Proposal for a Life Long Learning Citizenship Education Project

Lee Jerome, Ebru Aktan, Sandra Rone
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CiCe Professional Guidelines

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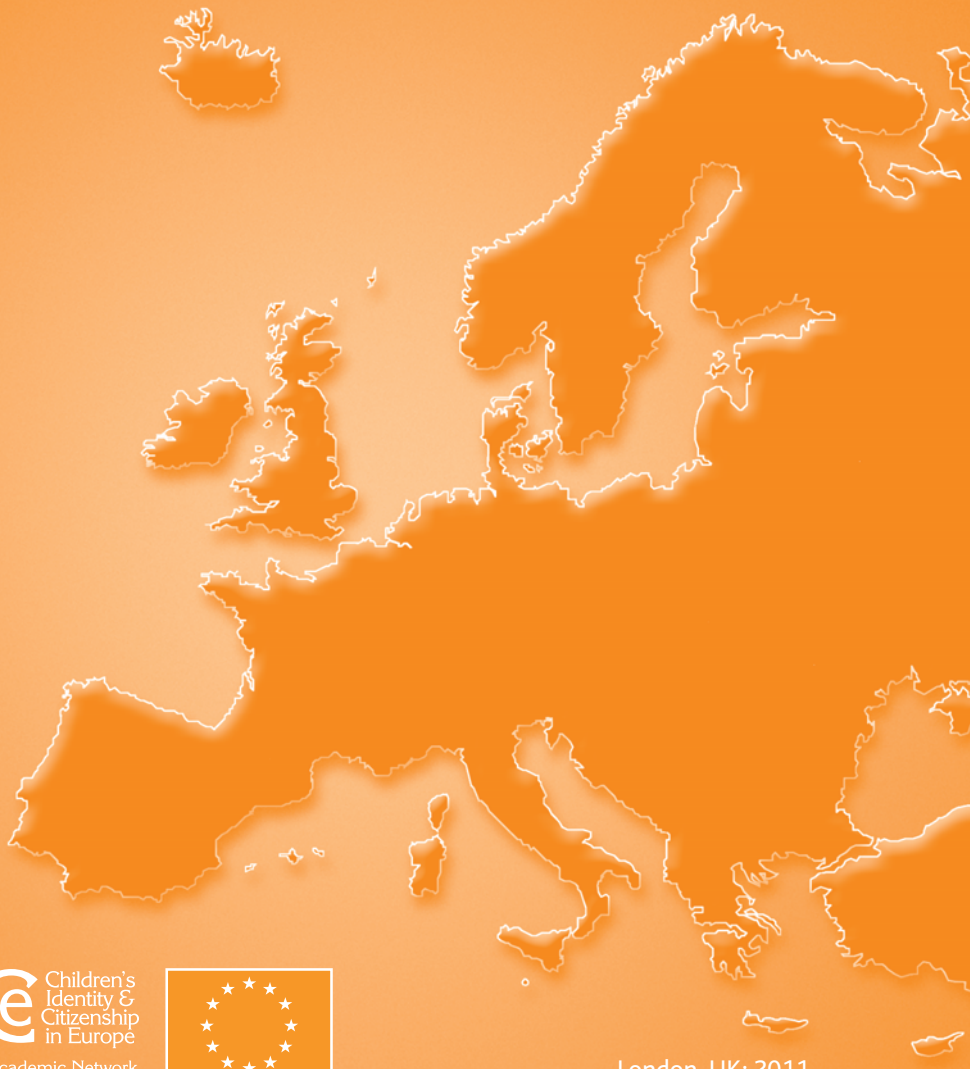

Children's Identity & Citizenship in Europe

Erasmus Academic Network

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This Guide has been written and prepared by a CiCe Network Working Group

Lee Jerome, London Metropolitan University, UK; Chair of the Council of the Association for Citizenship Teaching

Ebru Aktan, Canakkale Onsekiz Mart University, Faculty of Education, Department of Early Childhood Education, Turkey

Sandra Rone, Riga Teacher Training and Educational Management Academy, Faculty of Management and Economics, Department of School Management, Latvia

Florbela de Sousa, Institute of Education, University of Lisbon, Portugal

Hugo Verkest, Katholieke Hogeschool Zuid-West-Vlaanderen Campus; Teacher Training College Campus Torhout, Belgium

Series editor (2008-11): **Peter Cunningham**, Coordinator, CiCe Erasmus Academic Network

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CiCe Central Coordination Unit
Institute for Policy Studies in Education
London Metropolitan University
166 – 220 Holloway Road
London N7 8DB
UK

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Proposal for a Life Long Learning Citizenship Education Project

Thinking about the concepts and processes that underlie successful projects

Lee Jerome
Ebru Aktan
Sandra Rone
Florbela de Sousa
Hugo Verkest

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VOICES

A proposal

This booklet has been produced by the members of the Life Long Learning working group which forms part of the CiCe network. One of our tasks was to develop a proposal for a European project to promote intercultural learning, which built on previously completed work at the European level – projects funded through Erasmus, Grundtvig and Socrates programmes. We developed a proposal that cut across these boundaries and this booklet sets out the model that lay at the heart of the proposal and aims therefore to distil some of the 'lessons learned' from other European projects into a coherent proposal for educational action. As such we offer it for discussion and critique as part of our on-going review and refinement of the ideas we are developing.

