pupils in secondary schools to integrate into social life in school and in society by teaching them a method of conflict solving. Through the use of internet conferences students exchanged information regarding conflict resolutions in a successful way. A group of specially trained students will work voluntarily as mediators in dispute situations at their respective schools. The pupils knowledge of their subculture is used as a resource and the project aims at developing this competence to fill the role of the mediator between other students in conflict situations. The overall aim is to incorporate this into an optional subject which can already be taken as part of the normal curriculum in Norway.

The final goal of the project is to reduce violence in schools, establish mediator centres with students as peer mediators, provide positive role models and give students permanent skills to function both in school and society

Further information: Sogn Videregaende Skole, Sognsveien,80; Oslo; tel 47 22 36 97 00

ECOLOGICAL CITIZENSHIP

Education towards ecological citizenship is focusing on educating young people to contribute to the development of a sustainable society towards the future. It has to do with taking responsibility for the environment which can take three different approaches. The first approach has to do with "the rights of nature" which also include the rights of animals in citizenship education. The second approach stresses the responsibility of all human beings not only for society as such but also for nature which they have to preserve. The third approach distinguished the need for control at global level (citizens of the world) and the duty to care for the world which is considered to be the cradle of humanity (citizenship of the world). The citizen of the world has to be educated towards an environmental manager who on the one hand acts responsibly towards nature and on the other hand is aware of the innovating technologies which can contribute to enhance sustainability.

A school which focuses on ecological citizenship will see to it that this is materialised again at the three levels which have been repeatedly mentioned. At the cognitive level informing young people of the challenges which there are for the present-day world concerning the sustainable development of the world. Linking up in this area with major initiatives at local, regional, national, European and global level such as the activities of DG Environment of the Commission, the initiatives of the UN with Agenda 21 and the several initiatives set up by international or local organisations such as GREENPEACE, GREEN, Young reporters of the environment, Science across the world (or Europe) and many others.

Several of those initiatives are not limited to the cognitive dimension but focus also on the affective and the pragmatic dimension making young people feel involved and give them the opportunity to have on hands experience in ecological and environmental areas. These affective and pragmatic dimensions are best promoted at the level of the school themselves by turning the school itself into a sustainable and ecological environment where pupils, teachers and staff are invited to put into practice some of the sound practices of ecological education. How does the school treat waste, what about the use of energy and other basic resources at school level? What about transport facilities towards the school which may have an impact on the environment.

Ecological education should be integrated into the nitty-gritty daily life of the pupils and the teachers, linking up between local initiatives at home and at school in this particular field. Co-operation with local official bodies and local non governmental organisations in this particular area may prove to be particularly useful and motivating.

Ecological education will not be seen in isolation but can easily be related to different of the other elements and dimensions of citizenship mentioned so far. There is a link with cultural citizenship as pollution has an impact on our cultural heritage. There is also a link with health education as the quality of our food is determined by the quality of our environment. There is a link with global education as some of the rich countries tend to export their waste and some of their environmental problems to the poor developing countries. There is a link with peace education as the quality and the scarcity of water should not just be seen as an environmental problem as it is becoming also more and more a geo-political problem such as in the Middle East.

The awareness has to be stimulated with young people that the sum of our individual behaviours has an impact on the global environment and will determine the future and the future development of the world. The awareness has to be enhanced with youngsters that the quality of our lives and the quality of the environment and of nature are closely linked together and that each of us has an individual responsibility in these areas.

Hence the concept of the sustainable school has to be seen as a very broad concept not only encompassing environmental and ecological education but also all elements which have to do with the creation and the implementation of the "caring" school mentioned earlier. The school has to create a healthy and sustainable environment at all levels so that the quality of life and the quality of learning can be promoted. The sustainable school is a school which focuses on ecological and environmental education as much as it focuses on political education putting each member of the educational community at the heart of the school community.

Environmental and ecological education also have" direct links with consumer education focusing on educating young people to be responsible consumers whose consumers attitudes have to do with possibly buying environmentally friendly products and goods on the one hand but on the other hand also buying products which are the product of fair work and fair salaries and working conditions. Thus fighting problem of exploitation and youth slavery and female slavery work in certain developing countries. In this way environmental education and consumer education will definitely have links with global education. And with problems such fair trade.

EXAMPLES OF GOOD PRACTICE

The Comenius Freshwater network: A Comenius 3 Network

Within the framework of the Comenius 2 networks a pilot project was set up in 1998 to develop initiatives in the field of environmental education. Within the spirit of the Comenius " networks, the Freshwater network wants to promote co-operation between Comenius 1 school partnerships focusing on environmental education and co-operation between Comenius 2 projects in that same area. Furthermore it wants to enhance co-operation and synergy between the two actions Comenius 1 and 2.

The objective of the thematic network application "The Comenius Freshwater Network" will promote networking of school partnership and of other European projects working on environmental education in general and on freshwater in particular. The network will be inclusive of all interpretations of freshwater use and sustainability. The specific objectives are to facilitate the exchange of information, of experience, of good practice and expertise between Comenius projects through the creation of the CFN (Comenius freshwater network) Web site. It will extend these opportunities to additional schools that are working within the same thematic area in other national or transnational projects. CFN will use all contacts to enhance the quality of the work done by projects and individual schools in the network. This will be achieved by a peer review of products in that field (at least 50 in year 1), by the identification of innovation and by the dissemination of good practice. These objectives will be facilitated by the CFN web site which will have different interactive functions (a discussion forum and a chat box).The target groups are pupils, teachers and management of schools plus those institutions that are motivated to take part by project exemplars and activities disseminated by the project; CFN will also target advisors, inspectors and other educators. It will also involve supply and management organisations plus other business users. Finally CFN will implement strategies to disseminate outcomes to the National Agencies and to the Commission. In year 2 CFN hopes to organise in-set activities and product commissioning and production; it also hopes to set up joint actions with other programmes such as Leonardo.

Activities include web site design and construction, an interactive school database, product review, testing and evaluation and a conference to raise awareness and disseminate strategies. It is hoped to increase the number of schools in European projects.

A web site has been created on which concrete information is available concerning projects which can be seen as examples of good practice. Information will also be available on how to create and sustain successful partnerships between school on that topic. The network will organise very year a major European conference to which teachers or heads interested in environmental education can be invited with a grant within their Comenius 1 project. To this effect schools interested have to express their interest for such a grant within the application for Comenius 1 funding introduced through their National Agencies.

Further information about the pilot Comenius 3 networks can be found on the Europa server at the following address: **http:// europa.eu.int** under the heading Comenius within education.

For further information on the CFN Network contact:
Ray Kirtley; tel. 44 1482 46 68 38 or by e-mail: r.kirtley@acs.hull.ac.uk

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YOUTH WATER PALIAMENTS organised by the NGOs or association GREEN as a contribution to environmental citizenship education

The objective of the YOUTH WATER PARLIAMENTS is to bring together all the agents who are involved in managing the water resources linking them up with the competencies of the youngsters who are organising actions, activities and projects in the field of water, the quality of life and the environment. Such Youth Water Parliaments can be run at local, at regional or at European level.

Those Water Parliaments represent for the participants – the youngsters and the adults –a place to learn about democracy at work, about solidarity and co-operation. The Water Parliaments enable young people to present their projects to adults and to find support for the implementation of those projects. At the occasion of Water Parliaments young people and adults take together resolutions concerning water, the environment and the quality of water. Those resolutions are afterwards presented to appropriate bodies such as the different Commissions of the Parliamentary Assembly of the Council of Europe in Strasbourg. The first Youth Water Parliament has lead to the declaration of Espalion.

Further information about this initiative can be obtained from GREEN, The Global Rivers Environmental Education Network –Rue des 2 Eglises, 47, B 1000 Bruxelles. Tel 32 2 230 86 98 / e-mail: Green@skynet.be

SCIENCE ACROSS EUROPE: a Comenius project developing in-service training for science teachers.
The association science across Europe) , a sub division of science across the world, enhances the teaching and learning of science. They have developed sets of materials related to several aspects of environmental education which can be used directly in the classroom and in the framework of partnerships across Europe and even across the world.
Files have been created containing pedagogical materials related to key issues such as energy, waste, water etc. With those basic materials, printed in black, pupils can collect information and share it with other pupils either by fax or electronically through e-mail. All the sheets to gather information on key topics such as waste exist at least in the 11 official languages of the European Union which facilitates the use of them in the framework of a European or international partnerships.
Further information can be obtained through the Science association in the UK or contact
Guy Tilkin at: e-mail: guy-tilkin@alden-biesen.be

YOUNG REPORTERS OF THE ENVIRONMENT:
a project of EEF, the European Environmental Education Federation
The schools (mainly secondary schools) members of the network receive some support at national level. This support can range from help in organising events, to training seminars, meetings of pupils, the publication of pedagogical materials or in some cases they can even be granted some financial support. In each country there is a national operator who helps schools by responding to their daily questions and queries.
At European level the schools benefit from an important internet web site. On this web site schools find the building of the virtual press agency of the young reporters of the environment. This web site, which is mainly in English has three functions: a) facilitate co-operation between members of the network, b) give access to all the pedagogical resources developed for schools and c) enable the young reporters to publish their work and their reports.
On the web site one can find co-operative tools specially developed for the teams of European young reporters of the environment, documents which can be downloaded such as a Guide for the use of the Internet, a manual on how to write reports, mission reports and a kit on how to draft Comenius 1 school projects. A selection of other web sites to find information about all sorts of environmental projects is also available.
The objectives of the project "Young reporters of the environment " are: a) understand the problems of the environment and of sustainable development, b) acquire a vision of active citizenship, c) adopt a critical view on information gathered, d) acquire a scientific and technical culture, e) be able to participate in the creation of a multicultural Europe, f) be able to work in teams, g) learn to communicate, h) learn to learn, i) be capable to use NIVCT means and j) to get to know the future professional world.
A Guide of the young reporter of the environment has been produced; ISBN 2-86615-2234-5
Further information can be obtained at : FEEE, 6, Avenue du Maine, 75015 Paris; tel. 33 1 45 49 40 50: e-mail: saugier@ac-grenoble.fr   Web site: www.youngreporters.org

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SUSTAINABLE DEVELOPMENT POST REPORTER: project of the Worldbank to enhance ecological and global citizenship
Be a reporter for the *SD Post*. Here's how.
1. Choose a topic. What type of article do you want to write? You can do a news story on a sustainable development project you know of. For example, you could report on your neighbourhood's recycling project. Or you can do an opinion piece on what sustainable development is and how we can work toward achieving it. The type of article you write and the specific topic are your choice—just as long as you write about sustainable development.
2. Research and interview. As a reporter for the SD Post, your job is to be informative and convincing. Find out what has already been written about your topic and use this information to support your article. Conducting interviews is an especially effective way to get current, exclusive information. Don't hesitate to contact key resource people for facts and opinions. They will be flattered that you asked them!
3. Write it up. If you are reporting on an event or a project, your readers will want to know who did what, how, when, why, and where. These are the six basic questions your article should address. If you are writing an opinion piece, readers will want to know what you think and—more important—why you think that way. No matter what kind of article you are writing, grab the attention of your readers in your first few sentences. Make them want to read more!
4. Send us your story. Articles can be submitted through e-mail (dep@worldbank.org) or attached as Word or ASCII text files. If possible, attach photos or drawings in jpg, gif, or tif graphics format to go with your article. Articles may also be submitted by mail to:
Development Education Program, Rm. J-2-137; the World Bank, 1818 H St NW, Washington, DC 20433; web site http://www.worldbank.org/html/schools/guide.htm

EUROPEAN CITIZENSHIP

The first attempt to implement the idea of European citizenship or the Europe of the Citizens dates back to the summit of the heads of state of 1974 just after the publication of the 1973 report on European identity which was published in parallel with the Tindemans report on the European Union.. However, one had to wait till the Treaty of Maastricht of 1991 to see a juridical basis conferred to the notion of European citizenship.

Making young people aware of this gradual development is an important cognitive element; it shows them that European citizenship is a slow and democratic process which takes years.

They should be aware that the Maastricht Treaty of 1991 indeed foresees a citizenship of the Union which is solely for the citizens of the Member states as mentioned in article 8 of that treaty. This citizenship includes the following rights: the right of free movement and the right to live in any of the Member states (article 8A); the right to vote and to be elected at the municipal elections and at the elections of the European Parliament in whichever Member state one lives at a certain moment (article 8B); the right to diplomatic protection in a third country (article 8C) and the right of petitioning the European Parliament and to turn to a mediators (article 8D)

European citizenship education should make these rights concrete by giving concrete examples of citizens of the Union who are living in other countries and who were elected at the municipal elections or who were elected at the European parliament elections. Inviting such persons to the school and into the classrooms may give a very concrete and tangible flavour of what European citizenship is about. Schools could set up initiatives to find out in how far European citizenship through article 8 of the Maastricht Treaty has materialised in their own local environment.

Youngsters should be made aware of the fact that European citizenship doesn't replace their national citizenship as is also stressed in article 8.1 of the Amsterdam Treaty of 1997. This article mentions explicitly that citizenship of the Union makes national citizenship more complete but doesn't replace it in any way. In fact this means that European citizenship is derived from the national citizenship and not vice versa.

It is clear that education towards European citizenship will have to include a debate on the nature of the political society which is being built in Europe. It is a delicate and complex debate but it is important that young people aware of this debate and feel concerned by it as they will be living and working in this unified Europe whichever political shape it will take. While simplifying matters one could state that on the one hand there are those who defend a federal European Union and that on the other hand there are those who are in favour of the Confederal European Union as they fear the disappearance of the nations-states within a federal European Union.

It should be made clear that one can only be citizen of the European Union if one is first of all a citizens of one of its Member states and that hence European citizenship of citizenship of the EU is in its present form only a complementary supra-citizenship. It should be made clear to, youngsters that at the moment European citizenship doesn't include the possibility of collective transnational action and that it cannot be perceived as the awareness of an obligation towards a common European well-being.

It is very useful also to stress with young people that in the context of the European Union one can distinguish three elements of citizenship. Or three types of citizens or one could even say three levels of citizenship. Only the citizens of a Member state who live in their own country of their nationality enjoy the totality of their civil, socio-economic and political rights; they are the only ones to benefit from a total citizenship. The second level of citizenship are the citizens of other member states of the EU living in another member state of the EU but their own. They only enjoy limited political rights such as the right to vote at local elections and at European elections. Access to the status of civil servant in another Member state , just to give one example, is still difficult if not impossible. The third level of citizenship is composed of two groups the so-called "denizens" and the so-called "margizens". The "denizens" are the citizens of non EU member states residing legally in a country of the EU. The "margizens" are those whose stay is not legally recognised in the country of the EU; this category includes all the illegal immigrants.

All these elements above show the potential there is ton work with pupils through those elements on European citizenship education and to make them aware of the complexity and of the gradual development of all the elements and concepts related to it. It is also an opportunity to make links with other elements of citizenship education as there are strong links with political citizenship education, with social and egalitarian citizenship education and with intercultural citizenship education and with global citizenship education. It indeed holds potential to work on global education as many illegal workers flee their countries because of unfair working conditions or the absence of employment in their countries.

European co-operation projects and partnerships in the framework of the Socrates programme involving schools from EU and non EU countries have great potential to work on several of the issues related to European citizenship. Young people have the opportunity to exploit together several of those issues, to share information about them and to link with agents in the local community , such as politicians, who may have an impact on them. Such projects enable to combine cognitive aspects with affective and pragmatic elements as within European partnerships small European communities are created which practice at the level of the project certain aspects of European citizenship.

Teachers, pupils, staff involved in European projects such as Comenius 1 projects should be aware of the potential of such projects to function as mini European societies. The opening up of Comenius partnerships to include non EU schools from across the world holds great potential to contribute to European citizenship which is not perceived as a citizenship of a fortress Europe closed and sometimes hostile to non EU citizens especially from other continents.

All the programmes launched by the European Union in the field of Education, Training and Youth has as one of the major objectives to promote European citizenship. They have greatly contributed to enhance the sense of belonging together, of working together with other people from across Europe. All those programmes enhance the respect for the diversity of the cultures and enhance different forms of co-operation and synergies which are important elements in bringing about European citizenship. Transnational European projects indeed give the opportunity to experiment at micro level what European citizenship can be like.

European co-operation in the framework of the Youth programme focusing on the development of European voluntary youth work is a particularly interesting contribution which can make European and global citizenship tangible and concrete.

EXAMPLES OF GOOD PRACTICE

THE EUROPEAN YOUTH PARLIAMENT as a contribution to European citizenship

Forging Europe is without doubt a great task, ever more complex and far reaching, which will demand the active participation and creative ability of several generations. ***The aim of the European Youth Parliament is to associate young people with this enterprise, from the last two years of Secondary School onwards.***

Structure: The European Youth Parliament (EYP) is an independent, non-profit-making, non-political, educational organisation, founded in 1987 in Fontainebleau. The EYP moved to the United Kingdom in 1991 and the international head office is now in Oxford.

Since September 1992, the EYP has been part of the *Fontainebleau Youth Foundation*, a Charitable Trust, which was created to be the umbrella organisation for both the EYP, with its 15 national branches and the programme for universities: *ECU* (European Challenge for Universities). The Trust is governed by a board of trustees.

 The main objective of the EYP is to promote the European dimension in education and to give students in the 16-22 age group the opportunity to participate in a practical, positive learning experience. The EYP aims to provide an educational project which is suited to the special needs of future European citizens who have to be aware of the thoughts and characteristics of other nations, respect their differences, learn to work together, master two or three languages and understand the causes of international conflict.

The EYP constitutes a forum in which the young people of Europe can express their own opinions, without any political connotations and without reverting to role play. Students are encouraged to take an interest in current affairs and the democratic process, practise independent thinking and take personal initiatives.

Sessions: The EYP organises 2 or 3 international 9-day sessions a year, which are held each time in a different European country and involve the EU-member states as well as a minimum of 4 *observer-countries*, bringing 250-300 pupils/students and teachers/tutors from different nationalities.

For further information: EUROPEAN YOUTH PARLIAMENT, Fontainebleau Youth Foundation, Little Quoitings, 81 Oxford Road, MARLOW - BUCKS SL7 2NP, UK / TEL : +44/1628/48 85 02 / FAX+44/1628/48 85 01 / E-MAIL : 101642.775@compuserve.com

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A European Voluntary Service Initiative in Italy to enhance European Citizenship

The applicant of this Youth Initiative, the Associazione Italiana Soci Costruttori IBO is a federate member of the European IBO which has been operating for 40 years in the field of co-operation in Europe and also in the developing countries to encourage human solidarity. Its main activity is training young people through the experience of summer work camps by associations and communities as a moment of sharing and exchange. This organisation is a member of IBO INTERNATIONALE BOUWORDE.

The venue of the project is Ferrara and other small villages of the Emilia Romagna region in Italy. The project involves 55 young people, 20 from Italy and Germany, in balanced groups, 20 from Flemish Belgium and 15 from the Netherlands. The partners are the IBO organisations in these countries. The project, located in the town of Ferrara and the surrounding province, aims to enable the young people from 4 European countries, to prepare, organize, manage and carry out projects **renovating local buildings and offering shelter and welcome houses to disabled people and migrants**

For further information contact Internationale Bouworde, Dino MONTANARI, Via Smeraldiana 35, Cassana, I 44044 FERRARA

For further information on the EUROPEAN VOLUNTARY SERVICE consult: http://europa.eu.int

European Schoolnet – My Europe

Several initiatives are available related to the "My Europe" project

<u>**Censorship - a topic for projects of European scope**</u> (**age range:** 13-13 / **languages used:** German, English)

Anyone can take part who is interested in the topic of censorship and who wants to work on it in co-operation with other members of European educational organisations, such as schools, universities, adult education institutions and private educational initiatives belonging to the network.

<u>**El proceso de integración y la ciudadanía europea**</u> (**age range:** 17-17 / **languages used:** Spanish, English)

Didactic unit focused on the process of European integration and, especially, on the characteristics, problems and prospects of the European citizenship. Different activities on line are proposed to the students so as to deepen and reflect on the process of construction of a genuine European citizenship

<u>**European Citizenship**</u> (**age range:** 16-20)

Instability, war and oppression have been a huge part of everyday-life in Europe. This is what it is all about. How can we create a better future, a better Europe for forthcoming generations?

<u>**Exil-Club**</u> (**age range:** 16-20)

A virtual room where students can meet people from past and present, who have at least one thing in common, regardless at what time they have lived: they committed themselves to the ideas of freedom of speech and human rights and therefore had to go into exile.

<u>**Global Express**</u> (**age range:** 7-18)

Global express aims to enable young people to gain a greater understanding of the context in which news stories from the developing world happen, and to build links between their experience of life and their understanding of development issues.

<u>**Good Morning, Europe!**</u> (**age range:** 10-18 / **languages used:** English)

It is known that history divided Europe in two political parts and after 1989 new opportunities and options have changed the lives of the new generation in Central and Eastern Europe. The European Union launched the enlargement process in 1998 and its main goal is to extend a zone of stability and prosperity for a stronger and wider Europe. As Europeans we have so much in common, but also a lot of different. How we can understand and learn Europe as Europe, and how we can combine local, regional and national identity with European democracy? Bearing all this in mind, this project is an invitation for children of Europe to get to know each other better, to share the uniqueness of their identity and to make their voices heard, learning about the true values of life not only at school or at home, but also via the Internet. Participants submit a short essay about the way they imagine life in Europe should be, what is the most important for them as European citizens.

