# Professional Guidance: Citizenship Education and Identity in courses for those who will work with Secondary-aged pupils

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CiCe Professional Guidelines

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CiCe Children's Identity & Citizenship in Europe

Socrates Education and Culture

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# Professional Guidance: Citizenship Education and Identity in courses for those who will work with Secondary-aged pupils

## Identity and Citizenship as Educational Stakes and as Professional Resources

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## Contents

## Introduction

The concept of adolescence is recognized everywhere in Europe. It is described by particular features, specifically the crossing (or changing?) in age between childhood and adulthood. At this age, young people are very sensitive to the complexity of their social world, their value systems are full of ambiguities, and they constantly experiment with new kinds of behaviour. According to sociological and psychological evidence, this is linked to education, and therefore with school.

Issues of identity and citizenship are not explicit everywhere in the curricula. Even if curricula contents or aims about identity and citizenship are articulated, it is up to the teacher whether to develop these issues or not. The commitment of the teacher is key to introducing learning and experiencing citizenship and identity in a multicultural European context.

At the same time, secondary education is generally structured into subjects. To train teachers to take on teaching identity and citizenship issues, as part of their everyday practice, often means training them to link their own subject specialism with these topics, and giving them the opportunities to find their significance and utility.

## 1 Teaching identity and citizenship in Europe as a professional empowerment

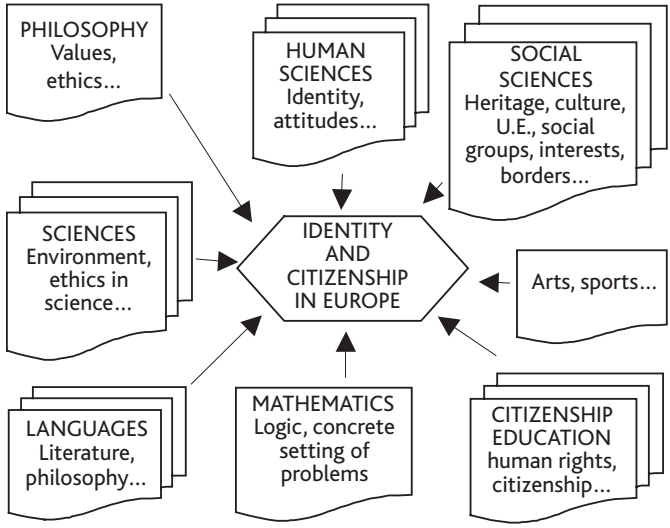
One of the acute difficulties for teachers in their practice is that they must both reassure students and at the same time disquiet or provoke them with questions on important controversial issues[1].

The same dilemma occurs in teacher training: it is necessary to reassure students so that they become self-confident as teachers, and also to disquiet them sufficiently to develop a questioning attitude towards their own practices and prejudices, and to induce attempts to change teaching.

Identity and citizenship in Europe is a key area in which to develop both **confidence** and **doubt**.

Confidence: because this represents a fundamental aim of teaching and learning; to work efficiently, teachers and students must be convinced of the value and interest of what they teach and learn. Confidence also strongly links (or so we hope!) school subjects and topics with society and the world outside school, and thus gives more relevance to what is taught and learnt.

**Schema One**



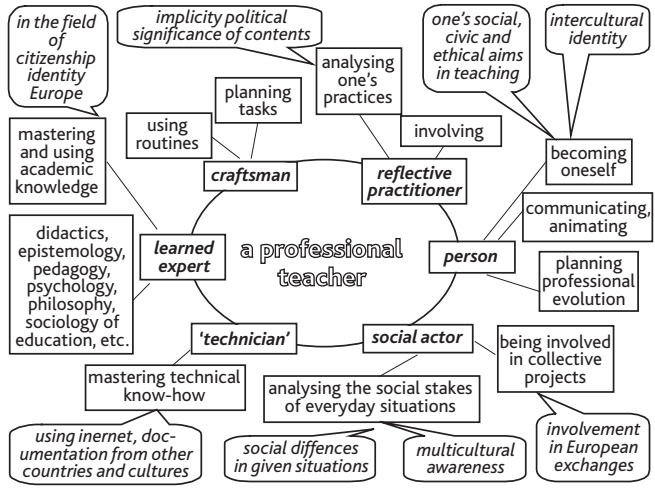

[1] Teachers can find more about this in Teaching Controversial Issues : A European Perspective, CiCe Guidelines 3, Berg et al (2003)

Doubt: because this raises many questions about students' identity/identities, about developing skills and participating in citizenship, about changes in politics, in society, in ethics, about the future, about difference/'oddness'/exoticism etc. Doubt also because it induces the development of critical analysis of curricula and of pedagogical resources.