Voicing Otherness in Citizenship Education in European Societies (VOICES) is an innovative programme which aims to build on a range of successful projects across Europe and across different lifelong learning sectors to develop a framework for promoting intercultural competencies in the context of European citizenship. VOICES builds on lessons learned from workplace education, inter-generational learning and a range of education institutions to develop and disseminate a model for developing mutually beneficial educational collaboration at community level, involving community organizations, schools and universities. VOICES is based on the understanding that intercultural competencies are best learned through mutually fulfilling, meaningful and real exchanges related to specific community issues, where the learning and the community action are integrated. In this we echo the commitment of the Committee of Ministers at the Council of Europe, who declared in 1985:

> *"Democracy is best learned in a democratic setting where participation is encouraged, where views can be expressed openly and discussed, where there is freedom of expression for pupils and teachers, and where there is fairness and justice"* (quoted in Osler and Starkey, 1996).

Such an approach also echoes the progressive tradition in education, often linked to Dewey in the USA and Freinet in Europe, where learning and real-life are intimately connected, not seen as separate, or even separable, elements of social activity. Such traditions are often poorly reflected in contemporary 'schooling' where learning has been effectively divorced from real-life experiences for many young people.

In practical terms the project participants from five countries (England, Portugal, Belgium, Turkey and Latvia) collected, organised and reviewed examples of good practice from which VOICES draws. If funded this work would be disseminated initially through a web-

portal (with access routes for different stakeholders) and later through training and networking across Europe. VOICES also sought to develop evidence through an exemplification project to demonstrate the ways in which this framework can be applied in different community contexts. This booklet focuses on explaining the ideas underpinning that framework (see appendix for overview of work packages).

VOICES recognises that the experience of living with 'others', that is to say people unlike ourselves in significant ways, arises from migration within and to European states; migration within states; and encounters across generations. The EU responded to the first issue in its Common Basic Principles for the successful integration of immigrants, recognising that this was a two way process of learning and adaptation (Council of the EU, 2004). The issue of (non-migrant) diversity within states has also gained attention through the work of academics such as Kymlicka (1995) on citizenship in multinational / ethnic states and an example of how this has affected education policy can be seen in England, where recent curriculum changes have incorporated explicit requirements to explore the diverse and changing nature of 'Britishness' (DfES, 2007). The third area, intergenerational work, is well established as an area of educational research, for example through the European funded dissemination project – MATES (www.matesproject.eu).

All of these encounters share a basic emotional and social dimension, which one might link by considering them all as examples of 'otherness'. They are also areas where teachers often struggle to develop confident and effective teaching approaches. VOICES aims to highlight the common issues underlying these dimensions of difference and to disseminate tried and tested materials within a coherent integrated framework to engage with these issues.

The challenges outlined above were complicated because of the variety of sources of 'otherness' which result in misunderstanding, inequalities and marginalization. The approach adopted within the VOICES project responds to this complexity by drawing on a range of established (but largely isolated) practices in Lifelong Learning in the community; inter-generational solidarity; intercultural competencies; and education for democratic citizenship.

The project would:

- Bring together young people and adults to learn across the generations and develop intercultural competencies through the experience of democratic living and learning;
- Empower teachers to approach issues relating to 'otherness' in relation to education for democratic citizenship;
- Empower young people in and beyond schools through developing their democratic voice;
- Connect to existing networks to develop and disseminate successful models of partnership working to promote a holistic approach to this area of education.

Community groups

VOICES would also work directly with community groups (this term is loosely defined to enable the programme to be as widely used as possible). We envisaged such groups will range from organizations such as museums and galleries, which have formal responsibility for community engagement, as well as less formal groups, such as neighbourhood groups, parent organisations, campaigning groups and cultural groups.

Educators

The programme would also target educators (at all levels within the formal education sector - early years, primary and high school, and university), who were seen as the lynch-pin of the project, developing mutually beneficial relationships, establishing and maintaining dialogue, and quality assuring the educational objectives of the collaborations.