<u>**HEALTH HAZARDS YOUNG PEOPLE FACE**</u> (**age range:** 16-16 / **languages used:** English)

E-mail based co-operation between a Belgian and a Norwegian class aimed at comparing certain health problems. Each of the five groups consists of 4 members - two from each country. In order to manage this they work out a questionnaire which they run at their schools. The results are presented as bar diagrams together with the students' comments.

<u>**Holding Hands**</u> (**age range:** 6-12 / **languages used:** All)

The project is a meeting virtual place for children of Europe. They are invited to paint full-length portraits of themselves, on a vertical half of a piece of size A4 paper. They can include personal elements of their past, present or future. Any medium of art is welcome - oil, crayon, or pastels. Each participant is invited to send an original painting or drawing for the virtual meeting space. In this way, children will stand together, holding hands with the past, the present and the future portraits. The artwork will express perspectives of the human spirit. As Art is one of the first forms of communication, the positive attitude generated by artwork will lead to a positive attitude towards social life.

Modulo di aggiornamento per insegnanti di scuole di ogni ordine e grado nell'ambito del progetto Educazione interculturale: ipotesi formative per la diffusione di una cultura antirazzista – **way of fighting against racism**

Life-Link Friendship-Schools (**age range:** 6-18 / **languages used:** English)

Life-Link Friendship-Schools is an independent Non Governmental Organisation which aims to promote contact and co-operation between young people around the world and their schools, through active participation in shared projects, vital for our time (e.g. Environment, Human Rights, Conflict Resolution and Constructive Collaboration).

Male and Female (**age range:** 9-9 / **languages used:** English, Swedish)The objective of this my Europe project is to show different values, traditions in the male and female world of young people in different parts of Europe. All schools are invited to take part.

Voices of Youth has been developed as part of UNICEF's 50th Anniversary celebration. Through Voices of Youth, you can take part in an electronic discussion about the future. Discuss how this world can become a place where the rights of every child are protected, that is, the right to live in peace, to have decent shelter, to be healthy and well-nourished, to have clean water, to play, to go to school, and to be protected from violence, abuse and exploitation.

Contact: SCHOOLNET EUNET, Rue Treves 61, B-1000 BRUSSELS, Tel +32 (0)2 790 7575 /Fax +32 (0)2 790 7585 / E-mail: office@eun.org / http://www.eun.org/myeurope

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Information kits about the European Parliament: information stands

Teachers who want to inform their pupils about the functioning of the European Parliament in Brussels can apply to the information office of the EU in their country to make use of the information pack which has been built to this effect. The teacher can decide whether he/she wants to have a general information pack or a pack which focuses on specific topics. The panels of the pack bring about questions which invite your pupils to reflect on and to discuss about European issues.

Several themes can be addressed: the quality of water, the quality of food, environment regulations as far as traffic is concerned etc. The information shows that the European Union and the activities of the European parliament has a larger impact on our lives than what young people usually think.

Further information can be found on the web site of the European Parliament within the overall web site of the Commission: http://europa.eu.int

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CARTOONS: A YOUTH project to enhance European citizenship

"Cartoons" is an association created by young people to organise various cultural activities particularly involving strip cartoons. It also promotes debate concerning youth problems such as unemployment, drugs and equal opportunity, promoting various initiatives.

The project, which intends to create a comic strip which describes the birth of a United Europe, will be created entirely by young people for young people aged between 15 and 25 years. The comic books will be published in four languages (Italian, French, English and German) because it must be possible to read the book in all European countries. In practice the book will teach something whilst entertaining the readers: it will serve to increase their basic knowledge about a United Europe
For further information contact Gianluca LAGROTTA, Association CARTOONS, Via Messina, 84, I 85100 Potenza

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European Citizenship education: implications for minority ethnic pupils with special educational needs
The aim of this project is to develop an INSET programme that will assist teachers in encouraging their pupils to participate actively in being a European citizen, with a particular emphasis on the questions of what equal opportunity is for minority ethnic pupils with special educational needs.
This is a three year proposal submitted by three organisations from three countries (NO, UK, EE). The main activities to be undertaken during these three years are: a) undertaking a comparative national audit of issues and perspectives in each country and comparing course units and approaches b) designing, developing, c) trialling and evaluating course materials and d) delivering a national INSET Course.- Delivering a European INSET Course
For further information contact Mette Borga; tel. 00 47 67 11 70 00 70.89 Or by e-mail: mette.borga@hiak.no

European partnerships of schools beyond the 30 eligible countries of the Socrates programme

Over the last few years extra efforts have been made by some of the Socrates National agencies – in particular the COMENIUS National Agencies- to give a wider European dimension than the traditional Socrates one to their partnerships which are created between schools.

Hence some National agencies have invited to contact seminars with own national financial means teachers and/or heads from South-eastern European countries such as Albania, Macedonia, Kosovo, Bosnia-Herzegovina, Serbia.

Those countries are not yet eligible for Socrates support but there is a great demand for schools to be involved in European partnerships and to be less isolated.

Including those schools into European Comenius partnerships even without funding of the European Union can make a major cortribution to enhance European citizenship and democracy. Those countries usually have a great need of citizenship and democracy education and they are very eager to open up to all aspects of the European Union.

Including schools of those European countries into school partnerships is a unique opportunity for schools of the 30 eligible countries to show their solidarity towards the schools of South-eastern Europe who are not yet eligible at the moment. This solidarity can very often also take a very concrete outlook as the material and pedagogical needs in those schools are very big and every support and help is most welcomed.

Including such schools into existing European networks of schools support greatly the democratic process and the active citizenship initiatives which are gradually being set up in those countries.

For further information about such pan-European initiatives contact: Yves Beernaert at KHleuven; tel 00 32 16 39 62 31 or by e-mail: Yves.beernaert@khleuven.be

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A YOUTH WORKER TRAINING: A YOUTH project enhancing European citizenship through co-operation between the Council of Europe and the Commission of the European Union

The Council of Europe and the European Commission have entered into a partnership project in the area of youth worker training. It is the wish of both institutions that the new partnership project, in which their expertise and financial resources are put together, will benefit youth workers all over Europe and will be an important step forward for the field of youth worker training.

In view of developing a long-term agreement under the Commission's new Youth programme starting in 2000, the Council of Europe and the European Commission, in the period November 1998 to April 2000, will work together in three areas: European training courses for youth workers, youth work training material and a network for trainers. During this period, several training courses will be held, allowing up to 150 youth workers to gain European level training. Existing youth work training material will be collected and catalogued and new material will be produced. Furthermore, a network of trainers will be set up, offering regular information about training activities, training methodology, youth projects, developments in the field of youth worker and youth leader training, etc.

For further information contact Patrick Penninckx, Youth Directorate of the Council of Europe, 30 Rue Pierre de Coubertin, F - 67000 Strasbourg

GLOBAL CITIZENSHIP

Citizenship education can be seen as a spiral movement ever enlarging to include starting from the bottom first local citizenship and then moving through regional, national and European citizenship, it should lead to global citizenship and global democracy. The concept of global citizenship and global democracy should definitely be included into educational actions concerning citizenship as the context within which schools across the work educate is one of globalisation and all the questions which this brings about.

Reflections about extending citizenship beyond the traditional boundaries of the Nation-state have to take into account four levels of commitment concerning global citizens. Firstly, global citizenship very often has to do with the aspirations to create a better world built on justice and of peace. Secondly, the globalisation of the economy brings about a globalisation of the horizon of our lives, e.g. when it comes to politics. Thirdly global citizenship is linked to the awareness that the survival of the human species (and also of animal species and plants etc.) is linked to solving problems in relation with energy, resources, environment. It is also linked to the awareness that we have to change the ways in which we consume things and thus has to do with consumers' education. Fourthly global citizenship suggest a transnational commitment to reach the aspirations of the first level of the impossible horizon.

Young people could be made aware that five images of the global citizenship exist next to one another and that they each reflect a certain reality. Firstly there is the "global reformer", the person who feels citizens of the world and who wants to change the world for the better accordingly. Secondly there is the global citizen who can be called the "transnational business man". Globalisation of the economy leads to the creation of global business men and women which could lead to the loss of all cultural specificity. Very often such global business men or women are presented as having no sense of responsibility or commitment for the quality of life in all its aspects at world. Level. Thirdly the global citizen can be seen as a manager of the world at the level of the economic and ecological dimensions. It is this perception of the global citizen which is to be found in the reports of the Brundtland Commission and of the Rio Conference. Fourthly the global citizen can be seen as the one who develops a supranational political awareness at the level of the regions of the world. Citizenship of the European Union could be seen as an element of this kind of global citizenship. Fifthly and finally global citizenship can be seen as the emergence of a global civil society with a transnational political awareness which can have an influence at all the institutional levels concerning human rights and environmental rights.

The distinction between the five definitions of global citizens is useful as it helps young people to clarify their thoughts about it and to identify the different roles leaders of major nations of the world can play at different moment. It helps them see that the concept of global citizenship is a complex one and it helps them to situate themselves and possible their own activities in relation with global citizenship.

Global citizenship will be or can be reflected at different levels in the school. It can be reflected in the curriculum while focusing in the curriculum on key subjects like history, geography, languages, economy etc. It can be focused upon in all subjects related to food and nutrition and natural resources. It enables to stress the interdependent of the countries and continents across the world on the one hand but it also enables us to see the non democratic policies and actions which are set up by some countries or groups of countries. This could be defined as the cognitive dimension of global citizenship.

Stressing too much the cognitive dimension of citizenship with youngsters may have an adverse effect as it may give them the impression that they can't do anything about it from where they are. It is too far away from their daily concerns. The first step to take is to link it up with their daily concerns and with their daily lives and show how their life and their way of living, eating is affected through relationships with other countries across the world.

Concrete forms of co-operation between pupils across the world have to be enhanced so that youngsters can show solidarity for other youngsters or other groups from other countries especially of the developing countries. Initiatives like the adopt a school in a developing country of the Ministry of Foreign affairs of the Netherlands holds great potential to make global citizenship very tangible. Linking up a school of a developing country with an existing Comenius partnership is another way of making global citizenship very tangible and see concrete effects of co-operation between schools across the world. European co-operation projects and partnerships between schools hold great potential towards global citizenship when including schools from other continents especially when they do so for schools in developing countries.

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EXAMPLES OF GOOD PRACTICE

Former Comenius 1 project: Building houses in shanty ,towns or slums in Arequipa in Peru

Schools from France, Austria, Italy and Slovakia co-operated first within the framework of a Comenius 1 project on active citizenship. Subsequently to this Comenius 1 project, some of the schools decided to develop this partnership with a school in Peru.

This has lead to the pupils being involved in the construction of houses in the slums of the town of Arequipa. The objectives were clear: make young people from across the world co-operate together, involve them in a humanitarian project, open youngsters of Europe up to the problems of developing countries in the South, helping young people discover other and new ways in which they can invest themselves in society.

Water: a bridge between North and South; an education campaign concerning sustainable development: a project promoting global education

This project is developing an educational campaign which in the perspective of sustainable development is setting up around the theme of "water" exchanges and co-operation amongst classes in the north and South region of the world. At present schools from the French-speaking Community of Belgium are involved together with schools in Sénégal and Burkina Fasso.. FDC – Formation-Coopération-Développement – and GREEN, the Global Rivers Environmental Education Network, are also involved in this project.

The objectives of the project are: a) to enable young people from the North and South to make a critical analysis of the global economic system and of the developing aid given within the perspective of water which has to be shared as a common global commodity, b) enhance the mutual discovery, the understanding and the solidarity among youngsters in primary and secondary schools involved in the project, c) to make merge with those youngsters values, attitudes and behaviour which show respect for the resource water, d) work together and enhance teamwork to elaborate and implement projects with developmental and environmental aspects related to water and e) create lasting partnerships between schools based on the present projects and create new projects towards the future.

Further information can be obtained through FCD, Boulevard de l'Empereur, 15 – B4, 1000 Bruxelles; tel. 32 2 505 40 83; e-mail: fabiennefeller.fcd@euronet.be

Teachers without frontiers

This organisation promoted co-operation amongst schools where-ever there are particular needs. At the moment the organisation is looking for partner schools in the European Union and in the other countries which are eligible for SOCRATES (Comenius) support and which are willing to co-operate with schools especially in Romania, Albania and Somalia.

The organisation is especially looking for schools willing to sponsors schools in those countries by making available to them kit with didactic materials of kits with language materials. The two kinds of kits exist and can be paid for by the sponsoring school which creates simultaneously links with those schools across the world.

For further information on "Teachers without frontiers" contact: Paul Aerts, Jachthoornlaan, 76, B 2970 Schilde; tel and fax 32 03 658 44 57 and e-mail: aerts@glo.be

The ASSOCIATED SCHOOLS PROJECT OF UNESCO or ASP: a contribution to Global citizenship

School by school, ASP is working it's way around the world, helping to foster commitment to a culture of peace and tolerance by promoting education for peace, democracy, human rights, solidarity and mutual understanding in order to prepare children and youth to overcome the complexities of a rapidly changing world.

ASP is designed to have a multiplying effect at local, national and global levels. This means the incorporation of successful results attained by Associated Schools, in their pursuit of new and unprecedented teaching and learning methods, into the mainstream educational systems for the diffusion of the informal innovations developed and underway for the benefit of all.

It aims at mobilising schools throughout the world in order to strengthen the role of education in promoting a culture of peace and tolerance. Member schools are encouraged to work independently or in collaboration with others to develop pilot projects highlighting at least one of the four ASP main themes of study, while at the same time focusing attention on the most crucial element for peace, **learning to live together**.

The four main themes of study cover a wide range of sub-themes, all interrelated. In approaching these themes, the point of departure should be relevant to the students' own environment, needs, concerns and aspirations. The themes presented below should provide a basis upon which they can be extended to other fields: a) world concerns and the role of the United Nations system in dealing with them Human rights; b) democracy and tolerance, c) Intercultural learning and d) Environmental issues.

All of ASPnet projects can be largely divided into three categories - pilot projects, flagship projects and international campaigns.

Pilot projects are experimental activities, often multi-disciplinary in nature, carried out in each school. Those that are successful could be incorporated in the mainstream of the educational system after an evaluation. These projects could be very different regarding the length of time, the disciplines involved, the methods used, etc. but all need to be in accordance with ASPnet objectives and themes.

Flagship projects include schools from different countries and can be regional, interregional or international. They are focused on specific topics such as the environment, world heritage conservation, etc. Participants are selected ASP schools in a few chosen countries.

International Campaigns involve all members of the network as the objective is to mobilise the maximum number of schools in raising awareness, support and action for issues that are of primary importance to young people.

Further information can be obtained at : UNESCO 7, place de Fontenoy , 75352 Paris 07 SP France ; Tel. (33.1) 45 68 38 31 Fax (33.1) 45 68 57 23 http://www.unesco.org/education/asp Email : r.lugassy@unesco.org

The WORLD Programme: WORLD LINKS FOR DEVELOPMENT/ A GLOBAL LEARNING PROGRAMME SPONSIORD BY THE World Bank's Economic Development Institute
The WORLD Programme links students and teachers in secondary schools in developing countries, with their counterparts in industrialised countries, for collaborative research, teaching and learning programmes, via e-mail, the internet and the world-wide web.
Over a four year period the WORLD programme aims at linking 1,500 secondary schools in 40 developing countries with partner schools in Australia, Canada, Europe, Japan and the united States.
The goals of the programme are: a) improve and expand educational opportunities for secondary school teachers and students around the world, b) build developing countries' capacity to apply information technology for economic and social development and improve prospects for youth employment and c) facilitate cultural understanding among youth across nations, the leaders of tomorrow.
The WORLD programme offers a package of inputs, including: connectivity by financing some software or hardware in secondary schools in developing countries, training for teachers and teacher trainers in educational opportunities of NICT, contents for collaborative learning concerning a wide range of academic disciplines, regulatory reform through technical assistance to promote telecommunications policies and reforms to lower the operating costs of internet-based distance education systems and monitoring and evaluation support through systematic tracking and assessment of a range of input, process and output indicators.
Further information can be obtained from: Sam C. Carlson or Linda McGinnis;tel 00 202 473 7561 or 202 458 1737; e-mail: ¡Error!Marcador no definido. and ¡Error!Marcador no definido. / Web site: ¡Error!Marcador no definido.

PRESIDENTIAL CLASSROOM: a US initiative to promote American and global citizenship

This project is mentioned here as every year youngsters from across the world can obtain a grant through a national selection procedure to attend the main event during the summer holidays in the USA.

A *Presidential Classroom* for Young Americans facilitates civic education and leadership development opportunities for high school students. Through workshops and scholarships, the programming centres on teaching roles of community responsibility and cultural diversity

In 1968, with the rise of a strong youth voice in American politics, Presidential Classroom was chartered in Washington, D.C. Presidential Classroom followed in the tradition of U.S. Presidents who were interested in education (some were themselves educators), including Woodrow Wilson and Lyndon B. Johnson. President Kennedy, who challenged the young to public service, sponsored two pilot programs during his administration - "Widening Horizons" and the "White House Seminars." During the Johnson Administration, Vice President Hubert Humphrey led the "Washington Briefings." As the success of the idea became apparent and more students clamoured to learn how their government worked in the nation's capital, the blueprint for the program was transferred from the White House to a board of directors, comprised of prominent educators and citizens, to become Presidential Classroom.

In recent years, Presidential Classroom has developed new programs to address issues concerning science and technology, business and labour, and international relations. These programs, along with the flagship Presidential Classroom Scholars Program, now attract thousands of outstanding high school students to **Washington annually.**

For further information contact: 119 Oronoco Street, Alexandria, VA 223141-800-4410-6533
http://www.deca.org/nab/presidential.htm

CIVITAS and Civnet

Civnet was originally designed by Adam Rubinson, of the US Information Agency with content provided by NGOs, such as the Centre for Civic Education, the Mershon Centre of the Ohio State University, the Social Studies Development Centre at Indiana University, and the American Federation of Teachers. **Civnet** was first introduced in June 1995 at the first CIVITAS conference in Prague, and has been featured at and updated for several CIVITAS events around the world. Since 1995, civnet's content has been upgraded to include materials and information provided by colleagues from many countries, in addition to CIVITAS. We are committed to updating **Civnet** with additional materials on a regular basis to ensure it is a truly vital and international resource.

While Civitas International has many activities to achieve these aims, **Civnet** is unique in that it provides an international electronic resource where teachers may instantly receive and download teaching resources, scholars may read articles of thought and opinion, and use **Civne t's** links to find a world of other civic Web resources, and civic educators may read what their colleagues are up to in **Civnet** news, network with their counterparts in other organisations, and learn about upcoming civic events on the **Civnet** calendar.

Any healthy, fully functioning democracy requires a political culture composed of active participants who understand what it means to be democratic citizens. Though there may be free and fair elections in new and emerging democracies, there might not yet exist a democratic culture; i.e., people may be unaccustomed to voting, running for elective office, understanding how their government works, seeking out different sources of information to make informed choices, forming advocacy and public-interest groups to influence political outcomes in a consensus-building, non-coercive political system, and creating voluntary organisations to meet societal needs not met by government or the commercial sector. "Civil society" may be thought of as the third sector, and a foundation on which free, non-coercive, democratic polities must rest.

CIVITAS International membership & information
*For information about **CIVITAS International**, or if you wish to join CIVITAS, send queries directly to Anne Stark at the CIVITAS headquarters in Strasbourg, France: ¡Error!Marcador no definido.*
Address: CIVITAS International, 8, rue des Ecrivains, F-67000, Strasbourg, France
Phone: 333-88-24-7100 (outside France); 03-88-24-7100 (within France)
Fax: 333-88-24-7109 (outside France) E-mail: civitas@club-internet.fr

GLOBAL CITIZENSHIP ON LINE

Global Education Derby (GED) will be working with primary schools in Derby to use the interest created by the millennium to embed a global citizenship approach into their curriculum and policies.

Representatives from the schools had one day's training, followed by a series of twilight sessions. These will provide training on issues such as teaching about West African 'On the Line' countries, school linking, art and music On the Line, using stories and the Literacy Hour, sustainable development, how to value differences etc. There were also sessions to help the teachers plan a programme of events which will make full use of the national On the Line project, taking place from March – July 2000. Further ongoing support will also be available. The sessions will be held by experienced practitioners from within and outside GED.

Schools are being encouraged to make links with their local communities by involving people resident in Derby who come from On the line countries, in their activities. GED will also help schools to access music, dance, visual art and storytelling workshops about West Africa. They will also support schools who wish to link with a schools in an On the Line country. The full programme of activities will be published via the local media and a report will be published and disseminated to all local primary schools.