Identity/Citizenship Education does not represent a new subject: they are implicit in the established subjects (as shown in Schema One). Citizenship and identity are not only found in civics and philosophy, but also biology (e.g. values questioned by current theories or practices in human biology), geography (e.g. relationships between citizens and territory), history (e.g. the development of national identities), language (e.g. texts about otherness), social sciences (e.g. dominant culture / minority culture / counter-culture), sport (e.g. collective versus individualistic performance) etc.

The four parts of this booklet present examples from different subjects. Identity and Citizenship Education can be covered in school subjects directly connected to human rights education, intercultural education or civics, or can be implemented in any subject: it is for the teacher/teacher trainer to select relevant topics and support. It could also be covered in the psychology of young people or in the philosophy of education, if such areas arise in teacher training.

**Schema Two** (after Paquay, 1994)



Paquay (1994) has proposed a complex model of the competent teacher: a learned expert, a craftsman, a technician, a reflective practitioner, a social actor – and of course a person (see Schema Two, adapted from Paquay). This model is not so much an ideal definition of the 'good secondary teacher' as a guide for training teachers. To train teachers is to empower them in different fields: technical skills, professional routines and know-how, academic command, critical approach, and self-awareness.

Furthermore, reading, reflecting, discussing identity and citizenship in Europe, preparing a class or a course on such a topic represents *opportunities to gain or to deepen professional competencies*. It also means that in teacher training Identity/Citizenship Education does not require a specific course, but can be developed through different professional training.

Some of the examples mentioned in this schema are obvious: 'using internet documentation from other countries and cultures' or 'involvement in European exchanges'. Here we detail some less obvious competencies that could be developed through specific reflection on Identity and Citizenship Education.

- **Reflection on the implicit political significance of curricula:** curricula can be analysed to look further than the list of contents and/or abilities. The same analysis can be conducted about textbooks and teachers' lessons. Some questions easily guide the investigation: what is the focus in matters of national/European/global identity? Do the topics, examples and documents focus on ethnicity or multiculturalism? Are they gender orientated? Do they allow or inspire discovery and respect of other cultures and points of view? Do they allow or encourage developing a critical approach? ...

- **Reflection on one's own aims for teaching** and on possible discrepancies between meaning and doing: what aims do teachers – including oneself – usually attribute to teaching, and specifically to teaching one's own subject(s)? For example,
  - o developing individuality, autonomy, personality
  - o developing social awareness, collective identity, fostering integration
  - o developing civic consciousness, a critical mind, the ability to debate
  - o developing intellectual abilities, knowledge, favouring school fulfilment...

  Are the chosen contents, practices or assessments (if any) consistent with those aims?

- **Mastering and using academic knowledge:** identity and citizenship refer to different academic fields, each offering information and interpretations. What is fundamental is focussing on concepts: dignity, equality, freedom, individuality, nation, responsibility, self-awareness, society, solidarity, State, territory, tolerance… and of course citizenship and identity. It could be fruitful to confront what different disciplines say about these concepts and how they use them. Comparing the disciplinary meaning(s) and the common meaning of such concepts is a good opportunity to raise questions about communication in teaching and about the learning process.
- **Multicultural awareness:** it seems important to develop the teacher's sensitivity to different cultures, from Europe and beyond, especially when these cultures are present in the school environment. They have to know more about African or Asian cultures, for example. It is also fruitful to have them experiencing meeting 'others' and feeling themselves the 'other'.

[3] http://www.eurydice.org/survey5/en/FrameSet.htm

## 2 What promoting identity and citizenship in Europe means

The theories of identity development by Erikson (1968), Horney (1967) and others have long established the importance of the sociocultural context in the formation of identity. A social construct like 'youth' is a good example. As a social reality, it appeared only in the 20th century, and then mainly in western civilization. Even today, societies exist where this conception does not mean anything in social life: children directly become adults.