Young people

The young people would vary depending on the nature of the project in each location, for example in Turkey the project would involve 4-6 year olds, whereas in the UK, the project would involve 11-16 year olds.

Explaining the model

The model can be represented in two ways, firstly in terms of the processes we envisage, and secondly in terms of the concepts that underpin it. The process diagram indicates how the various groups are important in identifying specific focus areas for collaboration, and also indicates how we have borrowed from tried and tested education project management strategies in envisaging the practicalities of the work. The concepts diagram helps to unpick several specific concepts and discourses which are often conflated in everyday conversations about intercultural citizenship. In the pages that follow we attempt to clarify the terms and by doing so we intend to demonstrate the advantage of drawing on such a wide variety of previous work.

Model for VOICES Project (I) Processes

Partners

(1) Groups agree to work together on developing a shared agenda for action. They develop an agreement about how they will work together.

Project Process

(2) Goals established through open dialogue, embracing principles of deliberative democracy. This ensures each partner understands how this collaboration will help them meet their own ends, i.e. no partner is expected simply to help others unless they achieve their own self-interest as well.

(3) Plans are agreed to achieve goals through collaboration. These plans incorporate processes and approaches which enable all partners to meet their goals i.e. educational as well as change outcomes in the community. Training may feature as part of the capacity building phase in this collaboration

(4) Participants establish their own success criteria for measuring the impact of the collaboration.

Outcomes

(5) Work is reviewed at regular intervals to ensure goals remain achievable or are adapted.

Processes

In terms of the processes we draw on the contact hypothesis (originally developed by Allport, 1954), which contends that prejudice will be reduced when people who identify with different social groups get to know each other, and thus learn more about one another. However, just bringing together different groups of people into a shared project does not guarantee the reduction of ignorance, and Cederberg (2011) has discussed the conditions that should be established in order to promote successful collaboration. She argued (following Pettigrew, 1998) that such projects should fulfil five conditions:

- Equal status in the situation
- Common goals
- Cooperation within the group
- Support from authority
- Potential for friendship

It is important that the VOICES project groups are established to incorporate these conditions otherwise, as Cederburg documents, the best intentioned projects may result in greater prejudice and animosity.

The second source of ideas for the process model relates to experiential learning, for which there is a wealth of empirical research and theoretical literature. If we are concerned that participants *learn* from their citizenship experiences, the role of reflection, and therefore of facilitation is important in the process (Moon, 2004). Guidance for teachers in this area highlights the usefulness of tools such as Kolb's experiential learning cycle (Potter, 2002; Jerome et al, 2003; Britton, 2000). In this regard Dewey provides an important warning, which is relevant to the VOICES project:

> "*The belief that all genuine education comes about through experience does not mean that all experiences are genuinely or equally educative. Experience and education cannot be directly equated to each other. For some experiences are mis-educative. Any experience is mis-educative that has the effect of arresting or distorting the growth of further experience*" (Dewey, 1938: 25).

The implication of Dewey's insight is that whilst negative experiences can be educational if handled well, any experience has the potential not just to fail as a learning experience but to have a destructive effect on *future* learning. In relation to citizenship education this points to the fact that young people, indeed all citizens, stand to learn a lot through reflecting on their experience of researching, planning and participating in a political campaign or process, regardless of whether the end goal is achieved. On the other hand, it is perfectly possible that young people may participate in a process which actually deters them from future participation, even if the project goals are achieved, for example through feeling belittled, marginalised, insulted, or patronised.

This insight into how experience relates to education provides a profound challenge for facilitators in such community based projects. It implies that people who are inadequately prepared to facilitate experiential learning as part of the active dimension to citizenship education could have harmful effects on the development of active citizens. At best, the learning may be minimised if facilitators are not able to guide participants effectively through reflection and evaluation. At worst, those who fail to support people through the process, and help them identify the value of their experiences, may lead them down a dead-end of disillusionment and apathy. The training resources and programmes designed as one of the VOICES work packages explicitly engage with these risks and address the required facilitator skills.

A rationale for working with community groups

Community groups are formed for a variety of reasons and manage themselves in different ways. In this project we draw on a very wide definition of community groups, which include:

- Cultural groups such as the Swadhinata Trust in London which celebrates Bengali cultural heritage.
- Local archives such as the Bishopsgate Library in London, which holds collections of resources on local history, and which has a large out-reach programme to engage local communities.
- Campaigning groups such as Proculturas in Portugal, which brings together a range of partners, including immigrant groups, to act against discrimination and xenophobia; and Bogazici University Peace Education Application and Research Center (BUPERC), which organizes and coordinates training in Turkey with a focus on peace education for teachers, academics, students and NGOs.
- Adult support organisations such as The Centre for Entrepreneurship in Kortrijk, West Flanders, which is a non-profit making organisation promoting small businesses.
- Art groups, such as the Riga Photo Art Project, which promotes photography as an art form; and Mavitay in Turkey, where children, young people and adults from different cultures and social classes participate in culture and art education projects.