Contact: Helen Griffin, Derby Rainbow Centre, 88 Abbey Street, Derby DE22 3SQ / Tel/Fax: 01332 298185
Web site : http://www.ontheline.org.uk/schools/projects.htm

A YOUTH project with a GLOBAL dimension: Eur-Arab Youth co-operation

Enhancing Euro-Arab youth co-operation within Member States youth structures. The aim of this seminar is to bring together existing contacts, initiatives and experiences of young Europeans in their attempts of co-operation with youth organisations in Islamic-Mediterranean countries. It will try to provide inputs towards a longer term strategy on inter-regional co-operation. It is foreseen to have young active co-workers or volunteers from Youth Councils or Youth associations in the European Member States that have interest in Euro-Arab relations and co-operation models and which have preferably background knowledge on the process and past initiatives. The objectives are also to assess the possibilities of establishing an (informal) network, to disseminate the results among youth structures, to exchange information on actions undertaken in the field, to identify mechanisms through which co-operation can be carried out, to examine concrete possibilities of co-operation. This seminar will empower co-operation by providing new inputs and methodologies and contribute to the identification of new partnerships in the Mediterranean regions. The methodology consists of a preparation meeting 2 months before the event, and an evaluation session during the seminar. The seminar will account with plenaries, working groups and lectures.

For further information contact Andreis Sergio, I.C.Y.E. Europe, P.. De Ligne straat 22, B - 3001 Leuven

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Training youth workers in Latin America: a YOUTH project with a global dimension

Regional NGO that groups together and represents the Civil Youth Movements for the Community of Valencia. Its aim is to encourage youth participation in political, economic, social and cultural life within the Community.

The project is to organise an encounter and training in Montevido, Salto and Colonia (Uruguay) for 20 young youth workers (10EU: 4P, 6E, 10DLA: 6UY, 4AR) on the theme of youth activities. This encounter comes within the framework of a co-operation agreement signed in 1995 between the Uruguay youth Council (CJU) and the Valencia Community Youth Council. The project's objectives are to train young people from youth associations in the three towns in **Uruguay**, share experiences between the Councils and youth associations and organise cultural exchanges.

For further information contact Carlos CARRIO BORDERIA, Consejo de la Joventut de la Communitat Valenciana, c/Borriana, 39 BAIX, E – 46005 Valencia

"The Mediterranean, birthplace for cultures" : a YOUTH project with a MEDITERRANEAN DIMENSION

This project is presented by the youth department of the Municipal Council of Murcia which develops several programmes for young people and youth associations.

The activity is an exchange that will bring together 40 young people (20 EU, 10E, 10GR, 20DME, 10IL, 10MOR) aged between 18 and 20 in Murcia. The participants belong to youth associations working with socially-disadvantaged minority groups or immigrants. The theme of the exchange is "The Mediterranean, birthplace for cultures" and intends to act as a forum for putting forward alternative proposals, thus favouring exchanges between young Europeans and young people from Mediterranean countries.

The Mediterranean can then be once again used as a model for peaceful and cultural co-existence as it has been throughout its history. In this way, the project promoters want to give the young participants an experience of what constitutes intercultural exchange to encourage solidarity and peace. The exchange plans to hold workshops on the themes of tolerance and intercultural aspects in the Mediterranean, observing human rights and education in the environment. The ES, IL and MO partners have a long experience of youth exchange co-operation;

For further information contact Maria Teresa MARTIN-MELGAREJO, Ayuntamento de Murcia, Avenida del Rocio, s/n, E 30007 MURCIA.

European Comenius 1 contact seminars with a global dimension leading to European co-operation projects and partnerships under Comenius 1 with a global dimension

Over the last two years one National Agency, the Central Bureau for educational Visits and Exchanges, in charge a.o. of the Socrates programme for England and Wales, has organised two Comenius 1 contact seminars with a global dimension. The objective of those contact seminars was to create school partnerships within the framework of Comenius 1 but to give the possibility to add on to such a partnership a partner from a former member country of the Commonwealth

The school from one of the former Commonwealth member countries can obtain £ 1000 UK pounds to be involved in the activities of the partnership.

For further information contact the web site of the central Bureau:
http://www.centralbureau.org.uk or contact Vicky Gough: e-mail: Vicky.Gough@britishcouncil.org

Co-operation between schools affiliated to religious denominations

Schools with e religious denomination such as catholic, protestant, Jewish or Muslim schools should use the opportunity to co-operate with schools which may belong to a similar organisation or congregation within that religious denomination. It is true that co-operation across the different religious denominations has to be enhanced but it is also true that not enough use is being made of the world-wide networks which or congregations and religious organisations and bodies which exist across the world to enhance the global dimension in education.

Especially at the level of finding partners to be involved in global school partnerships those congregations or organisations can play a major role.

Several organisations exist which can help. In the case of the catholic church there are the CEEC, the Comité Européen de l'Enseignement Catholique and the OIEC, Organisation Internationale de l'Enseignement Catholique which can both be contacted through
Etienne Verhack, Avenue Marnix, 19, boîte A, B 100 Bruxelles ; tel. 00 32 02 511 47 74 or ceec@skynet.be

Conclusion: towards MULTIPLE citizenship

Having considered different sub elements of citizenship very often also through different dimensions, one can conclude that   citizenship is a multiform and multiple concept. Because it is so multiform and so multiple, it has been suggested in the present manual on active citizenship that it is important to work on citizenship by cutting the concept down to certain of its components as has been done so far: political, cultural, intercultural, social, egalitarian, ecological, European and Global citizenship.

Derek Heater in his book "Citizenship; the civic ideal in world history, politics and education [81] develops the cube of citizenship. The first dimension of this cube is the synthesis of the 5 basic elements of citizenship: legal and civil, political ,social aspects, civics education and identity aspects. The second dimension of the cube is the geographical contexts within which citizenship can be integrated: the local, the provincial, the nation-state, the continental or regional and the global context. The third dimension of the cube is the educational one. For heater the educational dimension is the third dimension of citizenship of which the objective is to educate the citizen at three levels: the cognitive level – knowledge about the public affairs of the political community, the attitudes (affective) related to civics and the technical competencies (pragmatic) linked to political participation.

The cube of Heater contains some 60 cells which give the image of the multiple citizen according to his rights and according to the three dimensions – the cognitive, the affective and the pragmatic – mentioned.

Heater speaks in favour of **subsidiarity** when he wonders about the principle which has to govern the distribution of power and of authority at the different levels of society.

It is important to emphasise the importance Heater attaches to citizenship education in the concept of citizenship itself. According to him it is impossible to have citizenship if there is no citizenship education. Through the educational process the **apprentice citizens** will acquire the cognitive elements, the affective attitudes and the   practical competencies which enable him to participate actively to political life in its broadest sense. He stresses that those elements are indispensable for a quality citizenship. Heater attaches particular importance to intercultural education which he stresses to be a crucial element in the creation of the present-day and future societies. It can strengthen citizenship by showing the possibilities to live together beyond the diffrent cultural, ethnic and religious differences.

Teachers and educators involved in citizenship education should be aware that pupils are apprentice citizens and that the school as a learning community has to create the best possible conditions to enable those apprentice citizens to become full-fledged citizens which have cognitive , affective and pragmatic citizenship competencies. All the examples listed earlier have tried to proof that it is important to integrate into active citizenship education those three elements because then we educate towards real active citizenship.

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[81] "Citizenship; the civic ideal in world history, politics and education; Derek Heater, London & New York, Longman, 1990 [81]

CHAPTER FOUR: SOME OTHERS EXPERIENCES ABOUT HUMAN RIGHTS AND CITIZENSHIP.2

THE YOUTH PARLIAMENT IN FINLAND

The initiative of a Children's Parliament to be organized in the European Union countries on the same day was proposed to all European Union Parliament chairmen by the French National Assembly chairman Laurent Fabius in June 1997. The Speaker of Parliament Riitta Uosukainen accepted the proposal.

The first Youth Parliament convened for an oral question hour in the Session Hall of Finnish Parliament on the 15th of May in 1998. In 1998, 68 secondary schools altogether participated in the meeting. 2-3 students from each school attented at the parliament. It was decided that the Youth Parliament project was to be realized every two years.

In the beginning of November 1999 all secondary schools received a letter from the Speaker of Parliament together with an appeal from the Trade Union of Education in Finland, the National Board of Education and the Association of Finnish Local Authorities, as well as an enrollment form.

In the letter information was given about the Youth Parliament and about the plenary session to be held in May the 19th. Furthermore it was emphasized that the students should have a possibility to become acquainted with the new Finnish constitution and to act as active and socially responsible members of the nation. The dead-line for enrolling was the 15th of December 1999. 86 of the 87 enrolled clubs agreed on sending representatives and tutors to the session in May. One of the clubs wished to get only the club documentary. 10% of the enrolled clubs were from Swedish-speaking schools.

About 1000 students of secondary schools participated in the Youth Parliament project. Most of the schools were from Uusimaa, Satakunta and Helsinki districts. There were fewer clubs started in Pirkanmaa, Pohjois-Karjala and Etelä-Savo districts. The number of participants varied from 2 to 88, the average being 10 to 15 pupils. The clubs worked from January to May but they were most active during the late spring.

The goal of the team was to give the clubs the documents immediately in January. The documents were published in Finnish on the 14th of January 2000 and in Swedish on the 17th of January 2000. From the pedagogic point of view the aim of the material was to help the tutors in making students either do all the exercises included in the documents, to concentrate on one subject or to choose one topic of each subject. The exercises were planned in a way that would give the students the possibility to use Internet in their independent studies. The documents were illustrated by Lasse Rantanen. The illustrations aimed to be clear and correct as well as informative. Mr. Rantanen created for each front page a political caricature. These pictures could be taken as basis for conversations during the club meetings. The layout was by Sampsa Cairenius.

Club leaders, teachers who participated in the project, club members and all those interested in the project had the occasion to participate in six regional meetings that were organized in Lahti and in Oulu on the 31st of January, in Vaasa and Kuopio on the 7th of February, in Helsinki and in Rauma on the 28th of February. In these meetings the responsible team of the project presented the club documents for the Youth Parliament and the new constitution of the 1st of March. The representatives of the Chancellery of the parliament explained the rules of the oral question hour. The regional meetings were attended by representatives from 46 schools and clubs. The meetings in Helsinki and Rauma had most participants.

The Youth Parliament team decided on the 24th of March that the 199 seats in the parliament should be divided according to the number of the real members of Parliament from each district. Eventual "extra" seats were drawn and last minute cancellation seats were mainly given to student members of the same district.

In the beginning of April the clubs were sent letters asking the club leaders to inform by the middle of April the names of the participants and the questions prepared in advance. Over 300 well-prepared questions had arrived in early May. The topics of the questions varied greatly but the ones about young people's training, work, health and planning of the future were most frequent. An unofficial group of specialists chose 53

questions which the team leader and the secretary used as a basis for making a schedule of the plenary sessions. The schedule was approved by the Speaker.

The day of the session started with breakfast offered in the parliament cafeteria from 8 a.m. forward. In the morning guided tours were organized for club members and their tutors in the parliament house. Many clubs had also sent members of the press to attend the session. Young representatives of the press numbered 50 and they followed the 11 a.m. rehearsal. The rules for the question hour and the techniques in the hall were explained to the participants. Meanwhile the club leaders were offered the possibility to get acquainted with the work in the Grand Committee guided by Speaker Riitta Uosukainen and chairman Esko Aho.

The plenary session started at 12 a.m. The Youth Parliament representatives, ministers, members of the parliament, club leaders, 140 guests, members of the press and parliament officials were present during the session.

The contents of the session included several subjects. Much attention was given to the question about the influence the youth could have in making decisions. The question included the proposal of lowering the voting age from 18 to 16 years. The Youth Parliament voted on the matter and by 110 votes against 86 it was decided that the current age limit was to be maintained.

After the session the Speaker invited the representatives of the Youth Parliament and the guests to the Hall of State for a reception. Some of the clubs had further meetings with the representatives of their districts.

Finnish Broadcasting Company's TV1 sent the Youth Parliament session in live. The session was also in the headlines of the main news broadcasts. Newspapers on the next day gave wide space to the event.

As a whole the Youth Parliament received much praise from tutors and students. The teachers' as well as the students' report confirm that the project is an excellent way of getting young people interested in social and political decisions. Both teachers and students agreed in their feedback that it is absolutely necessary to participate in the plenary session and to visit the parliament in order to be able to take part in the project.

It is our aim to maintain and develop the existing clubs of the Youth Parliament in the future. Every two years a plenary session will be organized in Parliament. We will go on creating new documents for the clubs, organizing training for the tutors and making a visiting program for the Youth Parliament clubs.

CO-DECISION VIDEOCONFERENCE:
EUROPEAN COMMISSION AND COUNCIL IN ALDEN BIESEN – EUROPEAN PARLIAMENT IN OMAGH

COORDINATED BY THE LANDCOMMANDERIJ ALDEN BIESEN

The Landcommanderij Alden Biesen is a castle built by the German order. Nowadays it is a cultural centre and seminar centre of the Flemish Community in Belgium. In cooperation with the Ministry of Education the centre runs activities to promote the European dimension in school education in Flanders.

Improving European citizenship awareness is one of the main elements the educational activities in Alden Biesen focus on. For 17 – 18 year old students we organise the EUROPEAN CLASSES. These are international residential project weeks. Four secondary schools from as many European countries each send thirteen students and two teachers as delegates to stay for a full week in Alden Biesen. They study one another's educational systems and one another's political, social and economic structures. The practical domestic and foreign problems of the E.U. are also discussed. Pupils learn to overcome language barriers, to understand different points of view, to explore common problems and they learn to know each others' culture. The subjects are prepared by the participating schools, presented in plenary sessions and dealt with in four multinational discussion groups. Pupils meet in a multinational and multicultural context where they have to use their social skills and language skills and learn about other cultures and societies.

Political citizenship. On Friday the role-play game "Model European Council of Ministers" is on: pupils play the delegation of a E.U. member state and discuss formally the proposals each school has prepared beforehand. They discuss, amend, lobby… and take a vote in the same way the real Council does.

Model European (youth) Parliaments and mock Councils are the ideal ways to introduce the concepts of democracy, compromise, politics…. Preparing and playing a model Council, students learn about democratic structures, about elected people, representatives of their country; they are confronted with other opinions, other mentalities, other cultures. Students are placed in a situation where they have to use their social skills, their communication and presentation skills, they learn to discuss, negotiate and come to a compromise. They also learn about the topics they deal with and learn to look at them from the angle of society in stead of the angle of the individual. Applied use of ICT, speaking for an audience, acting in front of a camera is added to this in the case of the following project.

THE MODEL CO-DECISION VIDEOCONFERENCE

Within the Connect project Alden Biesen has programmed a special week: the model 'Co-decision Videoconference', 6 – 12 May 2001. The 'Co-decision' is the procedure for the European Parliament to cooperate for certain topics in the decision making process with the European Commission and the European Council of Ministers.

60 students and 10 teachers stay for one week in Alden Biesen and play the European Commission in the beginning of the week and the European Council of Ministers at the end. In Northern Ireland we have the European Parliament played by 30 students. Both groups deal with the same subjects and are in contact with each other via e-mail and videoconferencing. Through these means a co-decision procedure is set up between the 'Commission', the 'European Parliament' and the 'European Council of Ministers'. The two groups, connected via videoconference follow the discussions and voting.

Participating schools:

Belgium	:		Kardinaal van Roey Instituut	Vorselaar
Belgium	:		Maris Stella Instituut	Malle
Spain		:	Escola Pia de Sarrià-Calassanç	Barcelona
Austria	:		BG/BRG Knittelfeld	Knittelfeld
Sweden	:		Norrköpings Kommun	Norrköping
France	:		Lycée Jeanne d'Arc	Rennes
Northern Ireland	:		Omagh Academy Grammar School	Omagh

Institutions

Belgium	:	Landcommanderij Alden Biesen	Bilzen
Northern Ireland	:	WELB	Omagh

<u>**Procedure**</u>

DAY 1:

Arrival of the six schools in Alden Biesen, social programme including presentations of the participating schools and their region/country. The Northern Ireland school (not present in Alden Biesen) will send a 5 minute video on their school, region and the participating group.

DAY 2

<u>Activities in Alden Biesen:</u>
Division into 4 **Commission committees** (mixed, see table below).
These committees prepare a max. 10 minute presentation for videoconferencing on the topic they are dealing with. They also prepare a draft proposal.
Themes: waste, cultural minorities, GMOs and asylum seekers.

<u>Activities in Omagh</u>

The students are divided in **party groups**. They prepare a max. 10 minute lecture (in total) with the party positions on cultural minorities.

<u>videoconference Alden Biesen - Omagh</u>

AB   - 2-3 min. extracts of the presentations of last evening
O   - 5 min. presentation by Omagh students
AB   - presentation of the lectures by committee members + first ideas on the proposals
O   - presentation of the lecture by the parties + first comments on the proposals

<u>Activities in Alden Biesen</u>

In the evening there will be informal talks on the proposals between Commission and Council.

DAY 3

<u>Activities in Alden Biesen</u>

Commission committees meet: the qualified committees create a proposal**.**

These proposals are sent by e-mail to the PARLIAMENT in Omagh and to the COUNCIL in Alden Biesen.

Change of roles in Alden Biesen

Council committees meet: (different mixed groups) **first reading** by the qualified committees of the European Council of Ministers.

Council committees meet: preparing the amendments. Amendments and comments are sent by email to the European Parliament.

DAY 4:

<u>Activities in Omagh</u>

The group is divided into 4 (thematic) qualified parliamentary committees with representatives of each party.

Parliamentary committees meet: first reading by the qualified committees of the European Parliament: preparing the amendments. Discussion on the comments and amendments from the Council.

Position and amendments from the Parliament are sent to the Council of Ministers.

Social programme in Alden Biesen

DAY 5:

Activities in Alden Biesen

Country delegations: school groups are split in two groups, each of them representing a different country.
Vorselaar: **The Netherlands and Portugal**
Knittelfeld: **Austria and Finland**
Malle: **Belgium and Great Britain**
Rennes: **France and Germany**
Barcelona: **Spain and Italy**
Norrköping: **Sweden and Ireland**

Council session: Position and amendments from the Parliament on the resolutions are discussed by the Council.

Council agrees: proposal is adopted or

Council disagrees: the Council adopts a 'Common position': this is sent to the Parliament and the **second reading** procedure starts.

 (Two proposals will be adopted and two proposals will go for a second reading)

Preparation for next days' meetings.

Activities in Omagh

Party groups: The Omagh students are divided into 4 parties. These parties prepare their position on the 'Common position' sent by the Council. Preparation for next days' meetings.

DAY 6

MODEL EUROPEAN COUNCIL OF MINISTERS IN ALDEN BIESEN

VIDEOCONFERENCE LINK TO THE PARLIAMENT IN OMAGH

10.15 - 10.45   :PARLIAMENTARY (second reading) meeting on proposal 1, attended through videoconference by the COUNCIL
10.45   - 11.00 : Council briefing time
11.00 - 12.00 :   DISCUSSION through videoconferencing between Parliament and Council
12.00   - 12.45 : COUNCIL meeting on proposal 1, attended through videoconference by the Parliament
12.45 - 14.00 :   lunch
14.00 - 14.30 :   **PARLIAMENTARY** meeting on proposal 2, attended through videoconference by the COUNCIL
14.30   - 14.45 :   Council briefing time
14.45 - 15.15 :   DISCUSSION through videoconferencing between Parliament and Council
15.15 – 16.00 :   **COUNCIL** meeting on proposal 2, attended through videoconference by the Parliament
16.00 - 16.30 :   evaluation, open discussion over videoconference
16.30 – 18.00:   free time
18.00 – 19.00:   evaluation of the week programme
19.15 - 20.15 :   dinner
21.00   - 01.30 : farewell party
01.30 – 02.00:   bar closes and absolute silence

DAY 7

Departure

Commission committee member table				
	Waste	Asylum seekers	GMO	Cultural minorities
Vorselaar	2	2	3	3
Malle	3	3	2	2
Rennes	2	3	2	3
Barcelona	2	3	2	3
Norrkopping	3	2	3	2
Knittelfeld	3	2	3	2

The 2 or 3 committee members (from each school) should be representatives of the 2 different countries the school is playing.

THE 'CITIZENSHIP AND EDUCATION' PROJECT OF THE CHRISTIAN SCHOOLS OF CATALONIA

M. Dolors Moreno.
Departament Pedagògic del SECC.
Web: www.seccat.com
e-mail: secc@seccat.com

The Citizenship and Education (CIE) project arose form the desire to promote the training of people, communities, and groups responsible and ready to constitute aware and active citizenship. The purpose of the CIE project is to contribute to making the path that is to lead to a new humanist project in our society.

This purpose is in response to the lines for action presented in the 5th Congress of the Christian Schools of Catalonia, with the Action Plan of the Secretariat of the Christian Schools of Catalonia (SECC) for the three-year period 1998-2001. Specifically the preferable motion n.3 was formulated this way in the final document of that Congress: *"The Secretariat shall, by means of training processes for head teachers and teachers, promote the professional and personal training necessary to deal responsibly and competently with the challenge of education for citizenship, democracy, and solidarity".*

THE CIE PROJECT IN THE 1998-99 SCHOOL YEAR

The CIE project during this year had two fields of action: the training of trainers and the presentation of the CIE project in schools.