In this paper we understand identity as social process, and to be the effect or outcome of social categorisation.

The concept of 'who am I?' is based on one's knowledge of the social world. For identification, one may interpret social constructs (such as ethnicity or nationality) as objective categories, and see oneself only through this or that category. Membership in an ethnic or a national group is then seen as crucial for one's identity. One may also interpret one's identity through the social roles that one plays in various groups, not only national or ethnic, but for example as a member of a formal or informal organization, or of an association or a vocation. In these cases, one is more aware that identity is a process rather than a category on which to rely.

This identification process highlights the need or want to be seen as similar or different. This allows everyone to identify themselves with different groups and involves the general process of inclusion.

Building identity is also an emotional process: one focuses on the emotional significance attached to group membership. This orientates a positive or a negative identity as voluntary or involuntary and desirable or undesirable for the individual. One may belong to a stigmatized group, and describe one's identity group and oneself in negative terms, and so develop a negative attitude towards oneself. Voluntary minorities are immigrants, who have consciously changed their situation. Involuntary minorities are those whose political and social situation has changed without any voluntary migration (for example, the Jews in the Third Reich, the Palestinians in Gaza, the homeless…). In many cases, most members of the minority group develop attitudes and behavior clearly opposed to those of the dominant group. The members of involuntary minorities may have difficulties thinking of and describing their identity, and may experience both internal opposition or an identity crisis and external opposition or peer or community pressures. This information is important for teachers working with students from such groups.

There are many research models of the process of identity development. As Paul Pedersen (1993) claims, there are at least three general patterns across the various models:

- intentional/unintentional process,
- conscious/unconscious, and
- important/unimportant

for an individual in her/his social life.

Culture relates to the process of identity in various ways. It defines the conception of identity (some cultures define 'identity' as individual, others only as 'collective'); and it creates measures for the stages of identity development. The identity process is very similar in dynamic to 'culture shock'. It is confronting 'the other' that makes one aware of one's identity.

The teacher has to be aware of the processes of identity creation, and to understand clearly how his/her students develop their identities. Identity mirrors the system of values, and recognising this can help understand the motives for students' behavior. This can facilitate the teacher in understanding the ways his/her students interpret the social world, and can help him/her to meet the needs of young people.

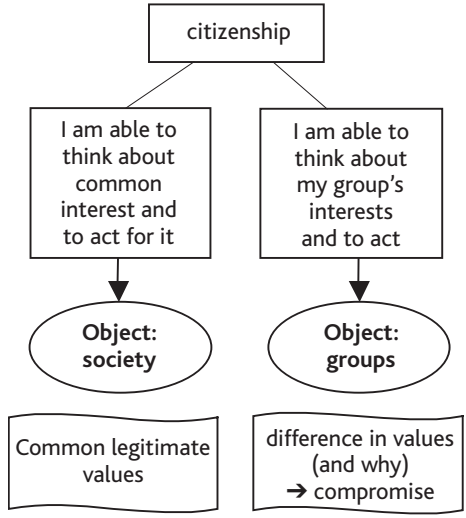
Since the 19th century the citizenship issue in Europe has been related to the nationality issue. There is no room here to develop a historical review of these concepts: we limit discussion to citizenship and a few points about nationality:

- nationality can be understood as an administrative category defined by law and constitution; it may imply citizenship (taking part in voting) or it may be independent;
- nationality is also a social identity, structured by symbolic representation as well as political projects; and
- nationality may have a meaning close to ethnicity. But ethnicity is a construct of shared origins (fictive? real?) and of shared cultural features thought of as defining a collective and long-lasting identity. Ethnicity could be referred to objective facts, but shaped and valued as symbolic characteristics of the group.

Citizenship is a rather complex notion, the more so because its meaning is rooted in specific history and politics. Citizenship is a word used with very different meanings, depending on political cultures, historical contexts, present stakes and debates. It refers to different legal status, to different political and/or social roles, to ethical or political attitudes. Often the term 'citizen' qualifies attitudes, values, is connected with democracy, but also with environmental awareness, with peace, with objectivity… It is not only (and perhaps not mainly) a matter of abstract knowledge but also a matter of experience and of ideology.