Whilst these groups are all very different, together they might be said to partially constitute civil society – the area of human activity which fills the space between the individual citizen and the state. Democracy, and therefore education for democratic citizenship, thrives in a healthy civil society, but these groups do not necessarily consciously exist as vehicles of identity or as mechanisms for active citizenship (Habermas, 1999). They each have different aims (more or less specific) and different ways of working. They also appeal to different groups of people, and thus become one of the mechanisms through which people define themselves and shape their world-view.

The project model we proposed takes as an important principle the idea that the autonomy and purposes of these groups must be respected, and that a partnership must be built on a genuine attempt to explore common territory between the groups involved.

Example

The London partnership we planned included the Swadhinata Trust, the Bishopsgate Library, a local secondary school (predominantly Bengali, all girls) and London Metropolitan University. The partners were chosen because they all had an interest in promoting aspects of cultural heritage in the local area. The university runs a Women's Library and a Citizenship Education programme – the library would have benefitted by community involvement in its activities, the young people would have been directly involved in the project as participants. The school would have been able to benefit by developing links to local resources and promoting projects about local multicultural history. The Swadhinata Trust would have been involved directly in promoting Bengali culture, with young

people from Bengali families and from other backgrounds. And finally, the Bishopsgate Library would have benefitted by getting local residents directly involved in their local history out-reach programme. In this project, everyone stands to gain by collaboration and no-one is called on purely to serve the interests of others. We felt this was the key to establishing genuine and purposeful partnerships.

This approach is consistent with the guidance issued by the World Association for Non-Governmental Organisations (WANGO), which is discussed in an earlier CiCe publication (Aksit, Hartsmar and Moraeus, 2008: 4):

- Missions for each partner should be consistent with each other
- Collaboration occurs on the basis of shared values and for the good of society
- There are equitable and mutual benefits
- The partnership is committed to the sharing of information, ideas and experiences

These community groups may not be explicitly focused on education as an aim, although most of those we identified as potential participants could be said to have some form of broad educational aim, for example the mission to promote the use and appreciation of photography might be described in some ways as being concerned with education in so far as it aims to promote a particular aesthetic form. It is also the case that almost all of these groups will be involved in educating their participants to some extent. Most organisations have training programmes for employees and volunteers, even if this is often informal. It is important for us to conceptualise these groups as learning groups themselves, and thus as sites where valuable learning could be accessed.

This approach resonates with the concept of life-long learning, in which adults are constantly learning formally and informally, as individuals and in collaboration with others. The essence of this learning is that it is most often rooted in a specific context, and with a specific purpose in mind. This experiential learning has been described by educationalists in a variety of models, but many of them are elaborations of Dewey's conception of education as 'growth' and his commitment that successful learning is simply an experience which leads one to further experience and thus further learning – the ultimate principle of life-long learning (Dewey, 1938).

In formal education settings, these principles have been transformed into the model of 'service learning', which seeks to replicate these applied learning experiences by establishing certain principles. VOICES builds on this tradition, as is illustrated by the following list of common characteristics of service learning projects from its website (Learn&Serve[on-line] undated):

- They are positive, meaningful and real to the participants
- They involve cooperative rather than competitive experiences and thus promote skills associated with teamwork and community involvement and citizenship
- They address complex problems in complex settings rather than simplified problems in isolation
- They offer opportunities to engage in problem-solving by requiring participants to gain knowledge of the specific context of their service-learning activity and thus promote critical thinking
- They promote deeper learning because the results are immediate and uncontrived
- They are more likely to be personally meaningful to participants and to generate emotional consequences, to challenge values as well as ideas.

Service learning advocates also champion the contribution of service learning projects to developing social capital (Howard 2006), improving attitudes towards 'others' (Morgan and Streb 2001), enabling students to feel more of a connection to local communities (Ransom 2009) and developing moral reasoning (Koliba 2000). They can also be used to structure community based research projects as opportunities for students (Paul 2009). When working well these projects are reciprocal, in that they promote student learning and further the aims of the partner organisation (Jacoby and Brown 2009) and so they also hold out the possibility of making a direct contribution to wider social aims.

This section has sought to explain some of the influences that have shaped the processes envisaged within the VOICES project. We have been concerned with *how* to promote inclusive European citizenship, and the next section moves on to consider the substantive content, and is concerned with *what* will be learned through such a project.