1. **With regard to the training of trainers**, a process of reflection and joint construction of knowledge was followed in weekly work sessions, oriented by a team of co-ordinators, directed by Dr Pilar Ferreiros. The trainers were prepared to give courses on the subject of Citizenship and Education, in the framework of the 1999 SECC summer School.

   The design of the training process had three formative elements; The joint preparation of the meaning of citizenship and education for citizenship; the study of the development of skills starting from the analysis of education projects for citizenship; and reflection on moral education in relation with citizenship.

   As for the **first formative element**, the joint working sessions began with an initial evaluation dynamic, which was the starting point for further development of the joint construction of the subject, with activities of application and negotiation of meanings. Starting from that point, the purpose of our work in the training sessions was to reach a point of sharing a certain conception of citizenship and education for citizenship.

   The working methodology that was put into practice in the trainers' group was to respond to the firm conviction of the possibility of improving educational action starting from the promotion of conceptual change in the teachers' cognitive structures, since the more the person is able decisively to influence the interpretation of his/her experience the more the person is capable of seeing and doing in the reality that surrounds him/her. The idea was to be encouraged that it is fundamental to involve oneself with others and to learn how to negotiate communicatively, so as to seek common goals and shared meanings. We found ourselves close to proposals for significant verbal learning, together with the contributions from the socio-cultural areas of learning with regard to the joint interaction and the technique of guided participation. We realise that significant learning can only come about in a context of shared external experience, in such a way that the action is inseparable from the representation of reality. Therefore, we felt it fundamental to promote those processes in the actual training of trainers.

   As for the **second formative element** reflection was promoted on the skills that had to be fostered in a process of education for citizenship, in connection with an analysis of various projects. Work was done on the projects that, from our point of view, presented important elements of our proposal for education for citizenship and, especially, the skills that we wanted to foster: the skill of perception in relation to understanding of reality; communicative skills as a base for dialogue; skills of analysis and critical reflection; the skill of argumentation; and the skills of reaching consensus.

   As for the **third formative element,** reflection was included on moral education with the orientation of the GREM team (Moral Education Research Group of the University of Barcelona). Moral education was presented as a construction of the personality, while insisting on the formation of autonomous moral conscience and on the ethical construction of civil society and on the possibilities of an education for social co-operation, participation, and commitment to improve the socio-cultural context.

   This phase of the training of trainers was the object of an action-research work presented by three of the co-ordinators of the CIE project in the course of the 'Training of trainers in education in values and moral development' organised by the University of Barcelona and run during the year 1998-99.

2. **With regard to the presentation of the CIE project in schools,** meetings with management teams and training courses for teachers in the various educational levels were arranged.

The calling of the **management team meetings** of the schools had the purpose of justifying and presenting the characteristics of the CIE project. This presentation was complemented with the Forum 'Citizenship and Education', run by two specialists in the subject. Dr Juan Escámez Sánchez, who presented the topic 'autonomy and responsibility, keys for education in citizenship' and Dr Pilar Ferreiros, who presented the subject 'characterisation of a proposal for education for citizenship', both lectures with the intention of motivating the process of understanding the meaning of this educational option and grasping the incidence of this matter in education.

As for the **training courses for teachers in the various educational levels**, the offer concentrated on the SECC 1999 Summer School, attended by nearly 400 teachers.

The objectives of this course were to understand the meaning of the educational option for citizenship and to grasp the incidence that it has in education in general and specifically in the levels of Infant, Primary, and Secondary Education; to acquire criteria and tools by the introduction of significant elements of education for citizenship in the work that teachers normally do in schools; to initiate a process of action-reflection that makes it possible to advance towards the application of a global education plan for citizenship in school.

In these courses, our proposal for education for citizenship was presented, dynamics of conceptual clarification were developed, and various materials were made available that contained plans of action or education for citizenship projects, in order to make an analysis of it and find the crystallisation of the proposal for citizenship, at the same time as their possibilities of becoming educational action. The table shows the materials which formed a starting point for analysing the projects.

Materials for Infants Education	On social skills	PALOU, S. (1998) 'Anem construint les pròpies formes de relació. Habitats socials.', in *Guix*, 246-247. pp 11-18
	On play as a means of social adaptation and moral education	CASALS, E. & DEFIS, O. (1999) 'El joc, mitjà l'adaptació social i d'educació moral', in *Educació infantil i valors*. Bilbao; Desclée de Brouwer
	On the preparation of the group norms	DOMÍNGUEZ, G. (1998) 'Si, pero Raúl se portó mal', in *Cuadernos de pedagogía,* 270, pp 18-23
Materials for Primary Education	On conflict solving by non-violent means	Carranza, M. (1995) *El Talp Eudald i La Rut Tinc-Raó*. Barcelona; Cruilla.
	On participation to improve one's own environment	GUTIÉRREZ, R., MANRESA, C. & MANRESA M. (1995) *La Bety participa la seu barri. Quadern de treball i guia didàctica*. Barcelona. Intermón.
	On rights and duties	PAYA, M. Et Al. (1997) *Els Drets Humans.* Barcelona; Enciclopèdia Catalana. Col·leció Text
Materials for Secondary Education	On responsibility and solidarity in an unequal and unjust world	Ramis A., Comas, I. & Fernández-Diaz, J. (1998) *Marginació, Pobresa i Quart Mon.* Barcelona; Edebé
	On democratic participation for the transformation of the environment	PAGÈS, J. & SANTISTEBAN, A. (1995) *Democràcia i participació*. Material de l'alumne i Guia de professor. Vic; EUMO
	On the reflection and exercise of moral reasoning.	VILAR, J. et al. (1997) *Questions ètiques de la ciència i de al tecnologia*. Barcelona; Enciclopèdia Catalana. Col·leció Text

THE CIE PROJECT DURING THE 1999-2000 SCHOOL YEAR

The design of our CIE project envisaged for the 1999-2000 school year the programming of various actions aimed at promoting and orienting the realisation of innovative action projects to incorporate transverse axes of values around education for citizenship.

We would like to mention several **fundamental objectives** that we followed:

- Promoting processes of reflection that lead to well-founded action.
- Promoting the evaluation of one's own action from the reflection that has been made.
- Encouraging team work by teachers that will be involved in the design and putting into practice of a line of education for citizenship.
- Favouring interdisciplinary work around a transversal axis that supplies several areas.
- Promoting the effective involvement of the school as far as possible, in the context of the present-dayworld

In this regard, the possibility as offered of initiating a process of **design and follow-up of CIE projects in schools** by teachers who had participated previously in the SECC 1999 summer School. Specifically an offer was made for **Primary Education** to promote **class assemblies** as a way of educating for democracy, in the sense of developing participation and fostering dialogue and shared responsibility; for **Secondary Education** the proposal was the preparation of **synthesis credits** designed around the intentions of Education for Citizenship.

This process was carried out by means of joint work sessions between the months of February and May, with the participation of teachers from the schools involved.

Also the SECC trainers offered an individualised follow-up with the intention of orienting the design and putting into practice of the project in every school.

The CIE project came about to promote personal and group responsibility in the construction of a new humanist project in our society: the training actions that we have mentioned were designed to disseminate this work starting from the improvement of the educational actions of the teachers.

Secretariat of the Christian Schools of Catalonia

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THE SCHOOL ADOPT MONUMENT SHEME OF THE NAPLES 99 FOUNDATION

A person who has no memory, no awareness of their own history, has no future

The Schools Adopt Monuments scheme (La Scuola Adotta un Monumento) is a lifelong learning project directed at young people with the aim of encouraging a better knowledge and appreciation of their cultural heritage. The launch of the scheme in 1992 is an important date in the history of the Naples NinetyNine Foundation – it can be seen as a watershed, marking the start of a completely new approach to the preservation and promotion of Naples' cultural assets from the one our organization had adopted since it was set up in 1984.

Until 1992 we had mainly concentrated on designing projects involving the 'formal restoration' of Naples' artistic heritage. We had managed to interest and gain the support of firms and small financial institutions and persuade them of the importance of restoring and preserving the city's artistic treasures – some of which were in a disastrous state. This renewed focus on the city of Naples and its cultural heritage had allowed us – in cooperation with the relevant local cultural institutions – to undertake several major schemes: to give merely one example, the restoration of the Triumphal Arch of Alfonso of Aragon at the Castel Nuovo, one of the most significant monuments and sites in Naples' long history.

The Schools Adopt Monuments scheme, which was launched nearly ten years after we first started our programme of activities, opened up a whole new area – that of lifelong learning projects, in other words, those targeted at developing a greater awareness of cultural assets. This proved to be an inspired approach, as demonstrated by the scheme's success not only in Naples but elsewhere. At its roots lay the conviction (today more firmly held than ever) that the reacquisition of the *cultural value* of the historic and artistic heritage is not enough on its own; it must always be accompanied by moves to encourage a greater awareness of its importance and the need to preserve it on the part of the whole community. Only in this way can a cultural asset take on its *social role*; it thus becomes an instrument of growth for the whole community and is recognized as a historic focal point around which the community establishes its identity.

The Schools Adopt Monuments scheme grew out of this awareness. It also arose from the need to find appropriate tools so that, through the acquisition of knowledge, the community – starting with and acting through its youngest members (who are thus given an important role: that of passing their knowledge on to the adults) – develops a new climate of respect for its cultural heritage, one that is informed and responsible, and behaves accordingly. The safeguarding of one's cultural heritage thus becomes a shared commitment, a responsibility taken on by the whole community, a real exercise in social participation. The scheme's social objectives – and its capacity to encourage the development of actively engaged citizens – are embodied in the 'adoption' metaphor: those schools that wanted to adopt a historic monument would have to undertake *not only to get to know the monument but also to act as its 'guardian angels', rescuing it from oblivion, caring for it, playing a part in its conservation, making it more widely known and helping to exploit its potential.*

The scheme was launched in Naples in a climate of opinion that was already sensitive to the problems connected with the safeguarding and upgrading of the artistic and architectural heritage. Here we are referring in particular to the first Monuments Open Doors (Monumenti Porte Aperte), destined to become an annual event. This scheme, launched by the Naples NinetyNine Foundation in May 1992, was a unique opportunity for people to *reappropriate* their past. It was modelled on a similar initiative in France (Portes Ouvertes sur les Monuments Historiques). For the very first time, Neapolitans – and others – were able to cross the threshold of historic buildings that had been closed (and thus denied to them) for decades. In rediscovering their cultural heritage, those indelible traces of the past, they rediscovered the roots of their own historical identity.

While this element seemed important to us at the time, it was subsequently shown to be 'unnecessary'. Over the years, the experience of the Schools Adopt Monuments initiative, both in Italy and on the European level, has demonstrated that the scheme has its own *inherent capacity to involve the whole community*. This is independent of the particular context in which it operates and is instead related to some of its *intrinsic qualities* – in particular, the deep-rooted *pedagogical importance* of the commitment demanded from the schools, their increased *social role*, a recognition that they can be *relied on* and – not least – an upgrading of their *skills*. Let us analyse the scheme's 'strong points' one by one.

Methodology

At the outset it should be pointed out that the scheme evolved out of a knowledge of the school context – an awareness of the schools' needs and wishes and a belief in their competence. It was an invitation to the schools – teachers and students together – to pool their resources to design and carry out projects which combined study with a sense of civil engagement, education with social responsibility. With this goal in mind, the only possible approach is the 'workshop situation': it must operate on the basis of a sense of involvement and responsibility, respect for the individual, an orderly, democratic exchange of opinions, and an experimental approach that is constantly enriched by relevant inputs while the 'adoption' process is under way. A workshop is a lively, stimulating experience in which young people's relationship with the sources of knowledge – such as teachers and experts – helps them develop behaviour patterns and ways of thought based on a respect and appreciation of themselves and others.

Planning

Helping young people draw up a project under the Schools Adopt Monuments scheme means helping them to recognize the importance of collaboration – between ideas, abilities, preferences and skills; to realize that they are part of a society in which each individual's input is valuable; and to learn that the work and commitment shown by the group increase the chances of success. It is up to the teachers, with their particular experience and expertise, to create a 'planning space' in which freedom and rules coexist in the best possible way. The teachers are, of course, free to lay down whatever work rules they choose. It is important, however, that these rules respect the young people's personalities, stimulate their cultural needs and interests, and encourage their potential for self-expression.

Communicating with the outside world

This is the most interesting aspect of the scheme. I believe that the Schools Adopt Monuments project – unlike many other major cultural initiatives in the schools – has met such an enthusiastic response from both teachers and students precisely because it is geared towards *expanding into the outside world*. At the same time, its particular focus of interest – the historic monument – tends to be situated outside the school. It would be wrong (indeed, it would jeopardize the entire educational process) to restrict the study of the monument to an analysis of sources. It is necessary to go outside the school and see the monument in context. This is also because the monument may no longer be perceived as such: over-familiarity may have erased all sense of its form, colour and meaning. It is vital for young people to make frequent visits to their chosen monument – accompanied by a learning process – so that they develop the feeling of familiarity and ownership that is essential for the project to go forward.

It is only one small step from studying a historic monument to the desire to make it better known and more widely appreciated. And it is perhaps just this opening up to the surrounding local area which best expresses the Schools Adopt Monuments 'physiological inclination' to expand into the outside world. Every single one of the projects thought up by the schools includes items and activities which publicize the results. Each and every school has committed itself to disseminating its newly acquired knowledge to the outside world – for the benefit of the families, the other schools, the whole of Naples . . . The schools have produced a vast array of materials to document their work and ensure that the increased awareness of and respect for the shared cultural heritage is also communicated to parents, relatives and friends. Thus they reach out beyond the school to the area where the historic monument is actually situated.

In the words of Virginia Zamparelli, who must be credited with having realized very early on the extraordinary potential of the Schools Adopt Monuments scheme: 'The relationship created between the schools and the particular historic monument they adopt is born in the school, spreads out from the classroom and makes the whole school community aware that is has a responsible role to play. All this must be seen as contributing to young people's civic education and sense of social responsibility. It is worth reflecting on the fact that when a school informs the inhabitants of a neighbourhood – or the entire city – of the activities in which it is involved, it takes on the role of an *open school*. It commits itself to a valuable lifelong learning process and reacquires the right and duty of being an active partner in the social fabric.'

As the scheme spread to schools throughout Italy, this particular aspect emerged very clearly. Once the work of getting to know their cultural heritage and the history of their city was 'over', the students started to look at similar experiments going on simultaneously in other Italian schools. The more they saw the scheme's ability to unite the entire Italian school population around this concept and bring them together in one vast programme of lifelong learning that benefits the whole community, the more positive were the results.

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Visibility and recognition on the institutional level

Thanks to the 'adoption' process, the schools can play (in fact, are already playing) a proactive role in encouraging a better appreciation of the cultural heritage. Large numbers – indeed, I should say all – of the schools involved in the scheme have found that they *want* and *are able* to make practical suggestions on how to improve the safeguarding and exploitation of 'their' historic monument and make sure it is better known. The projects drawn up by hundreds of schools reveal an explicit desire on the part of the students to become involved with a historic monument in their neighbourhood because of the *social impact* their commitment may have. Schools adopt historic monuments for the following reasons: *to regenerate the local neighbourhood and create a liveable environment in those areas of greatest need*; *to achieve a real opening into the local area on the part of the school*; *to encourage the development of a new mentality and civic culture*; *and to improve the quality of life*. And, just as the schools had hoped and expected, the adoption process often provided the stimulus for a coming together of the city's social and cultural bodies and institutions. It became the vehicle through which school regained an active role, one that was both responsible and authoritative. In other words: young people feel the need and claim the right to be recognized and appreciated as an active element in the social fabric, a trusted part of the community, one that is capable of accepting responsibility and honouring its commitments.

The Schools Adopt Monuments scheme includes all the premises for these conditions to be met – but the work of the schools must also enjoy clear *visibility* and official *recognition* on the institutional level. This was why, during the launch of the Italian Network of the Schools Adopt Monuments project, it was vital to ensure that the scheme was appropriated and taken charge of by local citizens' groups even before the schools became involved. 'For a scheme like the Schools Adopt Monuments to be firmly rooted in the local community,' it was noted at the time 'it must have a clear idea of the lines along which it will develop. It must be clearly identifiable so that the lines of communications and information are explicit and transparent. Above all, since it is the school that accepts the commitments and responsibilities, it is the school that must recognize these commitments and responsibilities (as agreed on by the whole community) and ensure that its work is officially recognized.'

I should like to conclude this brief contribution by quoting from a report on Italian television on the eve of the scheme's launch. It may help us to understand the project's potential role in creating good citizens: 'Tomorrow Naples will witness an unusual event: 121 of the city's historic monuments will be adopted by children from the same number of schools. It is easy to be sceptical . . . Even in Naples there are critical voices . . . Some people are asking what type of relationship could exist between these children and a historical and artistic heritage that properly belongs to scholars. Others ask instead who will adopt the children living and studying in deprived areas – and in a city with such serious problems as Naples. In short, some people find it strange that instead of the city thinking about its children, it's the children who have to take on board the problems of the city. The debate goes on, but the objections can easily be overruled. The schoolchildren acting as 'sponsors' are asked to study their historic monument with whatever means the school has available, draw up a plan of action and encourage visitors . . . Perhaps this won't save the churches – but maybe it'll save the children. Instead of feeling they live in a city that has lost its way, a city that deserves to be abandoned, perhaps they'll be able to re-establish a link with their own history. And – who knows? – perhaps a respect for the place one lives will start to spread through this country of ours that seems to have lost its memory.'

What is beyond doubt is that this new and different type of respect now exists, in Naples as elsewhere. And what is also certain – although it is perhaps not up to me to say so – is that the Schools Adopt Monuments scheme has played an important role in this process, marking a real turning-point in the relationship each of us has with our own city.

Mirella Stampa Barracco
Fondazione Napoli Novantanove
Via G. Martucci 69 - 80121 Napoli
Tel. +39 081 667599 fax +39 081 667399
www.napolinovantanove.org
info@napolinovantanove.org

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*Y*OUTH PARTICIPATION AND THE METAMORPHOSES OF *E*INDHOVEN:
AN INTERNATIONAL THEATRE/CONFERENCE PROJECT FOR SECONDARY SCHOOLS

Introduction

This article describes on the international school twinning project Metamorphoses.The central theme of this project was 'the metamorphoses of our towns/cities into sustainable cities'. It was realised in school year 1999-2000 in the City of Eindhoven, The Netherlands.

Over the last two years the City Council has organised several meetings with citizens in Eindhoven to develop a policy plan 'Eindhoven 2010'. The City Council sees it as an important task to create opportunities for young citizens to participate in this process. The project was meant to challenge young people to give their views.

To bring their ideas in a broader perspective students were also stimulated to exchange their views with youngsters in Bialystok (Poland), Minsk (Belarus), Mugla (Turkey) and Gedaref (Sudan), four twin cities of Eindhoven. Also students from Germany (east and west) participated in the project.

The primary target group was students of secondary schools in the age between fifteen and eighteen years old. The project was developed by Mr. Rob van Otterdijk, a teacher of Strabrecht College in Geldrop, a town near Eindhoven.

Aims

Over the last ten years the City Council of Eindhoven has developed an active international education policy. The overall objective of this policy is to support and promote concrete initiatives of young people to become active citizens on a on a local, national and international scale. In all project activities there is a great emphasis on the role of young people themselves – in the planning process, the decision making and implementation. The projects challenge young people to express their ideas and interests towards other actors in the local community: citizens, non governmental organisations and the local government. Therefore the projects also call upon these actors, firstly to encourage young people to speak for themselves, secondly to take the expressions of youth seriously, and thirdly to help create conditions in which young people are empowered to express their ideas and interests. All actors can benefit from each others expertise and possibilities.

The central aims of the project Metamorphoses were: to stimulate youth to develop scenario's for a sustainable future of the city they live in; to stimulate youth to play an active role in developing a local policy for a sustainable future; to plan and organise concrete activities.

All participants were expected to act as equals with regard to presentations, and sharing experiences. The accent was on the input from young people, in such a way that a real interaction could take place between students of the schools and cities that participated in the project.

International Theatre

For the theatre part of the project we have chosen the impressive poem Metamorphoses of the Roman poet Ovidius (43 b. Chr. – 17 a. Christ) as a starting point and as a source of inspiration. The main task for the students was to prepare a performance on the basis of a story in this book.

Why did we go back to stories which come from the beginning of our era in the year 2000? Because they are of current interest and can tell a lot about us, people, in the past, the present and the future. Because they often provide a striking metaphor for the daily worries, also for young people.

Metamorphoses is a gathering of lyric dramatisations of all traditions and popular stories known in the Roman world that dealt with changes in Ovidius time. The poem tells us how the earth originated and got its present shape; it tells about the power of relations and the struggle between the gods and about the uncertainties of the people and the meddling of the gods with those uncertainties.

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The broad outline of the book is that changes occur, when the situation of people or gods becomes unbearable. Mother Niobe is transformed into a stone, when the suffering about her murdered children becomes unbearable. The nymph Echo is changed into the 'mirror of sound', when Narcissus keeps ignoring her presence and beauty. Syrinx alters into cane to escape the passion of Pan.