Educating for citizenship differs from one country to one another, from one social group to one another, and from one teacher to another. The meaning of citizenship is contested, because it concerns stakes and outcomes affecting everyone. Defining citizenship is not just a matter of language: it is a matter of ideology. In this Guideline booklet, no ideology prevails other than democracy, human rights, and active tolerance. We present a variety of definitions and questions rather than assertions.

**Schema Three**




Two different models of citizenship have developed in Europe since the 18th century, as shown in Schema Three

- one can be characterised as a 'liberal' model, exemplified by the United Kingdom;
- the other one can be characterised as a 'universal', model, exemplified by France.

The 'liberal' model educates the citizen to be aware of his/her own interests as a member of specific groups, and of the interests of others, and to develop abilities of debate and negotiation. The 'universal' model educates the citizen to develop his/her shared identity as member of a community that transcends singularities, and to recognise and act for the common interest.

We strongly suggest that education for citizenship in the European context should involve presenting and discussing *both* of these

models, with both teachers and secondary students. We suggest that European citizenship as a political construct now questions both of these models.

We believe that focussing on debating - on the possible evolution of Europe, on the differences and discrepancies in Europe - should be a fundamental part of teachers' training and of students' learning. 'Citizenship' is more a field of questions than a define concept; citizenship education is more *questioning* than *answering*. The following areas for questions could be disciplinary topics, socio-political contexts or aids for professional empowerment.

- The connection between nationality and citizenship varies from a disjunction (citizenship coming from residence, rather than nationality) to a coincidence (citizenship comes from nationality): which applies in one's own state? Why? Is change possible in the European context? What voting rights do foreign residents have in each country?[2]: foreigners can vote in Sweden, Eire and Denmark, Nordic citizens can in Norway and Finland, Commonwealth citizens can in the United Kingdom, none may in France.
- Learning and reflecting on citizenship means simultaneously learning and reflecting on the status of *non*-citizens. More and more people in Europe are excluded from citizenship: temporary residents, refugees, illegal migrants. Challenging the criteria that allow or prevent foreigners from becoming citizens raises questions of ethnocentrism (including Eurocentrism), of conflicting values, and of difference in Europe etc.
- 'Active citizenship' is distinguished from 'citizenship' (and even in opposition to it; but what does this mean? Is it possible to characterise an 'active European citizen'?
- If being a citizen involves conscious membership of a political community (whether a nation or not), voluntarily contributing to the community's future and acting for it - how can this be fostered? And what does this means in the *European* context?
- Can citizens have multiple allegiances?
- Citizenship historically referred to sovereignty and allegiance to a state. Is citizenship now principally a political concept (sovereignty and power) or a larger concept that also includes social responsibility and solidarity, including solidarity with the future? Are rights specific to citizens, or extended to all residents? Can there be a European citizenship when sovereignty is still mediated through separate states?

Each of these questions (and others!) are useful subjects for discussion in teacher training, and in the classroom.

[2] EU citizens can take part legally in local elections everywhere in the EU.

Citizenship education is a life-long process, of which school is only part. Citizenship is learnt through analysing the world, its processes, the news, and of course through experience. Academic knowledge is not the core of citizenship, but can provide arguments, examples and references that nurture citizenship. Citizenship competencies and aptitudes are not static, but evolve: schools should train the abilities to change, and this involves the critical and positive examination of personal experience, recognising limits and errors as steps in understanding rather than as faults.

## 3 The cultural context in building identity during adolescence

***General approach***

All identities are developed in a cultural context, and all cultures are socially situated, and social elements develop within a cultural frame. To belong to a cultural group is to accept that the group's beliefs and symbols have deep personal meaning and importance. The individual makes sense of the reality that is observed, constantly answering the question: ' Who am I?' but *always within a specific cultural context*. Reality changes, but identity gives a sense of stability. This is particularly so during adolescence: the individual senses that he/she is changing and becoming somehow 'other' to whom he/she was when younger.

How can schooling support the development of a stable and positive identity? What can teachers do to help children/ adolescents meet these problems of identity?