Model for VOICES Project (II) Concepts

Concepts

In the conceptual model we set out a representation of how the different threads in the project come together. The interesting feature of the Venn diagram is that it enables us to think about the ways in which all four main concepts interact, and to identify the challenges and potential in exploring the concepts together in one project. The project attempts to pull together ideas from democratic theory relating to citizenship and voice, concepts from multicultural and intercultural theory, relating to belonging and othering and more familiar ideas from our education backgrounds. In the education literature we drew on formal and informal traditions, education for young people and life-long learning. In the following pages we explain these key ideas, and how they relate and interact with each other to enrich the conceptual underpinning of the project.

The purpose of the following section is not to provide a comprehensive account of these complex issues, rather it is intended as a resource to start a conversation between community partners embarking on a project. We suggest additional reading for those who wish to explore these concepts in greater detail. We have organised the areas of the Venn diagram in four clusters in ways which make the most obvious connections and explore the most significant boundaries between concepts.

Cluster 1: Talking, listening and doing democracy

I. VOICE

In many ways choosing the idea of voice as the main one to frame the project is problematic because it a relatively open and fluid idea, which defies easy definition. However, we suggested the concept of voice should be at the core of the project because it does capture something of the main ideas underpinning contemporary discourses about democracy, multiculturalism and integration in Europe. The concept of voice enables us to approach these complex debates from simple starting points, hence some of our fundamental concerns start from thinking about who can speak in public debates, when, how and whose voice will be heard and acted upon?

At its very simplest, the critique of multiculturalism insists that many cities in Europe have allowed themselves to become culturally and ethnically segregated so that people live separate lives, albeit often in relatively close proximity to one another (Cantle, 2008). Clearly the critique here is about more than simply where people live, or whether they are able to talk a minority community language; in fact governments find themselves torn between attempts to uphold the language rights of immigrant and minority communities (EACEA, 2009) and promoting language acquisition to enable immigrants and linguistic minorities to participate more fully in activities in the

wider society. In Britain, for example, language has become bound up in a wider discourse around immigration, and in 2011 the Prime Minister attacked multiculturalism and argued for greater efforts to induce integration:

> *"That includes making sure that immigrants speak the language of their new home and ensuring that people are educated in the elements of a common culture and curriculum"* (Observer, 13/2/11).

What seems to underpin this urge to integrate, is the idea that minority groups should be able to engage with and participate in the national society in which they live, and when we come to imagine what that participation actually consists of we often imagine participating in conversations – from the everyday conversations that take place between neighbours, and with local shop keepers, to the more formal conversations that take place between people and their bank manager, the doctor, teachers, and also perhaps, we imagine people participating in the great national conversations that rage through the media and through interactions with others as fellow citizens. This imagined ideal of the democratic nation, brought into being and sustained through constant talk makes great demands of citizens, both in terms of their ability to share a language (or one of the nationally recognized languages) but also more generally through their constant willingness and ability to articulate their political voice.

Much political debate in Europe has been concerned with government policy which marginalizes or ignores minority groups, thus leading to the active exclusion of those groups from the political culture. However, politicians' more recent calls for minority and immigrant groups to be willing to engage in public democratic exchanges recognizes that there is also another more fundamental route to exclusion – that is, where new arrivals or members of minority groups refuse to engage with the mainstream majority and stay within their smaller communities of identity. Once citizens stand up to make such a contribution to the local and national debates on which citizenship rests, they allow themselves to be acknowledged by others and thus take their place as full citizens in the community (Phelan, 2001). Whilst they refuse to take this step, they resist attempts to be drawn into the majority society, and thus remain unassimilated.

This concept of voice then is useful because it is sufficiently broad to enable us to make links between the everyday conversations that bind us to members of our communities and the broad debates relating to the kind of society we have, and the kind we can imagine in Europe. It also leads us into some important considerations related to politics and political thought. We consider two inter-related ideas below, firstly, if citizens articulate their voice, then someone must listen to them, at least if we are to avoid fuelling social exclusion, so we must consider briefly the role of listening in democracy. And secondly we turn to consider a relatively new tradition in democratic theory, deliberative democracy, which places talk at the heart of its conception of democracy.

Suggested reading:

Aletta J. Norval (2006) *Making Claims: The Demands of Democratic Subjectivity* available on-line at: www.ucl.ac.uk/spp/seminars/political-theory-downloads/Making-Claims.doc

II. CIVIC LISTENING

The ideas discussed above have been characterised as a shift in democratic theory from being 'vote-centric' to 'talk-centric' (Kymlicka 2002:290) and we have included civic listening in our conceptual framework for this project simply to draw attention to the reciprocity inherent in any form of dialogue. Politicians' invitations / demands that minority groups participate in the democratic culture are not a one-sided expectation that people participate or speak; they must also create expectations of other citizens that they listen and engage. John Annette has called this 'civic listening' and argues that it is just as important as 'civic speaking', and demands additional skills such as emotional literacy and intercultural understanding (Annette, 2010). This commitment also reflects the important orientation in debate, to being open-minded; we listen because we are open to test and explore our ideas in relation to those of others, and therefore we may refine or change our stance in a debate.