We chose Metamorphoses as starting point and source of inspiration, because of the richness of themes, emotions and atmospheres. The different stories stimulate the imagination; they can lead to the performance of comedy or tragedy, to develop musical or to give inspiration to perform a dance or mime.

International Youth Conference

For the conference part of the project the central theme was *'the metamorphoses of our cities into sustainable cities'.* The two main questions of this conference were: How can we develop our cities into sustainable communities under the unpredictable conditions of the decades to come? What can youth DO to speed up this metamorphoses? The main task for the students was to prepare a report and a presentation on one of the following sub-themes: environment and town planning, social environment, consumption and lifestyle, youth culture/use of free time.

Why this theme? We have chosen for this theme, because there is a concern we all share. The destruction of our environment, the increasing poverty and inequality, and the exhaustibility of our resources demonstrate that our pattern of living has to change drastically. Our development has a 'non-sustainable' character. It is becoming more and more obvious that sustainable development is a common concern.

We start at the level of the city. Almost half the population lives in urban areas - from small towns to huge cities. Only a consensus among all sectors of the local community on a vision, a concept, and the way to go forward can give us the long-term action plan which is required to provide the chance for future development. Citizens are at the same time inhabitants of a city, voters of local decision-makers, employees of local businesses or civil services, and consumers. For this reason sustainable development requires an integrated approach rather than one that treats issues in isolation.

Agenda 21

For the conference we have chosen the outcome of the United Nations Conference on Environment and Development in Rio the Janeiro (1992) as a starting point of discussion. During this conference over a hundred heads of state and government adopted a six hundred page action plan for the 21st century for the global community in the field of environment and development. The name of this action plan is Agenda 21.This plan is the result of a collective process in which thousands of people all over the world, with different interests, different positions and different realities, have participated. This conference generated a world-wide movement towards sustainable development, reaching out to all sectors of society. Reaching agreement on the aim of sustainability is a great opportunity for all sectors of society to work together, as well as a challenge to identify common interests and come to terms on a common vision for the development of local communities. Beyond this, local governments and citizens should encourage legal frameworks which are conducive to equal opportunities, social justice throughout the world, and decentralised action.

Methodology and preparation

In the months between January and April 2000 the delegations of the schools prepared themselves for the theatre/conference week in Eindhoven on the basis of project materials. The findings of the participants were distributed among all participating schools and played an important role in stimulating the discussions during the theatre/conference week.

About sixty students from six schools in the region of Eindhoven and the same amount of students from the twin schools participated in the project.

As a guideline, each school delegation consisted of ten students and one or two teachers. Five students and one teacher participated in the theatre group and five students and one teacher participated in the conference group. Each participant decided beforehand to take part in one of these two groups. All students and teachers had to speak English, since this was the only common language.

Theatre/conference week in Eindhoven

The participants of the twin schools arrived in Eindhoven on Saturday April 9 so they had some time to rest and to do some sight-seeing with their host families. Each school in Eindhoven organised lodging for the participants form the twin schools in host families. Each student from Eindhoven and a student from the twin school formed a 'team' during the week. They had the same program.

The official program took place in the City Hall of Eindhoven from Monday April 10 till Friday April 14, 2000. Theatre students presented the results of their preparations. They changed the City Hall into a Theatre Hall and expressed their views in various creative ways. Students who participated in the conference presented their results with PowerPoint presentations, slide shows and exhibitions. Also workshops and excursions were organised during this week.

Professional teachers gave workshops in dance, mime and singing. Theatre students had a special program at the location of one the theatre groups.

Students who participated in the conference had meetings with representatives of local ngo's, members of the City Council and civil servants of the municipality.

Organisation and finances

A co-ordination group was responsible for the organisation of the project. This group consisted of representatives of all organisations which participated in the project. The project has been a joint initiative of a group of secondary schools from the region of Eindhoven. These schools are SG Augustinianum, Plein College Sint Joris, Plein College Van Maerlant, Stedelijk College Eindhoven, Sondervick College (Veldhoven) and Strabrecht College (Geldrop). Other participants were Centre of the Arts Eindhoven, Centre of Amateur Arts in the Province of North Brabant, Centre of International Co-operation Eindhoven (COS) and the Bureau of International Co-ordinator of the City of Eindhoven.

The project was co-funded by the Province of North Brabant, the municipality of Geldrop, the departments of Culture, Education and International Co-operation of the City of Eindhoven and the National Committee for international co-operation and sustainable development (NCDO)

Evaluation

At the end of the week a total of 29 students from Eindhoven and 33 students from the twin schools filled in an evaluation form consisting of 15 questions. Below you can read the results of the following questions: Will you have a better understanding of the issue "sustainable development"?(11); Do you continue working on the issue of sustainable development? (12); To what extend are you yourself motivated by the international week to do follow-up activities in regard to the theme (13); Are you personally going to do something in regard to the theme? (14).

Answers of the students from Eindhoven ((quality one (-) to six (+))

question	students	1	2	3	4	5	6	no answer
11	29	0 %	3,4 %	6,9 %	37,9 %	24,1 %	17,2 %	10 %
12	29	10,3 %	17,2 %	27,6 %	13,8 %	17,2 %	6,9 %	7 %
13	29	3,4 %	3,4 %	10,3 %	37,9 %	13,8 %	3,4 %	28 %
14	29	10,3 %	13,8 %	20,7 %	20,7 %	10,3 %	3,4 %	21 %

Answers of the students from the twin schools (quality one (-) to six (+))

question	students	1	2	3	4	5	6	no answer
11	33	3,2 %	0 %	6,4 %	12,9 %	32,3 %	29 %	16 %
12	33	6,4 %	6,4 %	3,2 %	19,4 %	12,9 %	29 %	23 %
13	33	0 %	0 %	3,2 %	41,9 %	12,9 %	22,6 %	19 %
14	33	0 %	0 %	16,1 %	16,1 %	19,5 %	29 %	19 %

Mr. Rob van Otterdijk wrote a report about the results of the project. This report has been published in a Dutch journal on education. In this article Van Otterdijk expresses the importance of the combination between emotions (theatre) and research (conference). In this project these two aspects have been integrated.

Various articles about the project have been published in local and national papers to share the results and experiences of the project and to stimulate discussions among all actors.

Follow-up project on global education

In school year 2000 – 2001 we started with a pilot project to stimulate co-operation between secondary schools in Eindhoven and twin schools in the City of Gedaref, Sudan. This city is located in the eastern part of the country and has about 300.000 inhabitants.

The aim of this project is to broaden the East-West school twinning network into an East-West-North-South network and to bring into discussion new issues which are closely related to *global education*. Intercontinental links between schools can lead to a *global feeling of responsibility* and can contribute to more understanding among students of the complexity of the problems we face when we want change our cities into sustainable cities.

Ten classes of four secondary schools in Eindhoven and one in Geldrop participate in the project.On average each student spends about twenty hours on the project. Students will compare the situation in Eindhoven with the situation in Gedaref on various issues, like family, school, friends, education, youth culture and water.

One of the main challenges of this project is to use new information technologies as an instrument of co-operation with two secondary schools in Gedaref. We stimulate the use of technology so we can exchange information with the schools in Gedaref. One of the schools has set up an experiment in which ninety students work with each other in a virtual classroom. One of the students has set up a web site and is the webmaster of the site. All participants communicate with each other via this web site: the teacher has put an outline of the project on the site, the students bring in their working plans, questions and observations. Our next step will be to use this experience to enable students in Gedaref to work together with our students in a virtual classroom.

Mr. Cees Volwater, project co-ordinator

Contact: City of Eindhoven, Bureau International Co-ordination, P.O. Box 90150,
5600 RB Eindhoven, The Netherlands, telephone:**31.40.2382354; telefax:**31.40.2382985; e-mail: c.volwater@eindhoven.nl

Publications in English about the school twinning projects in Eindhoven

- Euro Youth Magazine, twelve issues, on various themes, period 1993-1998, each issue about 28 pages;
- Euro Youth Magazine, several issues in European Education Magazine Context, each issue 8 pages;
- European Conference on East-West school twinning Contacts, held in the City of Eindhoven, the Netherlands, March 1993, preparatory documents by students, 225 pages;
- Report of the European Conference on East-West school twinning Contacts, held in the City of Eindhoven, the Netherlands, 1993, 46 pages;
- Second European Conference on East-West School Twinning Contacts, held in the City of Bialystok, Poland, May 1994, preparatory documents by students, 225 pages;

- Report of the teachers conference which has been held during the second European East-West School Twinning Conference, Bialystok, Poland, May, 1994. 7 pages;

- Fifty years later: Europe between lies and promises, Euro Youth meets in Berlin, Third European Conference on East-West School Twinning Contacts, held in the City of Berlin, Germany, May 1995, preparatory documents for and by the students, 175 pages;

- Report of the Third European Conference on East-West School Twinning Contacts held in the City of Berlin, Germany, May 1995, 51 pages;

- Euro-teachers, Newsletter European network for school partnerships. Report of the teachers conference held in Berlin, May 1995, 52 pages;

- Report of the Conference on School Twinning with Central and Eastern Europe, held in the City Hall of Eindhoven, May 10, 1995, 17 pages;

- Euro Youth, Challenging prospects for integration, international school partnerships and the role of municipalities. Experiences in the city of Eindhoven 1991-1995, 1995, 28 pages;

- Peace Education in a global classroom, Cees Volwater, European Education Magazine Context, 1995;

- European school actions for a sustainable future, Cees Volwater, European Education Magazine Context, 1995.

- Euro-Arab dialogue on youth and education, Cees Volwater, European Education Magazine Context,1996;

- East-West school links and city links, by Edwin de Kinkelder and Ben Schennink, 14 pages, In: Winning by twinning, experiences and evaluations of links between Dutch and East and Central European Cities, edited by D. van den Berg, F.B. van der Meer, B. Schennink and B. ter Veer, Peace Research Centre, University of Nijmegen, 1996. A survey of links in Euro Youth network;

- Fourth Euro Youth Conference, held in the City of Mugla, Turkey, November 1996, preparatory documents by students, 42 pages;

- Fourth Euro Youth Conference, held in the City of Mugla, Turkey, November 1996, conference report, 63 pages;

- Fifth Euro Youth Conference, held in the City of Eindhoven, the Netherlands, April 1997, preparatory documents by students, 50 pages;

- Sixth Euro Youth Conference, environment and our future, held in the City of Minsk, Belarus, May 1999, preparatory documents;

- Seventh Youth Conference, the metamorphoses of our cities into sustainable cities, the held in the City of Eindhoven, The Netherlands, April 2000, preparatory documents; 33 pages;

- Friends, People of a special kind, Twin City Poetry Project, contributions of students from Chinandega (Nicaragua), Lekoa Vaal (South Africa), Gedaref (Sudan), Mugla (Turkey), Minsk (Belarus), Bialystok (Poland) and Eindhoven, 100 pages, April 2000;

- Gedaref, our sister city in Sudan in 2010, illustrated by young people in the age group 10 – 14 years; 40 pages.

VIVIM PLEGATS – WE LIVE TOGETHER

Intercultural program for peace and co-operation education of the Balearic Islands Departments of Education and social affairs (2000-2001) and 10.000 pupils.

1. The project *Vivim plegats (We live together)* is a new program started last September at 28 elementary schools in the Balearic Islands. Schoolchildren, between 6 and 12 years old, learn about human rights and peaceful coexistence, in a practical way, by looking at the multicultural society of the islands where we live. Each year millions of foreigners visit us as tourists, and thousands more arrive to stay, as immigrants, from both the richer countries of Europe, mainly Germany, the United Kingdom, France ... and from the poorer countries of Africa, South America, Asia and Eastern Europe such as Morocco, Senegal, Nigeria, Ecuador, Peru, Argentina, Romania, Bulgaria ... At he moment there are about 4000 immigrant children in our schools)

2. In this experimental program human rights are presented in a short book prepared with the collaboration of 35 schoolchildren and teachers from 35 different countries, which illustrates all 54 articles of the United Nations Children's Rights Convention. The book, which is written in Catalan, official language generally used in our schools, also presents the children's letters in their original language as well. It has received approval and encouragement from the Children's Rights Committee of the United Nations, and the local UNICEF office is contributing to the cost of publication. It will soon be translated into English, French and Greek. The Catalan edition has been distributed to all the children taking part in this intercultural program.

3. Immigrants from other countries, now living in the island, collaborate also directly in this program; a group of 4 or 5 people is visiting the 28 selected schools presenting the most important and interesting values of their own culture: music, clothes, customs, work, food ... and themselves as human beings. Each culture has its own richness and its own values, which should never be allowed to disappear ... They should be promoted as an asset to be participated in by people from other cultures. This type of co-operation is the best answer to the cultural impoverishment that comes inevitably in the wake of increasing globalisation of the world's economy.

4. Contacts will be sought with children and schools in different countries and this "mini net" will be connected to one of the UNESCO School Movements. The local UNICEF office is also supporting the program, which we intend to offer to all our primary schools in future years. We also have the intention of preparing a similar program aimed at teenagers in our secondary schools in the near future.

gramis@dginnova.caib.es
- Conselleria d 'Educació i Cultura : Direcció General d'Ordenació i Innovació
- Conselleria de Benestar Social : Direcció General de Cooperació
  GOVERN DE LES ILLES BALEARS Palma, Mallorca.

ACTIVE CITIZENSHIP EDUCATION IN SCHOOLS HUMAN RIGHTS EDUCATION

Jens.Tommerup@HaslevSeminarium.dk
International Co-ordinator ?Haslev College of Education
Soendergade 12? DK 4690 Haslev Denmark

How do you avoid throwing out the baby with the bath water

when working with human rights?

Introduction:

When working with Human Rights – it is of the utmost importance that the process is not ruining the goal. A Dane once said about how to reach communism, "When the goal is agreed upon – the means are not important at all". OR "The end justifies the means". I do not think that this saying is the right way to look upon education within the area of 'Human Rights'. If the finale goal is to be reached, the way to reach the goal is at least as important as the final goal.

Translated into the concept of 'Human Rights' the idea of this will be – if the process does not sustain the goal, there will never ever be a situation where the final goal can be obtained. Or you'll risk "throwing the baby out with the bath water".

In this article 'Human Rights' are looked upon as a natural thing that you will find in all cultures, in all human beings in some form or other.

Therefore it will never be important to see 'Human Rights' as something liberal, economic or otherwise.

What is needed when teaching 'Human Rights' is a mentor who can bring forward the idea of Human Rights – the idea that can you can find in all people and in all cultures. The mentor is not a teacher to tell you what is right and what is wrong – but instead the person to guide the expedition into the uncharted land of 'Human Rights'. The student is not to be taught but will be the anthropologist him- or herself.

The following article is a description on how we try to do this with:

Haslev Study Forum (HSF) – another way to let individuals construct ideas about Human Rights within themselves.

As many of us ought to have learned by now, it is different to discuss these matters in a value-free way. The college, where I work – Haslev College of Education (HCE) – has chosen another way. For many years, HCE has been a partner in the ITE-network[82]. This network has made different attempts promoting ICT and 'Human Rights'. As an outcome of this co-operation, HCE has developed what is called 'Haslev Study Forum'.

In this ICT program it is possible to include Human Rights, Religion, History, Social Science, Language and Pedagogy within the same programme.

The programme HSF has been developed in such a way that the students can meet and at the same time develop their own understanding of 'Human Rights' as well as holding these values up against other persons' values – and thereby creating a new personal insight.

According to the part concerning 'Human Rights', the goal of HSF is to make it possible for each individual to:

– Realise that any created culture is influenced by some sort of 'Human Rights'

– Become aware of his/hers attitude towards 'Human Rights'

– Become aware of the fact that people may find different areas of 'Human Rights' to be important than the ones you yourself find important

– Be ready to discuss different point of views concerning 'Human Rights'

– Set up new standards for 'Human Rights', eventually – using the model of 'Learning Organisation'

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[82] ITE = Innovation and Internationalisation of Teacher Education. This organisation is having members in: Norway, Sweden, Germany, The Netherlands, Greece, Portugal, Spain, England, Austria and Denmark.

Process of the Project.

The project is undertaken in the following way:

Before we start the project two groups - each of them containing 25 students from two different countries/cultures - are placed in smaller groups of 5. An example: group one from Denmark is working together with group one from the foreign country.

– Each groups is having access to at least 1 computer pr group and a printer

– Everyone is connected by "First Class" conference system.

– There is a possibility of meeting via Videoconferences.

Before day one. The students have the possibility of looking at the over all menu for the program. They can find the program on:

http//:www.hascoll.dk/HSF2000/metafor.htm

You will find the program if you choose "Board"

Day one[83]:

They start with a culture game that ends up with a demand: "form your own culture and describe it."

Day two:

The students have every one of them brought the description of the cultures from *day one* forward.

– a short introduction to human rights is placed on the web.

– a web library on human rights is to the disposal of the students

The students/pupils in each country are demanded *individually* to look through the culture their group has created in *day one*. They will now put down all the human rights they themselves can find in their culture from day one.

Hawing done so, they are now asked to add the human rights **they themselves** find important[84]. (Look at **table 1**, **level 1.)**

They will now turn to the group (own country values) and pile together the suggestions for important human rights. **level 2.**

Now it is time to reflect again for the individual persons. They have to bring back the total amount of human rights from their own group, **level 3**, and reflect on them by building a human rights wall. Placing the most important human rights at the bottom to make a solid foundation. Place the next most important in row 2 --- and so on.

If they find some of the human rights unimportant, they can throw them in "the dustbin." (The Human Rights Wall - can be found on the net address above)

The students will now go back to their original country group, and together build a Human Rights Wall in the same way as mentioned before. Discussing inside the group what they as *a group* find most, least and not important at all. **Level 4.**

Having done all this they will now send their result to their partner group in the other country, **level 5**. Give them some time to look at the wall and the content of the dustbin and then discuss:

Why are your fundamental rights so important to you?

Why have you thrown this or that right into the dustbin?

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[83] The following description is only dealing with the Human Rights aspects and leaving the rest out!

[84] We find it very important to change from individual work to group work, making it possible for all student to come forward with their oppinion before they meet the rest of their own group, or the forreing group. The idea is to expand the students knowledge on HR.+ make it into a cognitive and affective understanding of Citizenship.

This discussion will take place by using "First class" as a communication mean, and depending on the amount of computers available this discussion can take place either as group to group, **level 6a**, or as the individual students discussing with each other across boundaries and cultures. **Level 6b.**

As you might already have guessed. The idea of doing so is to give the student a change to reflect on his or hers own values - hear about others - then decide what is important for him or her self. Hopefully enlarging the understanding of other human rights values and at the same time having obtained a greater knowledge of the human rights issue.[85]

We have developed and disseminated this program first of all with the means of our own college. It has been tried out with the help of University of Paisley in Scotland, Universität Lüneburg in Germany and University of Oulu in Finland.

The results have been good. One of the professors from Oulu said when we had finished working together on the program in November 2000. "It is nice to work with an ITC program where it is the content of the program and not the frame work on how to use ITC, that is the most important issue. "

The results of HSF:

We have found that this way is a very good way to set focus on different aspects of human rights. This way of working with human rights seems to be a good one, because the individual is in the centre of the project, and no one is supposed to press any values in to the mind of the student.

The future of the program is a bit uncertain, because this program is an expensive program to run. It involves 2 teachers and 1 technician in Haslev, and at least 1 teacher and a technician in the country we co-operates with.

That is why we are now trying to get funds for a Nordic version of the program from the Nordplus Organisation and other organisations that would like to help us in bridging theory and praxis in a new way concerning human rights.

And we would be more than pleased if this program could be developed inside several of the European countries and eventually in to transnational networks between Europe and other Continents.

 ----- (you might leave the rest out - if you wish to and you have lack of space)

Human Rights and the Learning Organisation.

As someone might have guessed our work is partly inspired by some of the thoughts behind the "Learning Organisation"[86]. This idea is explained partly in *Table 2* [87].

Working with Human Rights this way might be a fruit full one, because as the history of Human Rights show, these rights are not unchangeable. When time and society change the human rights will have to develop.

If the model of the Learning Organisation (table 2) is used between human beings themselves, intra-national and international, the work of discussing the different aspects or "generations" of human rights might be more productive. Because the riddle is that we might talk about different human rights at the same time. And it might be difficult to maintain all types of human rights at the same time.

Because of that it will be important that a perception of human rights needs to be developed in a broad-minded way. Making it impossible for any one to impose human rights on other by military or other forces, because it would probably be more productive to create human rights together with mutual understanding. Taken from the model above, it will be important to: create "enabling structures", make a good "learning climate", give pupils the possibility of being "boundary scanners", and hopefully in the end being able to create "self-development for all".

---

[85] The last part of the program "Human Rights tell a Story" is left out here. But you will be able to find it on the net. The purpose of this part is to let every student choose a picture and let the picture inspire him or her to a story about Human Rights, Stories that will later be exchanged between groups and cultures.
[86] The Fifth Discipline by Peter M. Senge - Danish Edition - Klim 1990 and "Den lærende organisations begreber og praksis" by Allan Christensen (red.) Aalborg University, Denmark 1998,
[87] J.M. Pedler "The Learning Company"...Mc Craw Hill, Maidenhead UK 1991 p.25.