*Social identity* is a key concept, and Tapp (1980) describes 'personality development from a multicultural viewpoint'. He argues that as one becomes more aware of how ethnographic and demographic status and affiliations shape one's life, one becomes more 'intentional' in knowing one's own *multicultural identity*. This awareness is built through contacts with those from different cultures, and the process is common to all – students, teachers, trainers of teachers. Experience is crucial to *learning* about identity in adolescence. Erikson (1968) suggests that there is a strong need for the equivalent of a mirror to develop personal identity at about 12–13, and that at this age one is psychologically ready to do this. 'Others' - culturally different persons or groups - can play the role of such a mirror: direct experience of *meeting* others is important, not merely reading about others or seeing them through media such as television.

Young adults have to *communicate* with others in order to build this multicultural identity. Behind the process of constructing identity are the processes of communication. Interpersonal and inter-group communications have shared processes, but with differently weighted factors. Gudykunst and Kim (1997) suggest three types of data are used in making predictions about others:

- cultural data, like language, dominant values, beliefs and prevailing ideology etc.
- sociological aspects of difference: the other is seen in the light of belonging to a social group (such as a class).
- data referring to the psychological level of recognizing the 'other'.

These must be explicated and worked on in the classroom, both as experiences and academically: languages (such as literature),

differences in values between societies (history), social belonging (sociology). At the same time students must reflect on their own criteria to differentiate 'others' from themselves. This may be in different subjects, from Civics to Literature, and from Biology to Geography, or Philosophy.

Constructing cultural dimensions separates individuals from one another into groups. We can identify differences on three levels: the international, the ethnic3, and the social role. On the international level, cultural factors such as the country, national allegiance, language and upbringing serve to separate people from each other. On the ethnic level, cultural/ethnic background separates groups within the country and builds distances from the dominant ethnic culture. On the social role level, groups or individuals define culturally subjective viewpoints. The two first levels at least imply a link between identity and citizenship.

Preparing adolescents to be responsible citizens of Europe means helping them face these problems of categorisation of perception on these three levels. The teacher needs to plan activities for students around these levels.

***Crucial conceptions of pedagogy for adolescence***

The first step of socialisation is primary socialisation in the family, where family values are learned and the world is predicted in the same way as by other family members. The secondary level of socialisation involves leaving the family group, but usually staying inside the given sociocultural context.

Adolescent students are very sensitive to information about society and about the world. They build a more complex and inter-linked picture of society and the world. Their information comes from very different social sources: peer groups and social agents, popular media figures, advertising, pop lyrics, organisations such as sports clubs or religious associations – all this helps them construct their interpretation of the world. This construction is critical to forming their identity. The school's aim should be to help them react to this information, teaching them how to collect and review social information, learning an active critical approach - identifying the ideologies, aims and social functions of information and its agents, what is omitted as much as what is included.

This is important not only for empowering them as citizens but also to help them on the path between relativism and credulity – both of which threaten collective identity. Reviewing different values, norms and attitudes from different points of views is critical at this age.

[3] 'ethnic' is used here as a social construct that plays a role in the processes of identity, and not as an objective reality; see above.

One can frequently observe discrepancies between attitude and action, between thought and deed. Students can easily discuss (for example) equity, but may not experience inequality, or involve themselves in favour of equity.

Three related sociocultural conceptions seem important: racism, prejudice and power. These must be questioned in work with adolescents. Racism is generally defined as both prejudice and the power to enforce that prejudice on others: it is increasing rather than decreasing in contemporary Europe, and is a problem for young people. Majority and minority groups in the classroom can be based on ethnicity, on peer behavior, on leadership, on school achievement etc., all of which can produce effects analogous to racism, such as creating scapegoats.

These kinds of problems were addressed in Pinderhughes' study (1984, 1989), where she described the feelings of more and less powerful people. The former experienced safety, comfort, gratification, luck, security, pleasure and happiness, and high esteem; the second group experienced lack of safety, anxiety, frustration, vulnerability, pain, depression, hopelessness, and low self-esteem. She also observed differences at the behavioral level: those from the more powerful group impacted on the social system, creating opportunities and taking responsibility. People from the less powerful group behaved in the opposite way.