As we have alluded to above, civic listening also carries significance beyond its usefulness to the listener, crucially it signifies that the speaker is recognised as having a legitimate role in the exchange.

> *"Acknowledgement is not a right in itself, but the establishment of a particular political relation. The enactment of citizenship is itself the recognition that one has a claim to be heard and responded to – that one should be acknowledged"* (Phelan, 2001: 14-15).

In relation to our project proposal the implications are significant because they lead us to focus on the processes of collaboration as much as the outcomes of that collaboration. Teachers will recognise this as the process of establishing expectations and rules for working together.

Suggested reading:

John Annette (2010) 'Democratic Citizenship and Lifelong Active Learning' in Bernard Crick and Andrew Lockyer (Eds) *Active Citizenship: What could it achieve and how?* Edinburgh: Edinburgh University Press

III. DELIBERATIVE DEMOCRACY

Taken together, the comments we have made about voice and listening point to our support for deliberative democracy as a fruitful tradition through which to approach citizenship education. This particular branch of political philosophy combines some of the features of traditional liberal conceptions of citizenship with some aspects of communitarianism. Deliberative democracy incorporates

citizenship as status, feeling and process (see below) and also presents a distinctive agenda for education. Rooted in the work of Habermas (1999), deliberative democracy emphasises civil society as the essential arena for democracy and this is important because it de-emphasises the tendency in some traditions to focus on the relationship between the individual and the state and instead enables one to think about the complex variety of ways in which that relationship is mediated through, and supplemented by, a wide range of other interactions in the public sphere. These interactions are between individuals operating as individuals, but also between individuals representing groups and associations.

Morrow and Torres (2002: 149-156) reflect such political implications of 'voice' by arguing for the central role of mutual recognition in both Freire's and Habermas' social theories. For Freire, mutual recognition underpins his commitment to a pedagogy based on dialogue, where critical reflection on such dialogue is potentially emancipatory. Such recognition must also precede Habermas' 'ideal speech' act in his account of communicative action in politics. For Habermas,

> "*The social character of natural persons is such that they develop into individuals in the context of intersubjectively shared forms of life and stabilize their identities through relations of reciprocal recognition*" (Habermas, 2005: 139).

In other words, he argues that we are mutually constituted through dialogue and that we manage our common lives together through sustained commitment to, and participation in, such collective dialogue. The health of a democratic culture is reflected in the quality and significance of the interactions in the public sphere, and for educators, there is a clear agenda relating to the skills and attitudes required to foster a healthy deliberative democratic public sphere.

Such an approach recognises schools as public spheres in their own right, in which public discourse – active listening as well as talking – can be experienced. This in itself is valuable because the weakest aspect of deliberative democratic theorists' work is often their suggestions for practical ways in which their theoretical innovations might link to democratic everyday practices (see for example Talisse, 2005). Meetings, consultations and polls abound, but the context of the school offers a vibrant community in which real and direct deliberative democracy is possible (Trafford, 2008).

Such learning is also important because it foreshadows a better kind of democracy in the future, one in which we come closer to the ideals of mutual respect and recognition. For McCowan (2009), such experiences are 'prefigurative' because they set up expectations and models of how we might engage with others, which act as resources to be drawn on when the political climate makes this possible. In other words, a rights respecting education establishes the possibility that young people might understand how to respect rights and engage in democracy in later life, whilst it is difficult to imagine how

this possibility is anything but crushed in an educational system which marginalises young people's voices and demands passivity and an acceptance of inequality. Whilst the VOICES project does not guarantee a better democracy to come, it seems to 'prefigure' it, which is ultimately a goal worth pursuing for teacher educators.

Suggested reading:

Habermas, J. (1998) *The Inclusion of the Other: Studies in Political Theory,* edited by C. Cronin & P. De Greiff, Cambridge: Polity

Cluster 2 Thinking about an inclusive Europe for 'us' and 'them'

I. OTHERNESS

The VOICES project incorporates this view of identity in its theoretical framework, and seeks to explore the potential commonalities between any encounter between the familiar (those with whom one identifies) and the 'other' (any group one perceives as being substantially different from oneself). On this reading 'otherness' is interesting because any number of diverse groups may be perceived as 'other' regardless of the fact they may not perceive themselves to share any common traits. VOICES would bring together young and old, white and minority ethnic Europeans and immigrants, wealthy and poor as examples of encounters with the 'other', and the social constructivist view of identity would enable us to explore the similarities underlying these encounters.