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Table 1:

Model on how the building of a human rights wall can function.

level 2

own values
level 1

group values in
home country

level 4

level 5   level 6a

level 6b

Haslev Study Forum disseminati

forreign country values
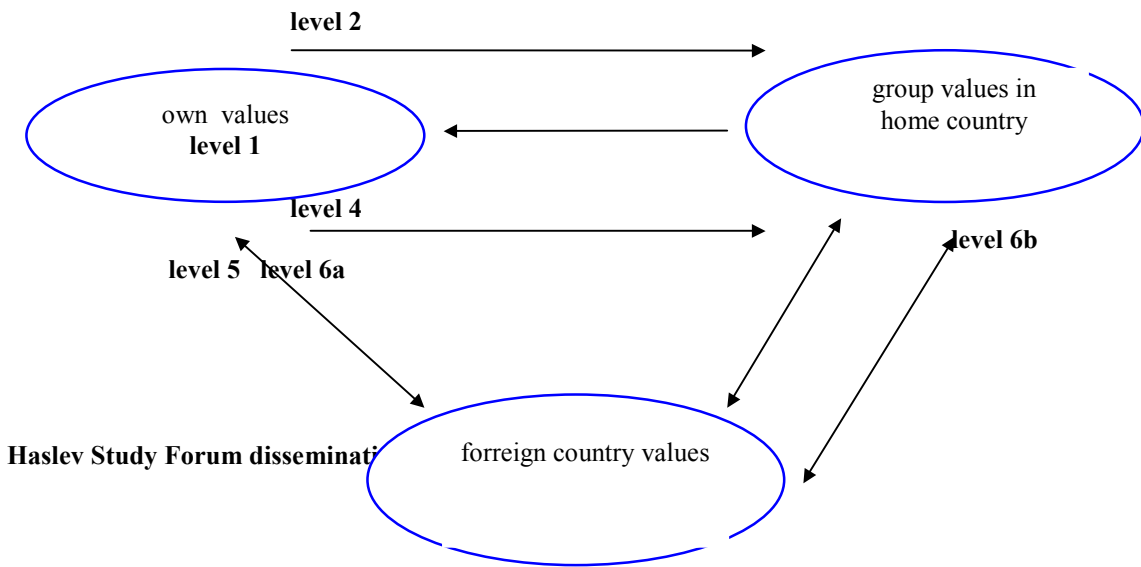
Table 2:

Model for a Learning Organisation approach to Human Rights[88]:

1. Learning approach to strategy	Strategy	
Participative policy making		
3. Informating		The learning
Formative accounting and control	Looking in	organisation
Internal Exchange		
Reward flexibility		
Enabling structures	Structure	
Boundary workers as environmental scanners	Looking out	
9. Inter-company (country) learning [89]		
Learning climate	Learning opportunities	
Self-development for all		

---

[88] If you want to have a full description of the terms included please refer to the books mentioned.
[89] My change of the model

SIXTH PUBLIC HEARING FOR THE YOUTH OF BARCELONA
by Barcelona City Council

The public hearings for the youth of Barcelona are a form of participation through which young people make certain proposals for adoption by the City Council.

The hearings for the youth of Barcelona respond to the will of the Council to spend a day listening to the voice of young people. This action has the double objective of giving young people a voice as full citizens and is an exercise in educational practice for citizens' participation.

We must emphasise the character that the hearings for young people have for the City Council of Barcelona. They are not simulated; young people are carrying out a real democratic exercise with specific petitions in representation of their companions. Participation in civic life involves a commitment. The Council gives possible and feasible responses.

The activity is aimed at schools from the older primary children to secondary and at boys and girls from youth leisure organisations aged from 11 to 17.

The methodology used for the work is as follows:
- Training sessions for teachers
- Presentation of the project to children and leaders of leisure organisations as well as to teachers and interested pupils.
- Follow-up of the work in class and leisure groups
- Inter-centre meetings. Participation by children representing class and leisure groups in presentation sessions together with representatives of other centres.
- Holding of the Hearing. Delivery to the Council of the documentation that has been prepared, the manifesto, with specific petitions from the young people.
- Evaluation of the activity with the teachers and pupils and with the younger children and leisure group leaders.
- Follow-up of the agreements that have been made,

The background to the calling of the Sixth Hearing is to be found in the hearings that have been held in the past:

♦ **First Public Hearing of young people from the city**

In December 1994 the First Public Hearing of young people from the city was held at the request of the Mayor's Office in response to pupils from the UNESCO Associated Schools, who sent the Mayor the Lillehammer Manifesto 'A Proclamation to the Rulers of the World' for peace and human rights. A committee was set up of educational bodies which made a proposal based on the idea of developing an experience of real democratic participation for school pupils in Barcelona.

Following an appeal to the education community, the IMEB organised a pilot educational programme with 15 interested schools and the young people representing them with a total of 36 class groups, 1,038 pupils from 5th year primary to 3rd year secondary.

In December 1994, the First Public Hearing was held where the young people presented the manifesto of Barcelona's schoolchildren *"Measures for a Better world"*. The manifesto contained a specific petition to the city government: "The creation of a permanent council for young people in the City Council to deal with the problems that most concern them, which can make proposals to the Council which will be attended to".

The Council's commitment, made in an extraordinary session of the full Council, was "to set up a permanent, stable mechanism for relations with the young people of Barcelona".

Moreover, the Municipal Department of Social Welfare took on the recommendation of its "Children and Families" work group and recommended the creation of Youth Councils in the districts of the city with the aim of satisfying the Right of Children to participate in their city and to contribute to it the potential for action and creativity of young people.

♦ **Second Public Hearing of young people from the city**

Bearing in mind the requirement of the full Council meeting and the recommendation of the Department of Social Welfare, in the school year 1996-7 the IMEB started the preliminary educational work of the Second Public Hearing of young people from Barcelona with the slogan **"Participation of children in the social life**

of the city" (family, school, and neighbourhood). They and the young people designed the Youth Councils to represent them to the municipal authorities. A new point as compared to the previous hearing was the involvement of young people's leisure organisations that wished to take part.

Twenty class groups between 6th year of primary and 4th year secondary, an arts group from the university preparation level, and two from youth leisure institutions took part. The total number of participants was 536. The process concluded with the final editing and presentation to the Council of the manifesto of Barcelona's young citizens ***"The voice of the city's youth"***.

The need was emphasised for relations to be established between the young people of the city and the city authorities, and the young people gave their opinions about their participation in the family and at school.

♦   **Third Public Hearing of young people from the city**
On the occasion of the "Congress on Physical Education and Sport at School Age" in the 1997-98 school year the Third Public Hearing was called with the slogan "Physical Education, Sport, and Health: a Modern Right for Everyone". In May the young people participating presented to the Council the manifesto of Barcelona's young citizens: ***"Physical Education, Sport, and Health in the City"***.

Fifteen schools took part with a total of 19 groups of young people involved and 5 youth leisure organisations. The total number of participants can be estimated at 625 young people.

This Third Hearing also included another form of parallel participation: 4,500 young people aged between 11 and 16 answered a questionnaire on the subject under discussion and their responses were put together in a video which was released on the day of the Hearing.

♦   **Fourth Public Hearing of young people from the city**
At the start of the 1998-99 school year, the Fourth Public Hearing was called with the theme "Our Environmental Concern for a Better Barcelona". Nineteen primary and secondary schools, with six youth leisure organisations, took part with a total of 484 young people.

The young people participating prepared a manifesto ***The Voice of Young People in the City. Our Environmental Concern for a Better Barcelona"*** corresponding to their ideas and petitions concerning the environment applied to the city, and policies of sustainability for Barcelona that were presented to the council by the youth representatives of the organisations.

Emphasis was placed on human dependence on the environment, better redistribution of resources, and caring for the environment individually and collectively.

♦   **Fifth Public Hearing of young people from the city**
At the start of the 1999-2000 school year, the preliminary work was set in train for the Fifth Public Hearing with the slogan "**Barcelona sounds! Do we like music?"** Eleven primary and secondary schools, 3 youth leisure centres, and one music school took part with a total of 486 young people.

The young people voted for acoustic pollution controls in the city, encouragement to use public transport to reduce traffic and noise levels, access to better information on musical activity in the city, and more cheap, easily accessible places to enjoy the music that they like.

♦   **Sixth Public Hearing of young people from the city**
In July 2000, the Sixth Public Hearing was called for the school year 2000-01**: "A greener Barcelona. What do we want a garden in our district to be like?"** Twenty-five schools and 8 youth centres are taking part, making a total of 1,080 young people from 10 to 16 years.

The activity is being carried out in co-operation with the Municipal Parks and Gardens Department. The districts of the city have provided a space where the young people can work on the design of a green area. The young people will propose the elements that the future garden will have after research work in which they will take into account social, urban, recreational, botanical, and sustainability aspects. The participating educational bodies are working in geographical areas and there is co-ordination from the technical services of the Parks and Gardens Department and the Institute of Education. The process being followed is: work within the institutions, gathering the children's requirements, arrangements by districts with the technical services that follow up the process, the technical design of the proposal, returning the technical management to the children for any amendments, and the preparation of the final design.

The Hearing is planned for 11th May in the Saló de Cent in Barcelona City Hall with the presence of 200 young people representing the participants. The ceremony will be broadcast live by BTV and the resulting projects will be shown to the public.

The area that is crated will be remodelled in the course of the present legislature in the "100 gardens for the districts" programme that is being carried out jointly by Parks and Gardens and the districts of the city.

CITIZENSHIP ACTIVITIES OF THE VEDRUNA ÀNGELS SCHOOL BARCELONA

Our school is situated in the suburb called "The Raval", in the inner city of Barcelona. It's a school with a high percentage of multiculturality. People from 23 different countries meet together and are enthusiastic and open to engage in different activities which widen our horizons to the rest of the world.

For years we have been engaged in Comenius projects. The famous one *"Children write a book at school"* has been really successful. Our school was the coordinator of 26 other different schools from 14 different European countries.

Besides all the pedagogical and creative work based on writing and illustrating tales related to opening our conscience of One Europe and the values it implies, we established deep links with all the schools, and we got to know a lot about the different countries, traditions, culture, educational systems,…

In this Comenius Project we had really established a real **"Learning Community":** writers, illustrators, university, cultural institutions, Parents Association, … all of them cooperated with us in many different ways: assessing our work, helping with the organisation, reflecting about the pedagogical process which was taking place behind our work,…

We organised an international meeting each year with teachers coming from all over Europe. They had a taste of our Catalan culture: dances, songs, legends, traditional food,… **Our school became a small Europe**. Each classroom was one country. They learn lots of things about the country chosen. They performed, learnt songs, prepared typical food, made active workshops,… where the European participants could enjoy themselves and see their countries represented and made alive by our students.

As another final product of our Comenius project, we decided to write a **collective book** among all the schools participating. Each school wrote and illustrated two pages of this book. The title is **"The Euro's journey".** Let's imagine a euro banknote folded into a paper plane, flying all over Europe, from hands to hands, from schools to schools…

Due to this richness of multiculturality at our school we try to integrate this fact in our curriculum. The kindergarden students (4-5 year old) have developed very interesting projects **"WE ARE FROM HERE, WE ARE FROM THERE"** with lovely activities which enjoy everybody who knows about them. With Primary education (6-12 year old) the different groups have written many tales related to the values of citizenship: fraternity, respect, acceptance of everybody,…

With students in **Secondary Education** many activities have been carried out about Active citizenship and Human Rights:

The 14-16 year old students have participated fully in the different competitions of **storytelling, comic strips and photographs**. Lots of works have been done and discussed among them. The results have been very good.

A very important and successful activity has been to make up **a play about Human Rights and Active Citizenship.** In this wonderful play, multiculturality and the values of dialogue, acceptance, corresponsability, commitment,… are a fact. The title is: *"All over the worl, if you give your opinion, they will listen to you"* Students have performed it many times. With this play, Learning Communities have been established as we have invited other schools and people representing different associations in the area.

Many other activities have been carried out:

Adoption of important monuments from different countries. Poster of approximation to a country in order to guess the monument, test among students,…

Magazines Based on Human Rights: Fair trade, music, important people, films, entertainments, articles: women rights, children rights,…

" We ask why" a 35 hour English credit about making ourselves conscious of the big differences in our world and how can we help. Life values, Identifying priorities, Listening and responding to the South, War and peace, Communities of change,…

In Natural Sciences they prepared diferrent sessions about "Human Rights and the Human Genoma". Genetic manipulation. What is ethic?. Issues which bring arguments; photographs and works about it.

Other activities carried out: "Round tables" with people from different cultures, dances, songs, food, exhibitions,…

What's important with all this variety of activities is how our students become more and more aware of a wider reality than their own: many countries, many schools, many teachers, lots of children, …with whom we have shared our traditions, educational systems, drawings, interests,.. with whom we've had parties in our annual meetings. This fact has opened our minds and hearts, has made us conscious of the variety and richness of diversity, and at the same time, all of us, people with common interests and values which make us to feel equal and increase in us the wish of building a world of everybody and for everybody: a real fraternal world.

THE GUADALPÍN HIGH-SCHOOL: ACTIVITIES DONE IN THE ACTIVE CITIZENSHIP FIELD.

The Guadalpín High-School is situated in the heart of "Costa del Sol". It lures students from all over the world, with different cultures and languages. So we have a big tradition educating in values and get ready the students for an active living.

We have nine hundred students attending by seventy teachers, and in this institute are given three different levels of education: Bachiller, obligatory and professional formation.

Talking about activities, we have to say that we've got a Department to organise those with the help of the subdirector.

Mencionate some of them:

Euroscola

Sócrates programme: Young European Parliament, your voice in Europe.

Constitution of the intercultural association "Young people from the World"

Euroscola

The first time we participated was in 1994. In this year we visited the European Parliament in Strasbourg thank the programme Euroscola with the work "Twelve stars".

Since that moment our participation has been continued.

In 1996 the work done was "The European flat in your school". In this time, we travelled to Brussels.

In 1997, coincided whit the European year against Racism and Xenophobia we made a work with the title: "Discrimination? NO, thanks". We must mencionate that we got a special mention for the quality and originality of the work that basically consisted in the organisation of a NGO's week, where there were 30 organisations. All was got in a magazine that was sent to the Parliament.

In 1998 we worked about the theme of a Human's Rights Declaration.

In 1999 we participated with the title: "European Parliament: your voice in Europe", in other to the elections. It was the fifth visit to the Camera.

In a few words our work consisted in creating a Young European Assotiation whose rules considerate the opportunity of became in a Politic party.

They were constituted and they were curried out like an election; it had publicity on the radio, electoral photographs, electoral program and, included, a web page and a video showing the day of the votes.

With these actions they were giving answers to the youth's problems, who were tired of seeing the same attitude of the old politics.

They wanted to be in the debate and the taken of decisions to make their voice sounded.

All this work was based in a previous research of the European Parliament, the electoral system, the different partys, etc. Whit that ideas we pretended to be active citizens, trying to persuade young people to manage a better sense of what it's the European Parliament.

In 2000 we participated with the work: "Europe, a way to choose". We offered different ways of knowing what European Union is (for example: culture, art, gastronomy...)

This year, the theme is really interesting: The Fundamental Right's Letter, which the European Parliament have done and that recently has been approved in the Niece's meeting.

A few words of Euroscola programme

Thanks Euroscola Programme more than 10.000 young people all over Europe have each year the opportunity of knowing the European Parliament and to participate in a meeting with different schools,

following the own design of the camera. The students meet in commissions and pleins, they debate themes they worry about and they vote resolutions that themselves prepare, share and amend.

The objectives of this program are to show the importance of knowledge of different languages in a united Europe, and to stand up the problems young people worry about (unemployment, environment, human rights, racism, etc...)

SÓCRATES PROGRAMME (COMPLEMENTARY MEASSURES)

PROJECT: THE YOUTH'S EUROPEAN PARLIAMENT, YOUR VOICE IN EUROPE

OTHER VALUES AND DISTINTIVE FEATURES OF THE PROJECT:

Applicable to all youngters belonging to of the European Community.

It intends to give a solution to a widespread problem: we are still not quite aware of us being European cicizens

It approaches an essential topic once you come of age: exercising the right of voting for the firs time in a free and responsible way

The use of new technologies as a means of communication and learning on the theshold of the new millenium

THE PROJECT'S STARTING POINT

The high percentage of abstention in the European Parliament Elections as far as young people are concerned.
Youngsters' lack of information over:
Knowledge concerning how European Institutions operate.
Voting procedure in European Elections.

PURSED AIMS

To disminish the abstention percentage to the European Parliament Elections.
To foster the knowledge of the European Community Institutions.
To develop the necessary skills to exercise the electoral rights.
To integrate cross-cultural interchange and languages in Europe.
To foster the democratic values.

MEASSURES TAKEN TO PALLIATE THE SITUATION

The project is to be submitted to the European Community together with France, Italy and Great Britain.

ACTIVITIES ENVISAGED

- Preparations for the project
- Didactic material interchange.
- To assign tasks to the participating countries
- Working plan submitted to debate and formal approval.
- Opening of the academic school year in the European school though videoconferencing.
- Starting up of the approved working plan.

ELEMENS OF THE WORKING SCHEME TO BE DEVELOPED

- Student's preparation for the project.
- Student's motivation
- Forming working teams
- Using new technologies
- an introduction upon the European Union
- Learning about the European Parliament
- Electoral process
- The organisation of the European Parliament and MEP's work:
- The European Parliament competence
- Other duties

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  – Conclusions: to form an European stand
– Organisation of a model Youth Parliamentary Session through videoconferencing tackling the following topics: young people, work, environmental problems, economy and social matters.

SUMMARY OF THE ACTIVITIES

The work done for the "**Euroscola**" competition (5 winners). In the International Year against Racism and Xenophobia we received a special mention from the European Parliament for the quality and originality of our project.

An **academic act with videoconferencing**. Sócrates Programme: The Youth's European Parliament: your voice in Europe.

Our participation in the **signature collection of the 2000 Manifesto** in the International Peace Year.

Design of **two school magazines.**

Participation in the following courses:

Courses organised with "La Casa de Europa" in Marbella upon the "**Euro, The Rights of the Union citizens, and the Union bordrs**".

Courses organised by E.D.I.X. in Brussels upon the **School Citizentship** with the participation of the Paz de Namur University, the European Council, the European Committee and different organisations involved in Citizenship.

PARTICIPATION IN THE SCHOOL MATERIAL COLLECTION CAMPAIGN FOR CHILDREN FROM IRAK

A visit to Irak to hand over the material. Interview to apply for the lifting of the embargo on the civilian population, especially, children.

REGISTRATION IN THE CAMPAIGN TO MAKE PEOPLE AWARE OF THE COMPETITION: The world's Awareness", organised by THE "CENTRE EUOPÉEN POUR L'INTERDÉPENDANCE DU CONSEIL D L'EUROPE: CENTRE NORD-SUD", with the following projects:

the preparation of a web site in Internet so all youngsters from all over the world can form a partnership in order that they may become a platform which unites, represents, and defends the rights of the Youth

the preparation of a manifesto: "Youngsters for Peace" to be sent to the U.N., and the rest of the world forming a e-mail chain on occasion of Ghandi's death commemoration.

To set up a noticeboard in a Web site so that the young people have opportunity of giving their opinion and present a Peace Plan for Palestine with Israel.

The preparation of a scale of values by the young people (like Democracy, Peace, Solidarity, Integration, Tolerance, Cooperation, Justice, Equality, Participation and Freedom).

The Youth will mark form one to ten according to order of importance. This will allow us to know if youngsters form U.S.A, give more importance to, for instance, "Integration" than others form Palestine who would possibly value more "Peace".

Activities with the Peace, Disarmament and Liberty Movement (NGO)

Activities with C.I.P.I.E (North South differences) (NGO)

Activities "United Hands" in favour of Peace and no violence (NGO)

A trial against a multinational for exploiting children. (EKIN)

The preparation of a comic educational guide to teach the European Youth how to vote and a Web site.

USEFUL PUBLICATIONS, INFORMATION AND WEB SITES

A FEW MANUALS ON ACTIVE CITIZENSHIP EDUCATION.

DEMOCREATIVITE 200 PROJETS D'ECOLE

This publication of the Roi Baudouin Foundation focuses on how a selection of 200 projects in schools have linked together democracy and creativity to enhance citizenship.

It gives examples of youngsters and adults who gave decided to get involved because they want to promote a more active, critical and responsible citizenship idea in Belgium.

Agents working in schools and associations are co-operating inside and outside school so create together a more democratic society with more solidarity.

All the examples given intend to contribute to awareness-raising of children and youngsters for' a democratic citizenship.

The publication is split into three great parts with concrete projects focuses on issues such as main items in the news, pupils councils and pupils' delegates, arts and participation, exclusions, radio and newspapers and other cultures.

The second part gives examples related to bringing down barriers in society. It focuses on democracy projects in schools at all levels; it also gives examples of different schools working together and it highlights examples of schools which co-operate strongly with their local environment.