Young people lack experience built from a perspective other than their own, and do not know how to accommodate such views. Those from the majority cannot see a situation from a minority perspective.

Each individual has to cope with having a number of culturally different roles. One deals with this by:

- ranking the importance of each role for one's identity,
- only applying particular identities in certain contexts, and
- constantly changing these rankings and identities.

Teaching students about a universal and contextually built category 'me – other' is very important. It is possible that students develop their identity by reference to *only one category* (generally nationality or ethnicity): the effect is cultural encapsulation. Culturally encapsulated individuals tend live in an artificial world with one theory, one authority and an exclusive fixed notion of truth. Different cultural values are excluded, and the world is divided into polarized categories. Such people are trapped in their way of thinking, and are unable to see the world as others see it.

Teachers have to encourage adolescents to build openness and flexibility in their social roles, and to confront themselves with other point of views.

Geographers point out that a unique characteristic of Europe is that it allows a wide diversity within a dense population. We must therefore accept diversity and define its limits (for example, with respect to human rights). When Europeans describe social processes as rational, tolerant, democratic, organized and so on, we often refer to these values as 'universal', because they allow people from very different cultures to live together. But this point of view is clearly (though not exclusively) European. The political values grounding citizenship are cultural values defining a European identity. Building citizenship in Europe means choosing a strategy for the process of building identity.

When European societies seek a shared European identity, they look (perhaps implicitly) for European ethnic/national groups to adopt strategies of forgetfulness or selective memory about their inheritance. Different national histories might possibly be rewritten as 'European' by accentuating common traits and interpretations. There is a risk that a so-called 'European History' would be so abstract that no-one could identify with it. It might also alter interpretations of sources, and develop a new ethnocentric or nationalistic history. Some national groups might also resist changing their historical tradition, especially in schools. But some histories are rewritten for schools as regional, or even as 'ethnic' histories, and this can increase the awareness of the 'me – other' distances.

One possible approach for teachers and students is to confront different interpretations of historical events, and to discuss the differences from scientific and contextual points of view. *The Youth and History* project (Angvik and Von Borries, 1997) gave information on how 15 year old students saw Europe, its history and values as a possible resource.

## 4 Examples from experience of integrating identity and citizenship topics into different subjects

The following four examples, drawn from different European contexts, illustrate successful practice in citizenship education and intercultural learning: we present them as helpful pathways. They are not new, and similar ideas are found in other sources, but are used here as examples for the guidelines we have described.

These examples are relevant to specific fields and are given as suggestions for teacher education. For example, the project *Selbstbild – Fremdbild* is only possible if there are not too many differences and prejudices to be overcome.

It is important to reflect on those aspects of Identity and Citizenship Education that underlie the *cognitive and/or affective objectives*[4] of classroom situations. A second important analysis is to identify the structure of a teaching/learning situation, and how this can be a model for the teacher.

### 1. Selbstbild– Fremdbild (self-image - others' image):

Identity as a point of view

This 1995 project asked 'How do young people in Hungary and Austria see themselves, and how do they see their neighbours?' Two Austrian and an Hungarian group used video-letters to answer these questions.

- The first exchange was meant to depict the *Fremdbild*: the Austrian groups presented their image of the 'typical' Hungarian, and the Hungarian group did the same of the Austrians.
- These *Fremdbilder* were video-taped and exchanged.
- The *Fremdbild* were the basis for a correction response: they were hotly discussed and a *Selbstbild* was produced, that showed the way the group wanted to be seen by others. These responses were again video-taped and exchanged.
- The differences between the *Fremdbild* and the *Selbstbild* were then the basis for further intensive discussions.

[4] Throughout this booklet we do not refer to 'objectives' as a pedagogical framework.