Putting the concept of *otherness* at the heart of the project enables us to think about identity and diversity – not defined individually but treated as being interconnected as a process in continuous transformation and dependent on each other, either by adopting and identifying with the ways of being, doing and thinking, or by opposition and exclusion of the very same ways of the neighbouring or incoming communities. Cultural identities are dynamic and in constant social construction and reconstruction depending on the significant interactions that each individual develops with the others. Whilst identities are often relatively stable, they are always located in a continuing process of social activity, and therefore they cannot be reduced to a unique ethnic or common cultural heritage in detriment to other components that may shape one's personal identity.

On this interpretation, the construction of a positive identity rests on the twin processes of identifying ourselves with some people and rejecting others. One of the aims of citizenship education may be simply to help people manage the tensions created by the process of identity formation. The debate about globalization as a contributing factor to an identity de-rooting and homogenisation also makes this task more urgent for those who consider that there are new *hybrid* cultural identities growing, resulting from the acceptance by minority groups of some national or local cultural traits as part of their new identity – a process recently captured in the term glocalisation.

In the diagram the concept of otherness relates to education and voice in a variety of ways and the following paragraphs identify some of the linked issues that arise from this approach.

Suggested reading:

Lawler, S. (2008). *Identity: Sociological Perspectives*. Cambridge: Polity Press

II. INCLUSION

Inclusion is a key principle of education in diverse societies, and thinking in this area has benefited from the development of the social model (as opposed to the medical model) to explain the processes that operate to exclude people, for example with disabilities, from mainstream education (Shima and Rodrigues, 2009). Having established this model in relation to disabilities and learning difficulties, the notion of inclusion readily expands to incorporate education policies seeking to reconcile local and global demands to meet the challenges of globalisation and the growing inequalities between and within societies. Global factors such as migration flows, economic crises, poverty and the relationship between both global and local issues are playing an increasingly influential role, varying from context to context, but with enormous importance, in educational reforms.

In its broader sense, inclusive education is concerned with equipping young people to face the conflict between groups of different identities and rebuild social links, which could engender equal participation in the development of societies. Such commitments might entail teaching universal values such as tolerance and human rights and by promoting respect for others and for their cultures. In a narrower sense, the commitment to inclusion refers to attempts to narrow the outcomes gaps between groups of students.

We expect VOICES to function as an experience of inclusive education, as each project should draw in participants from different social groups, and therefore provide people with a positive experience of learning together.

Suggested reading:

Mebrahtu, T., Crossley, M., & Johnson, D. (2000). *Globalisation, Educational Transformation and Societies in Transition*. Oxford: Symposium Books

III. MULTICULTURAL EDUCATION

One dimension to this expanded notion of inclusive education is *multiculturalism* which is a term used for many conflicting reasons and agendas but in general it alludes to the approach to diversity caused by demographic changes occurring in western societies through immigration or social movements and other living conditions in multicultural societies. Multicultural education involves the nature of the response in educational contexts. It opposes a monoculturalist

stance or a world view which does not perceive social injustice and the suffering of marginalised groups in schools or society.

Multicultural education was a first means to accept and interpret the existing variety of cultures in the same context. The emphasis is on coming to know and relating to the other. Acknowledging the identity of individuals and groups defines the turn to an *intercultural* education for all.

Suggested reading:

Corson, D. (1998). *Changing Education for Diversity*. Buckingham: Open University Press

IV. INTERCULTURAL COMPETENCIES

In the Delors Report (1996) to UNESCO, education systems were called upon to implement competences beyond *learning to be, learning to know, learning to do* and to include the competence of *learning to live together.* We live in a world of interdependence with consequences for social organisations brought about by the increase in human flows and consequent encounters with different life styles, languages and cultures. The recent and important element for building a society of citizens has been the promotion of compulsory basic education for all, giving the children the right to learn to live together by relying on school and other educational resources.

Intercultural education represents a particular strand of inclusive education. An inclusive school prepares pupils to accept different worldviews and interact with different people using the opportunity to share spaces and experiences. To achieve this schools need to incorporate these objectives in the curriculum, in the pedagogical strategies used in the classrooms, and provide teachers with professional development so they can cope with new demands and responsibilities. Through the focus on learning to work together, VOICES seeks to incorporate lessons learned from European work on intercultural competencies, and to make this work available to teachers as part of the project guidance (see for example, www.incaproject.org).