The third part expands on the tools to be used in the development and implementation of democracy projects. This part gives information on the functions and the characteristics of the project. It also stresses the levels of analysis which can be attained through projects. It gives particular focus to the process through which pupils and teachers can be motivated to get involved in project and which activities one has to set up to promote systematic motivation. It ends a.o. by giving a list of indicators of democracy and citizenship.

Démocréativité: 200 projets d'école is produced by Thierry Lechat for the Foncdation Roi Baudouin and with the Editions LUC PIRE. It can be obtained through the Fondation Roi Baudouin, rue Brederode, 21 , B 1000 Brussels; internet http://www.kbs-frb.be or e-mail: info@kbs-frb.be; tel 00 32 02 511 18 40 and fax 00 32 02 511 52 21

It can also be obtained through Editions Luc Pire, Quai aux Pierres de Taille, 37, B 1000 Bruxelles; tel 00 32 02 210 89 50 and fax 00 32 02 210 89 59   ISBN 2874 15044-4

ACTIVE CITIZENSHIP: A TEACHING TOOLKIT

This manual focuses strongly on Citizenship and the new national curriculum on citizenship in England and Wales. Hence it starts by putting citizenship education into the new curriculum at this at the different key stage levels.

The first started of this manual focuses on the link between active citizenship and active learning in the community. It stresses the great potential for active citizenship education to strengthen active learning while not taking away any attention from the basic learnings which have to happen at school. Important is also the link and the role of the community into active citizenship education.

The second chapter focus on "Getting started" with active citizenship projects and activities. It focuses on the methodology to be used which is based on four key words**: preparation, action, reflection and celebration.** Particularly interesting is the information on the citizenship class, how to work with a student guide and the setting up of a citizenship portfolio; This chapter also expands on how to work with 105 key citizenship words and clarifies some citizenship vocabulary.

The third chapter develops the competencies which can be acquired through citizenship education. Working as a group or team, to identify and evaluate the values and ethics of self and others in the community, to recognise, appreciate and support vital elements of the community to gather and evaluate data necessary to effect positive change and a last element being decision-making and problem solving.

The fourth chapter focuses on all the elements of chapter three but from the students' point of view. The fifth chapter stresses taking action focusing on preflection, reflection and project closure.

A separate chapter is dedicated to **peer education** and how students can help other students or how student can be empowered to taker full responsibility themselves for their projects. The next chapter gives concrete case studies highlighting youngsters active to do something about social exclusion.

The book concludes with reflections on integration of citizenship education into the curriculum and on tools for determining progress or assessing the impact of citizenship education. This is followed by some students' reflections, cross-curricular ideas, useful addresses and books which can make the difference.

Active citizenship: a teaching toolkit by Francine Britton; ISBN 0 340 78255 2
The book can be purchased from Bookpoint Ltd, 78 Milton park, Abingdon, Oxon OX14 4TD; tel 00 44 1235 82 77 20 and fax 00 44 1235 400454; e-mail: orders@bookpoint.co-uk
It can also be ordered through CSV Ibis Trust London, 237 Pentonviille Road, UK London, N1 9NJ; tel. 00 44 20 7278 6601 and fax 00 44 20 7713 0560 e-mail: education@csv.org.uk

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APPRENDRE LA DEMOCRATIE A L'ECOLE

This book focuses on several very practical elements of citizenship education on sub elements such as political education in particular. The book starts by stressing that children have to learn to understand information coming from the politicians in its variety of forms. The school has to learn young people to de-code reality and link the contents to the problems and questions which they are related to.

Secondly the book focuses on changing the relationship between knowledge and power so that youngsters can see how knowledge creates power and that those who have the knowledge are in a more powerful situation.

Thirdly the manual focuses on media education. Make young people reflect on the media and its messages. How can they become critical listeners and viewers . How can school contribute to this as an important element of citizenship education.

A large part of the manual is then dedicated to reflecting on "negotiations and how to negotiate" Negotiation is seen as one of the key democratic skills. It is expanded upon through pupils' councils at school, borough councils for youngsters, project management, mediation. The book has the advantage that it focuses on citizenship education up from the primary and pre-primary school and that it pays attention to all actors ranging from the pupils, to the teachers, the parents and the board of governors. It is also useful that information is given on the trade unions of teachers and their democratic roles.

The manual focuses also on the contents which contribute to democratic citizenship education and the pedagogical methodologies which have a positive impact on citizenship education such as interdisciplinary work.

"Apprendre la démocratie et la vivre à l'école" has been produced by the Confédération Générale des Enseignants in the framework of a Comenius 3.1 project of the Socrates programme. It is the collective work of a European partnership co-ordinated by Dominique Jonlet and Christiane Lannoye.

It can be purchased from Editions Labor, Chaussée de Haecht, 156, B 1030 Brussels; ISBN 2 8040 1057 0

The PEER-AID BOOK: approaches to setting up and running young people's peer-education projects

The present resource book is in fact composed of three separate books focusing on the different aspects of peer education as a major contribution to citizenship education. Peer education is seen as a pedagogical methodology which enables youngsters to experience concrete citizenship at school and to take full ownership and responsibility for the projects they run.

The aims and objectives of introducing peer educators vary from school to school, so the resources in this book are designed to be adapted and to provide a flexible framework. They may be photocopied for direct use, but there is no need to follow their recommendations to the letter or to use all the resources provided. The objective is to enable schools and colleges to organise a scheme that offers maximum benefit to all involved, while ensuring that recognised quality-control procedures are in place.

The first of the three books "Project profiles" gives an overview of the peer-education programme, explaining the role of CSV Education and Ibis Trust. It also stresses why there should be peer education and how peer education shifts the learning process from an informal to formal basis. This first book also looks at peer education in all different kinds and levels of schools and expands on the potential it has for all of them.

The second book is called "Ways and means". It expands upon how to set up and run a peer aid project; how to identify key staff; the logistics; recruiting volunteers; establishing needs assessment of the target group and of the peer educators; training the peer educators and preparing to deliver peer-aid. It also gives plenty of information on how to set up the training programme and how to evaluate it.

The third book "The toolkit" gives a range of useful resources, including checklist, specific training programmes, training tools. It also gives information on running a conference on peer education, on lessons plans and questionnaires to be used in peer education projects. It adds a useful bibliography and useful training material providers.

The Ibis Trust is a voluntary agency which develops and supports peer education projects with young people in a wide variety of areas including sexual health, drug abuse and citizenship. CSV Education for Citizenship work with schools, colleges and universities throughout the UK enabling young people to become active citizens who address the needs of their communities;

The set of three books, presented in one file, drafted by Amanda Brodala and Jim Mullingham cane purchased in one set from CSV Ibis Trust London, 237 Pentonviille Road, UK London, N1 9NJ; tel. 00 44 20 7278 6601 and fax 00 44 20 7713 0560 e-mail: education@csv.org.uk

MANUALS ON HOW TO CREATE EUROPEAN SCHOOL PROJECTS OR PARTNERSHIPS

HANDBOOK FOR SCHOOL PARTNERSHIPS IN COMENIUS 1 PROJECTS

This manual has been developed by the Commission in co-operation with Comenius NA to help schools set up Comenius 1 projects within the framework of the Socrates programmes of the European Union. Full information about the Socrates programme in general and Comenius in particular can be found on the Europa server web site under: http://europa.eu.int/comm/education/socrates/comenius

Many Comenius European partnerships focus on elements of citizenship as they are described in the present manual. This manual is subdivided into three large parts. The first part is focusing on what the Socrates programme is about and what the three Comenius school partnerships consist of: the school projects, the language projects and the school development projects.

The second part focuses on all concrete elements related to the setting up the European project. Particular attention is given to the Comenius plan in which the Comenius 1 project has to be integrated. Help is also provided to find partners and to access to preparatory visits. Information is given about how to enter into the contract with the NA once the project is selected. The third part expands upon how to implement the project; organisation of the activities, the workplan, teambuilding; involving the local community; communication in the partnerships; monitoring and self-evaluation; results and dissemination. In this part particular focus is given to the Comenius assistant and to pupil exchanges within the framework of the Comenius language projects. The final part Of the Comenius handbook focuses on the special priorities within the Socrates programme such as equal opportunities and the least widely used and taught languages.

It is important to point out that this manual exists in all the official languages of the European Community. In some cases the eligible countries of Central and Eastern Europe have also made their own translation.

The full text of the Comenius handbook can be downloaded from the Europa-server:
http://europa.eu.int/comm/education/socrates/comenius/tools/handbook_en.pdf

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The ESCO-ORT MANUAL on how to create Comenius 1 partnershisp
A Comenius 3.1 project of the first Socrates programme also developed a manual on how to develop and implement Comenius 1 partnerships. The structure and the contents are very similar. This manual, however, focuses more strongly on certain elements such as: how top make the best of one's preparatory visits, the use of ICT within a project in general and video-conferencing in particular and the evaluation of Comenius 1 partnerships.

This project co-ordinated by the University of Hull, Ray Kirtley, has produced the manual in four languages: French, English, Spanish and Dutch. This project has deepened all the aspects of evaluation of Comenius 1 partnerships through a project funded within the framework of the Accompanying measures of Comenius: the so-called EEPEE / MICE project. This project has develop an evaluation tool composed of an evaluation grid and evaluation instruments which can be used by any school involved in Comenius 1 partnerships.

Full information about ESCO-ORT and about EEPEE / MICE can be found on the web site of Alden-Biesen:
http://www.alden-Biesen.be

The three main rpogramme of the European Union for Education, Training and Youth
Only some of the programmes and initiatives of DG EaC (Directorate General for Education and Culture) are mentioned in this contribution.

Full information about all EU programmes in the field of education and training can be found on the Europa *server: http://europa.eu.int*

" Guide to European Union funding for NGOs " of ECAS
Excellent information can also be found in the "GUIDE to EUROPEAN UNION FUNDING For NGOs: Your way through the labyrinth" produced by ECAS, the European Citizens' Association,

This Guide contains several interesting and useful elements such as: the ECAS Action kit on EU funding, the vademecum on Grant Management with the latest guidelines for the Commission grants, information on the reform of the structural funds. The bulk of the Guide is dedicated to information about all budget lines and European funding and subsidies available to NGOs in the following areas of the EU: culture, youth, education, training and information, social policy, public health, environment and consumer protection, research development and information society, miscellaneous budget lines of interest to NGOs, programmes for NGOs in development outside the EU

For further information contact ECAS, Rue de la Concorde, 53, B 1050 Brussels;
tel 00 32 02 548 04 90 and fax 32 02 548 04 99.
E-mail: info@ecas.org   Web-site: http://www;ecas.org

PROGRAMME'S OF THE EUROPEAN UNION
- ◆ **SOCRATES : EU PROGRAMME FOR EDUCATION**
  http://europa.eu.int/comm/education/socrates
- ◆ **LEONARDO DA VINCI** : EU programme for vocational training
  http://europa.eu.int/comm/education/leonardo.html
- ◆ **TO FIND PARTNERS FOR LEONARDO**
  http://www.leonardodavinci.net/psd
- ◆ **YOUTH : EU** programme for youth, youth organisations and associations (not for schools!)
  http://europa.eu.int/comm/education.youth.html

OTHER PROGRAMME'S OF THE EUROPEAN UNION

TEMPUS
Transeuropean programme for co-operation in higher education for some PHARE and TACIS-countries: **¡Error!Marcador no definido.**

CULTURE 2000
First EU framework programme in the field of culture (2000-2004)
Objectives: dialogue and mutual knowledge of culture and history
- transnational dissemination of culture and the movement of the artists, creators and other cultural operators and professionals and their work
- the highlighting of creativity and the development of new forms of cultural expression
- highlighting, at the European level, the common cultural heritage of European significance
- taking into account the role of culture in socio-economic development
- the fostering of intercultural dialogue and the explicit recognition of culture as an economic factor and as a factor in social integration and citizenship
http://europa.eu.int/comm/culture/index.htm_en.html

MEDIA PLUS
Objectives :- enhance competitiveness of Europe's audiovisual industry on the European and world market, to respect Europe's linguistic and cultural diversity, to highlight Europe's audio-visual heritage, to develop the audio-visual sector in those countries or regions which have low audio-visual production capacity and/or a limited geographical or linguistic area, to strengthen the production and distribution sector, particularly among SME's

SPECIFIC ACTIONS OF THE EUROPEAN UNION (DG EAC)

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eLEARNING

Four main components:
- to ensure that all institutions of learning have access to multimedia computer equipment, the necessary connections and internet facilities
- the training of teachers and trainers to enable them to integrate these tools into their teaching methods
- the development of services and of high quality European educational content in the multimedia sphere
- speeding up the linking of education and training establishments to networks.
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THE "TELEVISION WITHOUT FRONTIERS" DIRECTIVE

The main objective of the directive is to create the necessary conditions for the free movement of televised broadcasts.
http://europa.eu.int/comm/dg10/avpolicy/twf/twf-en.html

NETD@YS

Every year for a period of one week, thousands of projects from schools, vocational training centres, youth clubs and cultural institutions , take advantage of the Internet and new media methodologies. This is known as the Netd@ys Europe, a huge operation designed to show the extent to which the new media can facilitate learning, teaching and discovery in the information society.

http://europa.eu.int/comm/netdays

2001: THE EUROPEAN YEAR OF LANGUAGES

This initiative of the European Union and the Council of Europe is intended for the general public and focuses on the theme of "Learning languages opens doors"

Linguistic diversity is a fundamental element of Europe's cultural heritage and future. Language learning opens up opportunities:
- by helping people to know one another better and to appreciate other European cultures
- by making it easier to obtain a job and by improving career and salary prospects
- by enabling European citizens to take better advantage of their right to move around freely in Europe
- by strengthening the competitiveness of the business sector and that of the European economy as a whole

http://europa.eu.int/comm/education/langauges/index.html

EUROPASS-Training

The Europass Training Initiative implements the Council Decision 1999/51/EC of 21 December 1998 to promote European pathways for work-linked training, including apprenticeship.

The decision lays down the concept of a European training pathway – in other words, a period of vocational training carried out by a person in work-linked training in another country, subject to certain quality criteria.

The Europass training seeks to improve the recognition on the employement market of periods of training and placements undertaken in another country. As such, it aims to encourage mobility for people in training in Europe.

http://europa.eu.int/comm/education/europass/index-en.html

JEAN MONNET PROJECT

Its aim is to facilitate the introduction of the European integration studies in universities through start up subsidies and to develop think-tank activities by professors specialising in European affairs.
http://www.consuniv.org   **¡Error!Marcador no definido.**

PRINCE

The PRINCE programme is the information programme for the European Citizen. It provides a way of focusing communication tools on priority themes during the crucial phases in the development of the European Union.

The priority information actions undertaken under PRINCE represent a major communication effort. They are based on the principle of partnership with the Member states and civil society in order to decentralise and be closer to the citizen, while ensuring coherence and co-ordination at the community level.

http://europa.eu.int/comm/

EUROPE DIRECT

Europe Direct is a helpdesk for members of the general public who are seeking answers to questions about Europe – be it information about their rights under EC legislation, or about any other European issue.
http://europa.eu.int/europedirect/en/index_en.html

Free phone numbers in all members states are to be found on the following web site:
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PARTNERSHIPS WITH THE CIVIL SOCIETY

The Commission offers financial support to associations and organisations (NGOs, trade unions, social partners etc.) to submit information projects to promote reflection and information on European integration.
DG EaC Dialogue with the Citizen unit   **¡Error!Marcador no definido.**
Within this framework support is also given to the International European Movement
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and to the International Federation of Europe Houses whose members organise training and information and generate interest in European development among the general public

EUROPEAN INFORMATION NETWORKS AND CONTACT POINTS.

These European networks and contact points , which are decentralised and easy to be accessed, provide information close to the citizen and tailored to his or her needs.
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TOWN TWINNINGS
The aim is to strengthen the existing links between the populations of the Member States, to improve their knowledge of other European countries and to raise awareness through meetings of twinned towns and municipalities, of what European integration, has achieved to date and what challenges remain.. in particular, it encourages twinning arrangements where links have been limited in the past.
Centre for the Citizen Unit, DG EAC
¡Error!Marcador no definido.

EU/ CANADA CO-OPERATION
Partnerships for co-operation in higher education and vocational training
¡Error!Marcador no definido.

EU/USA CO-OPERATION
Parnerships for co-operation in higher education and vocational training
¡Error!Marcador no definido.

SPORT
Promoting co-operation at the level of sports enhances the social function of sports and promotes the educational dimension if sports activities. The Commission also sets up activities concerning doping in sports. It can support to this effect anti-doping campaigns in sports.
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OTHER PUBLIC INTEREST SERVICES SUPPLIED BY DG EAC

In addition to the various programmes and actions described in the above pages, the European Commission's Directorate-General for education and Culture is responsible for the following services:

- Traineeships**:** http://europa.eu.int/comm/stages/index_en.htm
- Documentation / library: http://europa.eu.int/comm/libraries/centrallibrary/index_en.htm
- Visits to the Commission : fax 00 32 2 299 92 13 of 299 93 13

OTHER EUROPEAN AND/OR INTERNATIONAL ORGANISATIONS ACTIVE IN THE FIELD OF EDUCATION, TRAINING AND YOUTH

Several of the initiatives mentioned below have already been highlighted in the second part of the manual.

COUNCIL OF EUROPE: http://culture.coe.fr

> - The Teachers Bursaries scheme': grants for indivdual tecahers and tsaff to attend in-service training organised by member states of the Council of Europe: http:/culture.coe.fr/teacher training/index.html
> - Network for school links and exchanges: http//culture.coe.fr/edu/eng/eedu6_0.html
> - The Citizenship sites: http:/culture.coe.fr/pilotproject/index.html
> - The European Cultural heritage classes

UNESCO http://www.unesco.org
The ASP of UNESCO   http://www.unesco.org/education/asp/index.htm
The WORLBANK: A World of Learning http://www.worldbank.org/education
OECD / OCDE: Innovating schools : http://www.oecd.org

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ANNEX

Connect ES-008 –

An Active European Young Citizens' Week Project description

ACTIVE EUROPEAN YOUNG CITIZENS' WEEK project focus on the creation and implementation of a CONNECT European NETWORK with several national, local and regional activities culminating in a European activity, a EUROPEAN YOUNG CITIZENS' WEEK in May 2001.

The project will address the promotion of European citizenship through civic and democratic education.

Firstly, the project intends to focus on the promotion of active European citizenship while building on national and/or regional citizenship involving schools, initial and in-service training institutions, universities and European associations active in the field of school education.

Secondly, the project also wants to partly link up with the second action line of the CONNECT budget line by contributing to the dissemination of outcomes achieved in the field of European citizenship within the framework of EU community programs. The use of NICT will play an essential part in the project. They will be the means of communication among partners and source of information as well. Besides videoconferencing is contemplated as one of the important actions. Internet and Web pages will also be one major means of disseminating the outcomes of the project.

Thirdly, the project also focuses on elements of the third action line as it intends to give particular focus to the role of parents and local authorities in enhancing citizenship and thus, fighting violence, racism, xenophobia and anti-Semitism and promoting the integration of all disadvantaged groups which is a basic element of citizenship.

Finally, the project also considers the possibility to create leisure educational activities such as role games with participants in three different countries. These activities will create opportunities for youngsters and pupils to develop active citizenship either at local, regional, national or European level.

Objectives

- To organize a European Young Citizens' Week around 9 May 2001 to enhance reflection and action on active European citizenship across several transnational projects of different EU programs.

- To organize and set up, at national and regional level, in each of the countries involved, events which give a particular focus on active European citizenship.

- To organize within all schools, universities, teacher education institutions, associations, local, regional and European bodies or associations, several events which highlight active European citizenship.

- To develop with a core group of partners, referred to later as the scientific committee, a manual on how to implement European co-operation focussing on active European citizenship with particular attention to enhance co-operation with partners linked to different EU co-operation programs.

- To organize in each of the partner countries a national seminar focussing on the achievements of transnational co-operation projects focussing on active European citizenship.

- To disseminate outcomes of projects at local, regional, national and European level through very concrete action towards the press and other media.

- To publish the outcomes of the national seminars and/or other events in a written form and put all this information on the website.

- To put on the website the descritpion of the active citizenship projects set up or run by all the partners.

- To organise at European level a competition related to active European citizenship enhancing every possible form of creativity of youngsters and pupils.

- To involve artists and craftsmen in the different initiatives to be launched in general and in the European competition in particular.

- To promote concrete competencies, skills and attitudes with all those involved.

- To promote NICT skills in particular using the internet.

Target groups

The target groups of the present project are very diverse:

- Initial teacher trainers and in-service teacher trainers; it is indeed hoped that the project will lead to concrete outcomes which can enable initial and in-service teacher educators to integrate into teacher education elements and activities in the field of active citizenship and can make them more aware of the potential of the different EU programmes to enhance active European citizenship.

- Schools with pupils, teachers, heads and other educational staff; it is hoped that through the CONNECT project, examples of good practice in the field of active European citizenship can be disseminated throughout the schools involved but also towards many other schools specially using the NICT means available through SCHOOLNET EUNET.

- Parents: it is hoped that through the CONNECT project many parents and parents' associations will be made aware of the great potential there is in all the different European co-operation projects to enhance, on the one hand, active citizenship but also, on the other hand, autonomous learning and lifelong learning as all future citizens have to be lifelong learners.