## 2. 'Projekt: Aktive Bürger'[5]

### Citizenship at the local scale

*'Projekt: Aktive Bürger'* (CCE and Koopmann, 2001) is an example of an experiential learning strategy in civic education. This is a German adaptation of 'We the People... Project Citizen' designed by the US Center for Civic Education (CCE, 1995) for middle school students. It engages students in learning how to monitor and influence public policy and encourages civic participation among students, their parents, and members of the community. Students work together as a class to accomplish the following steps:

1. Students identify public problems in their community that they think important.
2. The class decides upon the problem to study.
3. The students gather and evaluate information about the problem from a variety of sources.
4. Students in groups examine possible solutions and alternative policies suggested by political institutions, by groups of people, non-governmental institutions etc.
5. The class develops a public policy to solve the problem.
6. They develop an action-plan to show how to influence political institutions, governmental agencies, public administration etc, to adopt their proposed policy.
7. Students develop a portfolio showing the essential steps during the active learning process. They do this in four groups: 1 presents and explains the problem; 2 presents previous proposed policies to deal with the problem; 3 presents the students' agreed political strategy; and 4 outlines the action plan the class has developed.
8. They present the class's portfolio in a simulated legislative hearing, showing knowledge and understanding of how public policy is formulated.
9. The class actively participates in the political process by liasing with political institutions and public administration to implement the class's solution.
10. Finally the class reflects on their learning experience.

The original 'We the People ... Project Citizen' and the German adaptation *'Projekt: Aktive Bürger'* combine core elements of experiential civic learning: students learn through (inter)acting, cooperating and reflecting in the context of an authentic policy process dealing with a real public problem.

[5] Taken from Koopman, K. (2002) Experiential learning in civic education, in Ross, A. (ed) *Future Citizens in Europe*, London: CiCe

## 3. Europe and the environment - countries without borders[6]

**Citizenship – European level**

This activity for secondary pupils is taken from Clough and Holden (2002) *Education for Citizenship: Ideas into Action* (a book with further ideas for work with secondary and primary pupils on controversial, topical and political issues).

### *Purpose*

- To help students understand the political map of Europe
- To help students understand that economic activity in one country affects the environment of another
- To increase the knowledge of students about specific environmental risks within European borders
- To understand the role of European co-operation and legislation in environmental matters

### *Preparation*

You will need resources and information on one or more of the following:

- acid rain (origins and effects of sulphur emissions)
- the 1986 accident in a chemical factory near Basic, Switzerland which polluted different countries along the river Rhine and the North Sea
- Chernobyl
- the 2001 outbreak of foot-and-mouth disease in the UK.

The internet is useful for this, for example www.planet.com.

You will also need:

- A political map of Europe, copies for student use, coloured pencils

### *Procedure*

Briefly introduce the problems associated with each case to the whole class, including key background information. Students chose one topic.

Groups of students research their chosen topic using different information sources. They should consider:

What was the cause of this disaster?

What happened?

Where were the effects felt?

[6] From Holden, C (2002) Teaching about democracy, democratic processes and controversial issues: dilemmas and possibilities, in Ross A (ed) *Future Citizens in Europe*, London:CiCe

Which communities suffered?
What was done to resolve the problems?

Students plot the course of the events on their maps. Each group presents a short statement about the need for local, national and European policies to solve the problems caused. These are read out and/or put on display.

***Plenary: discussion and conclusions***

How does environmental activity in one country affect another?

How did these countries co-operate to try and resolve the problems'?

What more should governments do?

What could we do?

Are political borders important? What for?

What does sharing a common environment mean? *(possible essay)*

***Possibilities***

Students can do further research related to the effects of acid rain. They could investigate 'Europe's sulphur budget', looking at the balance of sulphur emissions and depositions. On their maps of Europe they can show those countries which emit more sulphur than is deposited in them, and indicate those that receive more pollution that they emit. (Sweden is a good example: they could note all the countries that contribute to the pollution of Swedish forests and lakes.)

## 4. Practical experiences of teaching human rights[7]

**Citizenship – European level - values**

In these sessions, students are given opportunities to become aware of their identity and rights as European citizens, and to reflect on the protection guaranteed through international law and institutions, and on European democratic values. They really involve themselves in these sessions, largely because they can identify themselves with people in the cases. They learn not only the knowledge needed to act as a responsible citizen but also the know-how.

Before the session described below, the students:

- have studied legal systems linked to human rights through examples (regional languages, religions and freedom of conscience, personal freedom).
- have analysed school systems in several European countries, to find out that the same aims, equality and social inclusion are intended, even if organisation differs.

The main goal of these sessions is to develop an awareness of the common values in Europe. This is reinforced through analysing discourses of the founders of the European Union, in order to stress the sense of the general interest and the importance of human rights in the European project. This can be developed either by whole class or group work.

The third session focuses on the Council of Europe and the European Union; it is intended to show how citizens can exercise their rights. They find an institution that addresses individual rights in a member state through legal decisions than bind European states.

The students are asked to solve conflicts in which human rights are denied, or to argue about possible ways to restore the law. They have to take into account European legal texts and judicial institutions.

Within the frame of the Council of Europe they are given extracts from the European Convention on Human Rights (1950) that they must use to settle individual petitions sent to the European Court for Human Rights in Strasbourg. They work on some real cases:

[7] An example of practice: Summary and translation by N. Tutiaux-Guillon, from Tourillon, A. M. 'Enseigner les droits de l'homme en Europe: une expérience en classe de 4ème', in *IREHG, l'école du citoyen*, n°7, CRDP de Clermont-Ferrand, automne 1999 [Available from CRDP, 15 rue d'Amboise, 63037 Clermont-Ferrand cedex 1, France]

in ***England***, a young person has suffered from corporal punishment (the Convention forbids inhuman treatment);

in ***Sweden***, children are taken from their family because the family has insufficient income (the Convention imposes the consideration of family life);

in ***Germany***, a teacher is expelled from the civil service because of her political involvement (the Convention establishes the right to express one's opinion);

in ***France*** a person is addressed as though guilty when being kept in police custody (the Convention insists that innocence must be presumed).

It may help to use a case from the country in which they live.

In the framework of the European Union, students work on economic and social rights with the processes of petitions to the European Court in Luxembourg, about

sexist discrimination in British and German enterprises, or

a conflict between long distance lorry enterprises.

The students do not deliver a judgment, but publicly invited the state concerned to address the legal provisions.

The students are asked to

- identify the litigants, the matter at issue, the jurisdiction, the relevant law;
- propose a verdict (to be compared to the real one), and
- indicate what action should be undertaken by the state in question (also to be compared to the actual decision).

## Some other possible pathways -

***- identity***

Students from vocational secondary schools in France (Alès) and in Spain (Seville) got in touch through the internet and through exchanges decided to create prototypes of Andalusian costumes: they exchanged documents; the French students met dancers from Seville (to see how they dance and how the clothes move), and then they made the costumes (from the commissioning to final product) in teams involving students from Alès and Seville. Parallel activities were developed in literature, arts and language. Through this process the students met and worked with others, so developed a common culture around this specific work.

***- identity-citizenship***

In a project involving students (age 11-12) from different twin towns in Europe, the question 'who were our ancestors?' was addressed. Work was developed in literature, language, history, geography, mathematics and arts:

- research in each class documented information to create a booklet (it could have been a CD Rom) presenting the 'ancestors' of each group (noting that both groups included migrants)
- exchanging the booklet and discussion (both through the internet and in person during the twinned towns' festival)
- a second enquiry based on the question 'might our ancestors have had a chance to meet each other?', included work on travel in the past, with again, exchanges and discussion through the internet.

The work was pursued in the following year with a comparative enquiry on myths and legends.

## Closing remarks

Teaching Identity and Citizenship in Europe is a very important and powerful concept, both in processes of cultural growth and of individual development. Cultural growth is understood as the spreading of a shared identity within a territory, through communication – 'European identity' could be such a cultural growth. Through the process of teaching identity and citizenship in Europe we can help to establish attitudes like openness and tolerance in our students. This can help develop the competencies of the young citizen and of European awareness.

The basis for teaching identity and citizenship is active learning. Debates, discussions and active interpretation in class are the most powerful tools to achieve these aims. The same approaches are most useful in teacher training; this means that not only should the student teachers experiment and create teaching/learning situations such as those described in the examples above, but they should also be given opportunities to experiment in similar situation with their own students. In both cases, professional gain is enhanced by reflexive analysis.

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The Children's Identity and Citizenship in Europe (CiCe) Thematic Network links 28 European states and some 80 universities and college departments which are engaged in educating students about how children and young people learn about and understand their society, their identity and citizenship.

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