- Senior education advisors, inspectors, local, regional and national educational authorities; local and regional authorities. The project also hopes to make clear to those groups that there is an important added value to European co-operation projects in terms of active European citizenship and that those transnational projects enable pupils and youngsters to acquire knowledge, competencies, skills and attitudes which are an important part of all education and training.

- Members of the European Parliament, members of the Commission, members of European and international organisations; it is indeed also the intention of the organisers to make Members of the European Parliament and members of the Commission and members of European and international organisations fully aware of the important work which has taken and is taking place within the framework of the several EU programmes for education, training, youth and culture and NICT and research.

- The public at large and the local community: it is indeed the intention of the project to give a large visibility to all the EU initiatives of pupils and youngsters in the field of active (European) citizenship, to make the public at large aware of the importance the European Commission, the Council of Ministers and the European Parliament attach to such initiatives.

CONNECT ES-008 – AN ACTIVE EUROPEAN YOUNG CITIZENS' WEEK

PARTNERS

Partner institutions	Town, country & contact person
Institut Universitari d'Estudis Europeus Universitat Autònoma de Barcelona, Edifici E-1 08913 Bellaterra (Barcelona) Tel. 93 581 20 16 Fax 93 581 30 63 E-mail: IUEE@CC.UAB.ES	Barcelona, Catalonia – Spain Jordi Bacaria
Departament d'Ensenyament Via Augusta 202 – 226 08021 Barcelona Tel. 93 400 69 00 Fax 93 400 69 89	Barcelona, Catalonia – Spain Joana Vidal
National Board of Education P.O. Box 380 00531 Helsinki Tel. + 358 9774775 Fax + 358 977477247 E-mail: heikki.blom@oph.fi	Helsinki – Finland Heikki Blom Senior Adviser
Büro für Europäische Bildungskooperation SOKRATES BÜRO Schereyvogelgasse 2 Mezzanin A-1010 Wien Tel. + 43 15340822 Fax + 43 15340850 E-mail: wittib.soc@OEAD.AC.AT	Wien – Austria Friedrich Wittib
The Pädagogische Akademie Ettenreichgasse 45ª 1100 Wien Tel. + 43 16029192 – 278 Fax + 43 16034139	Wien – Austria
Österreichische Akademie der Wissenschaften Forschungsstelle für institutionellen wandel und europäische Integration Postgasse 7/1/2 1010 Wien E-mail: peter.slominski@oeaw.ac.at	Wien – Austria Peter Slominski
Zentrum für Soziale Innovation Koppstrasse 116/11 1160 Wien E-mail: regina.haberfellner@magnet.at	Wien – Austria Regina Haberfellner

Universidade Portucalense Rua Doctor Antonio Bernardino de Almeida 541/619 4200 Porto Tel. + 351 2 25570283 Fax + 351 2 25570280 e-mail: alves.mg@upt.pt	Porto – Portugal Maria de Graça Alves
Pôle Universitaire de Nancy-Metz 34, Cour Léopold F-54052 Nancy cedex Tel. + 33 383176761 Fax + 33 383176766 E-mail: dorget@europole.u-nancy.fr	Nancy – France Christelle Dorget
Central Bureau for Educational Visits and Exchanges British Council 10, Spring Gardens London SW1 A2BN Tel. + 44 171 3894157 Fax + 44 171 3894426 E-mail: Vicky.Gough@britishcouncil.org	London – United Kingdom Vicky Gough Head of Professional Development
The IBIS TRUST and CSV London Pentonville road, 237 UK – N 1 9NJ London Tel. + 44 171 2786601 Fax + 44 171 2781020 E-mail: ibtrust@globalnet.co.uk	London – United Kingdom Amanda Brodala
Ministerie van Onderwijs Vlaamse Gemmenschap Albert II laan, 15 / room 2C 11 B-1210 Brussels Tel. + 32 2 553 89 49 Fax + 32 2 553 89 45 E-mail: ann.hottat@ond.vlaanderen.be	Brussels – Belgium Ann Hottat
The Center of Alden – Biezen Kastelstraat, 6 B 3740 Bilzen – Rijkhoven Tel. + 32 89 519352 Fax + 32 89 417033 E-mail: guy.tilkin@alden-biesen.be	Bilzen-Rijkhoven – Belgium Guy Tilkin Landcommanderij
ATEE – Association for Teacher Education in Europe 60, rue de la Concorde 1050 Brussels Tel. + 32 2 5127405 Fax + 32 2 5128425 E-mail: atee@euronet.be	Brussels – Belgium Arno Liboton Frei University - Brussels
Anne Frank Stichting Postbus 730 NL-1000 AS Amsterdam Tel + 31 205567100 Fax +31 206389856 E-mail: jedubbelman@hotmail.com	Amsterdam – Netherlands Jan Erik Dubbelman

Liga Portuguesa Contra O Cancro Núcleo Regional do Norte Estrada Interior Circunvalaçao 6657 4200-177 Porto Tel. + 351 22 5492423/ 22-5495427 Fax + 351 22 5405046 E-mail: ligacancronorte@mail.telepac.pt	Porto – Portugal Dr. Antonio Alves Representative: Cristiana Fonseca
European Parents' Association 1ª, rue du Champ de Mars B-1050 Brussels Belgium Tel. + 32 2 514 05 99 Fax + 32 2 514 47 67 e-mail: infos@epa.be www.epa-parents.org	Belgium – Brussels Dominique Bariller President Hamela Jordant
Escola Àngels Vedruna Plaça dels Àngels, 3 08001 Barcelona Tel. + 34 93 318 62 98	Barcelona – Spain Ms. Carme Molist
Fòrum Universal de les Cultures – Barcelona 2004 SA Torre Mapfre , planta 29 Marina 16 – 18 08005 Barcelona Tel. + 34 93 402 39 26 Fax + 34 93 402 39 12 Mmontane@barcelona2004.org Education.project@barcelona2004.org	Barcelona, Spain
Fondation NAPOLI 99 Via Martucci 69 80121 Napoli Italy Tel. + 39 081 66 75 99 Fax + 39 081 66 73 99 Info@napolinovantanove.org Fonapoli@tin.it http://www.napolinovantanove.org	Napoli, Italy Mirella Baracco

Connect Institutions

COORDINATING TEAM
Mrs. Mireia Montané
Coordinator of the project ES-008 and director of
the Forum 2004 educational project
Universal Forum of Cultures
Mapfre tower, 29th floor
16-18 Marina street
08005 Barcelona
Tel: 93 402 39 26
Fax: 93 402 39 12
e-mail :hbordes@barcelona2004.org

Mrs. Louisa Anastopoulos
Administratrice principale de la Direction
Générale Éducation et Culture de la Commission
Européenne
European Comission
Tel: 00 32 2 29 61 239
e-mail: louisa.anastopoulos@dg22.cec.be

Mr. Yves Bernaert
Bureau Socrates & Jeunesse
70 rue Montoyer
B-1000 Bruxelles
Tel: 00 32 2 233 01 58
Fax: 00 322 233 01 50
e-mail: y.beernaert@socrates-youth.be

Mrs. Isabella Lenarduzzi
Fondazione IDIS-Città della Scienza (Nàpols,
ITALIA)
Expert in European programmes
Fondazione IDIS-Città della Scienza
Via Coroglio 104
80124 NAPOLI
Tel: 39 081 72 53 219
Fax: 39 081 72 53 251
e-mail: lenarduzzi@cittadellascienza.it

Mrs. Mirella Barracco
Fondation NAPOLI 99 (Nàpols, ITALIA)
Expert in cultural and educational networks
Fondation Napoli 99
Via Martucci 69
Napoli
Tel: 39 081 66 75 99
Fax: 39 081 66 73 99
Mail: fonapol@tin.it

Mr. Ramon Besora
Expert in books editing

Mr. Jordi Bacaria
Director of the Institut d'Estudis Europeus UAB

Mr. José Gutiérrez
President of the Colegio de Doctores y
Licenciados de Málaga (Málaga, SPAIN)
Teacher training expert

Mr. Friedrich Wittib
Teacher training expert (AUSTRIA)

Mrs. Genona Biosca
Geography and History teacher, IES Vila de
Gràcia (Barcelona, SPAIN)

Mrs. Glòria Riba
Natural sciences didactics expert
IES Milà i Fontanals (Barcelona, S`PAIN)

Mrs. Dolors Iduarte
Evaluation expert (Barcelona, SPAIN)

Mrs. Carme Molist
Director of the Escola Vedruna Àngels
(Barcelona, SPAIN)

Mr. José Farreras
Literature teacher, IES Vila de Gràcia (Barcelona,
SPAIN)

Associated schools

FINLAND
Mrs. Kirsti Vahakyla
Mr. Toivo Aivelo
East Pori Middle School
Pori - Finland
e-mail: toivai@cedunet.com

PORTUGAL
Mss. Armanda Maria Vilar Foito e Camisao
Escola Secundaria alexandre Herculano
Av. Camilo
4300 Porto
Tel: 351 22 53 71 838
Fax:351 22 53 65 502

FRANCE
Mr. Alain Jullian
Lycée Henri Loritz
29 rue des Jardiniers
CS 4218
F- 54042 Nancy
Tel: 33 3 83 36 75 42
Fax: 33 3 83 35 08 22

ENGLAND
Mr. Colin Horsley
Greenford High School
Ruislip Road - Greenford
London UB6 9XX
Tel: 020 8578 9152
Fax: 020 8578 8963
e-mail: m01jiv00@greenfordhighschool.co.uk

ARGENTINA
Silvana Garibotto
Institució Pensamientos Nuevos
Av. Santa Fe 5261, 1º D
1425 Buenos Aires, Argentina
e-mail: silvanag@sinectis.com.ar
Tel: 54 11 4771 4940
Fax: 54 11 4771 4940

ITALY
Maddalena Olivares
VII ITIS Napoli
Via San Giovanni de Martha 4
80141 Napoli
Tel: 39 081 75 10 577
Fax: 39 081 780 10 81
Mòbil: 39 349 39 05 899
E-mail: NAT006@bdo.it

NOTE: Please note that the Schools from the United States, Senegal and Canada receive no financial support from the Connect project EU grant.

UNITED STATES
Sr. Wendell McConnaha
Iowa
116B Malcom Price Laboratory School
Cedar Falls- Iowa 50613
Tel : 319 273 6171
e-mail: wendell.mcconnaha@uni.edu

SPAIN
Málaga
Baldomero León Navarro
Antonio Villatoro Serrano
IES Guadalpín - Urbanización El Capricho s/n
29600 Marbella
Tel: 952 77 26 29
Tel: 952 77 65 45
Fax: 952 82 23 01

ÀUSTRIA
Mrs. Ursula Strobl
Grammar School in Lienz (ÀUSTRIA)
Mr. Sigl - Headmaster. Grammar School in St. Johann im Pongau (ÀUSTRIA)
Mr. Plohovich
Headmaster. Bad Hofgastein (ÀUSTRIA)

BELGIUM
Johan van Keersbilck
De Bron
Kortrijkstraat 59
8700 TIELT
Tel: 00 32 51 40 03 51
Fax: 00 32 51 40 84 25
e-mail: johan.venkeersbilck@online.be

SENEGAL
Mr. Charbel Diouf
CIDOB
BP 19.092
Dakar - Senegal
Tel: 221 837 26 52
e-mail: cibob@refer.sn
web: http://www.refer.sn/cidob

CANADA
Mrs. Caroline Taillon
Coordinadora del programa d'Educació Internacional
Escola Secundaria de Phare, Sherbrooke
405, rue Sara
Ascot
Québec JIH 5S6
Tel : 819-822-5455, poste 242
e.mail : 603fract@gw.csrs.qc.ca

SCHOOLS COMPETITION
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INO Project

ES-008 – ACTIVE EUROPEAN YOUNG CITIZENS' WEEK- For the promotion of an active citizenship for the young people

- *Storytelling competition* focussing on human rights, children's rights, the role of women in society, the richness of the diversity of languages and European and global citizenship.

- *Comic strip competition* focussing on the same subjects.

- *Photography competition* which highlights the contrast between positive and negative examples of citizenship.

STORY TELLING COMPETITION
Young Active Citizenship 2000-2001

All schools which are involved in the CONNECT *YOUNG ACTIVE CITIZENSHIP* project are invited to participate in a storytelling competition, where students will have the opportunity to demonstrate their creative and critical abilities.

RULES

1. Participants: The competition is open to all working groups of students aged between 14-17 participating in the CONNECT "Young active citizen" programme.

2. Subject matter: Anything related to Human Rights, children's rights,richness of diversity of languages and European and global citizenship.

3. Language: The original story will be presented in the school's native language and will be accompanied by a translation into English.

4. Deadline: Work must be handed in before 10th January 2001

5. Format *:
   * Approximately 1500 - 2000 words in format Din-4 (Arial 14)
   * several (5-6?) colour diagrams
   * Front cover : title, author/s, diagram, school
   * Inside cover: 3-4 lines summarising the content of the project with a view to encouraging reading

6. Jury

7. Awards: Prizes will be issued to the three best stories.

8. Publication: The winning stories will be included in the published results of the YOUNG ACTIVE CITIZEN project, which will be presented in May 2001.

9. In the pedagogical process it is important that everything be carried out democratically, under the constant supervision of the teacher:
   * Brainstorming different ideas with the students.
   * Each student writes a few lines about the plot s/he prefers.
   * Students defend their ideas in the classroom.

10. After that they vote for the best three plots.
    * The classroom is divided into three different groups and theydevelop one of the three chosen plots a little more: the characters, the main actions, the setting, ... On another day it is read before the whole classroom.
    * They vote for the best of the three plots.
    * In small groups they begin the creative process of writing the story.
    * Everything they write is discussed with the rest of the students in order to reach an agreement.

PHOTOGRAPHY COMPETITION

Young Active Citizenship 2000-2001

All the schools involved with the CONNECT *YOUNG ACTIVE CITIZENSHIP* project
are invited to take part in a photography competition, where students will
have the opportunity to demonstrate their creative and critical
abilities.

RULES

1. Participants: The competition is open to all students aged between 14
    and 17 who attend educational centres linked to the Young Active Citizen
    project.

2. Subject matter: The photographs must show different occurrences or
    situations in the local community (school, neighbourhood, district or
    region), which represent positive or negative examples of democratic
    citizenship.

3. Selection: Each school will be able to present up to a maximum of 10
    photographs.

4. Competition deadline: January 10th, 2001.

5. Format:
    PHOTOGRAPHS: 240 x 300 mms. (different
    photographical techniques may be used).

6. PRESENTATION: Each photograph should be mounted on a sheet of Din-A 3 paper (420 x 297 mm),
    where the title, the name of the photographer and the name of the school should appear, along with a
    brief comment from the student (see model in annex).

7. Jury: The competition jury will be made up of experts on the subject.

8. Prizes: Prizes will be issued for the three best photographs.

9. Exhibition and publication: - The photographs selected by schools will be exhibited on the occasion of
    the European Young Active Citizen Week, which will be held in Brussels in May, 2001.

10. The winning photographs will be included in the published results of the
    Young Active Citizenship 2000-2001 project.

COMIC STRIP COMPETITION
Young Active Citizenship 2000-2001

All schools which are involved in the CONNECT "YOUNG ACTIVE CITIZEN"
project are invited to take part in a comic strip competition, where
students will have the opportunity to demonstrate their creative and
critical abilities.

RULES

1. Participants: The competition is open to all students aged between 14
   and 17 who attend educational centers linked to the Young Active Citizen
   project.

2. Subject matter: The comic strips must feature different real or
   fictitious occurrences or situations that show positive or negative
   examples of democratic citizenship in a humorous light.

3. Selection: Each school will be able to present up to a maximum of 10
   comic strips.

4. Competition deadline: January 10th, 2001.

5. Format:
   - COMIC STRIP: 240 X 420 mms.
   - PRESENTATION: Each strip should be mounted
   on a sheet of Din-A 3 paper (420 x 297 mm), where the title, the name of the
   author and the name of the school should appear (see model in annex).

6. Jury: The competition jury will be made up of experts on the subject.

7. Prizes: Prizes will be issued for the three best comic strips.

8. Exhibition and publication:
   - The comic strips selected by schools will be exhibited on the occasion of the European Young Active
   Citizen Week,which will be held in Brussels in May, 2001.
   - The winning comic strips will be included in the published results of the Young Active Citizen 2000-
   2001 project.

PROCÈS VERBAL DU CONCOURS ENTRE LES ÉCOLES
SEPTEMBRE 2000- JANVIER 2001

INTRODUCTION

Avant d'indiquer les procédures adoptées par les membres du jury pour décerner les prix, il est bon de rappeler les indications officielles permettant d'obtenir, de la part des écoles, les documents sur lesquels le jury a travaillé.

SCHOOLS COMPETITION
September 2000 January 2001
CONNECT 1999-1594/001 – 001
INO Project
ES-00B - ACTIVE EUROPEAN YOUNG CITIZENS' WEEK-
For the promotion of an active citizenship for the young people

- • *Storytelling competition* focussing on human rights, children's rights, the role of women in society, the richness of the diversity of languages and European and global citizenship.

- *Comic strip competition* focussing on the same subjects~

- • *Photography competition* which highlights the contrast between positive and negative examples of citizenship.

JURY

Le choix des membres du jury a été fait en tenant compte de deux considérations fondamentales:
– compétence de chacun des membres : culture générale, compétence dans les domaines concernés
– ne pas appartenir à l'une des écoles en compétition afin d'obtenir le maximum d'objectivité.

Le jury a été ainsi composé :

Président : **Gaston MIALARET**, Professeur honoraire de l'Université de Caen (France)

Secrétaire : **Dolors IDUARTE**

Membres :
Maria Da GRACA ALVES, professeur à l'Université de Porto   (Portugal).
Arno LIBOTTON, Professeur à l'Université de Bruxelles (Belgique)
Yves LENOIR, Professeur à l'Université de Sherbrooke (Canada)

Modalités de l'évaluation et du choix des gagnants : après discussion sur les critères de jugement à adopter en fonction des directives qui avaient été données pour le concours, les membres du jury se sont mis d'accord sur les procédures d'évaluation. Au cours d'une première étape étaient choisies, par chaque membre du jury, les 2 ou 3 productions (uniquement indiquées par leur numéro d'enregistrement) qui lui paraissaient les meilleures. La ou les meilleures productions qui emportaient une large majorité étaient classées (plus de 80%). Puis, en tenant compte des autres productions choisies (parce que toutes n'ont pas été choisies au cours de cette première étape), un second tour de choix a été organisé afin de désigner les productions qui étaient classées avec un pourcentage supérieur à la moyenne.

> **C'est ainsi que les résultats ont été les suivants :**
>
> ➢ **Photographies** : 4 61 20   Accessit 41 49
>
> ➢ **Comics** : 21 12 et deux æquo 43 et 7.
> S'il fallait absolument choisir les membres du jury proposeraient : 21 12 43 7
>
> ➢ **Contes** : l'ordre de classement des contes est le suivant
> Jasmir's diary (Spain)
> De olipant op stap (Belgium)
> The little chimney sweeper (Finland)

INFORMATIONS SUR LES PRODUCTIONS CHOISIES

Photographies :

– n° 4 Everyone is entitled to a worthy life, IES Vila de Gràcia, Barcelona, Spain

– n° 61 Sin demacracia, IES Guadalpin, Malaga, Spain

– n° 20 Collage of racess, Vedruna Angels Barcelona, Spain

– Accessit 41 : Messages, VII IT IS of NAPLES, ITALY

– Accessit 49: Kerstmis, de integratie in een indo-europees gezin, De Bron Tielt, BELGIUM

Comics:

– n° 21: Freedom od speech, escola l'Horizo, Barcelona, Spain

– n° 12 : The source of the rights, VII Instituto Técnico Industriale, Napoli, Spain

– n° 43 : Humans rights and democracy, Escola Vedruna Gracia, Spain

– n° 7 Dog and cat love, Itä Pori Ylaaste, Pori, Finland

Contes:

– *El diary de la Jasmir,* Escola Vedruna/Angels, Barcelona, Espagne

– *De olifant op stap…* Soetkin Kesteloot, De Bron-Tielt, Belgium

– *Little chimney sweeper* East-Pori Middle School / Itä-Porin yläaste, Pori, Finland

Les membres du jury ont été, selon le règlement du concours, obligés de choisir mais ces choix n'ont pas toujours été faciles. Beaucoup de productions étaient d'un très bon niveau et il ne faut pas penser que celles qui n'ont pas été choisies n'avaient pas une grande valeur. Tous les membres du jury tiennent à féliciter tous les élèves et toutes les écoles qui ont eu le mérite d'avoir une œuvre exposée et soumise au concours. Le jury dans son ensemble tient à encourager tous les élèves à participer au futur concours et leur conseille de continuer à développer leur participation et leur créativité.

Gaston MIALARET
Président du jury.

This is the may 2001 pre-edition of this book.
The definitive issue will be ready for september 2001.

For all correction or modification of this pre-edition, please contact
before the 15 june 2001. education.project@barcelona2004.org

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