Suggested reading:

Delors, J. (1996) *Learning the Treasure Within*. Report to the UNESCO of the International Commission on Education for the Twenty-first Century. Paris: UNESCO

V. EDUCATION FOR MULTICULTURAL CITIZENSHIP

Finally in this section we make the connection between these educational responses to otherness and to the broader conception we have adopted of multicultural societies and the kinds of citizenship required to support those societies. Osler and Starkey (2003) have written about this as *cosmopolitan* citizenship, building on David Held's work on models of democracy that transcend national

boundaries. They argue that cosmopolitan citizenship education includes the following features:

- accepting personal responsibility and recognising the importance of civic commitment
- working collaboratively to solve problems and achieve a just, peaceful and democratic community
- respecting diversity between people, according to gender, ethnicity and culture
- recognising that their own worldview is shaped by personal and societal history and by cultural tradition
- respecting the cultural heritage and protecting the environment
- promoting solidarity and equity at national and international levels.

Through the combination of inclusive, active projects in local contexts and the European networking between such action groups, we have sought to incorporate all of these principles in the VOICES model. Osler and Starkey's approach has proved particularly useful in this regard and is our starting point in the following section on citizenship.

Suggested reading:

Osler, A. & Starkey, H. (2003) Learning for Cosmopolitan Citizenship: theoretical debates and young people's experiences, *Educational Review,* 55 (3), 243-254

Cluster 3 Citizenship in Europe and in Europe's Schools

I. CITIZENSHIP

Osler and Starkey (2005) provide a useful starting point for our understanding of citizenship as they discuss the term in three distinct ways. The commonly held definition relates to citizenship as *status* and refers to the significance of being recognized by a state and having certain social and political rights as a consequence. But citizenship also relates to a *feeling* of connectedness or belonging to a wider group – a state, or region. It can also be said to be a *process,* in that citizenship is expressed through certain activities, most obviously voting, but also in upholding the law, and engaging in civil society. Different traditions in political philosophy focus on different aspects of this tripartite model, and the balance between these components has important implications. At one extreme we might take neo-liberal conceptions of citizenship, which appear to focus more on the individual and their relationship to the state – especially as expressed through the codification of rights; whilst at the other extreme one might place communitarians, who are likely to focus much more on the bonds that grow up between people to create a sense of belonging and mutual commitment – leading to a greater focus on feelings and process, rather than status. Given the influence

of deliberative democracy on our project, we tend to focus on the importance of feelings and process, especially the motivation to engage in productive and civil discussion.

Adopting this approach towards citizenship sidesteps the problematic nature that many people may be resident in Europe, but not enjoy full citizenship rights. Instead we focus on citizenship as a way of relating to others in our communities. Hence the VOICES project brings people together to work on real political problems in their communities – problems which demand informed and sustained dialogue both to explain them and to find solutions to them. Through participation in VOICES projects, participants are doing citizenship, regardless of the status they may or may not share.

Suggested reading:

Osler, A. and Starkey, H. (2005) *Changing Citizenship: Democracy and Inclusion in Education,* Maidenhead: Open University Press

II. STUDENT VOICE AND LEARNER AUTONOMY

Article 12 has emerged as a particularly significant article in the UNCRC, especially for education, and is clearly implicated in all of the principles identified above. In England the term 'Student Voice' has recently gained support from the government (DCSF, 2008) and nine in ten schools in England are estimated to have a school council, although the quality in practice is still some way behind the declared principles (Whitty & Wisby, 2007). Hannam identified this in his observation that learning about democracy in some schools is "like reading holiday brochures in prison" (Hannam, 2003). In the Council of Europe's *Education for Democratic Citizenship* project, Liégeois put it rather more prosaically when she wrote: "democracy in schools can and must be present at all levels of education, so that all individuals who live *in* democratic societies are able to live *with* democracy throughout their schooling" (Liégeois, 2005: 10). Therefore, when Dürr considers the nature of young people's participation in schools, he acknowledges that this can occur through:

- The learning opportunities, both in the sense of pupils fully participating in active learning, and in the sense that teachers plan to develop the competences for participation
- The formal structures for governing the school
- Full participation in the social life of the school
- Links beyond the school (Dürr, 2004).

The challenge remains not so much in understanding these possibilities but in their successful implementation, and there is evidence that it is easier to implement structures rather than ensure the experiences are genuinely participative and educational. School councils, for example, can and do send representatives to observe classes and feedback to teachers, make representations to the school

management and even help make decisions about appointing staff, but much more frequently they meet irregularly, are 'steered' towards certain areas of debate (often referred to as 'lockers, lunches and loos') and remain essentially unconnected to the main decision-making processes of schools, and indeed to the main decisions about teaching and learning.

Lundy (2007) has contributed to extending our critical appreciation of Article 12 by revisiting the distinction between 'having a voice' and 'being heard'. She addresses the four stages required to realise the right, (i) creating opportunities in which young people can develop an opinion and express it, (ii) expressing their opinions, (iii) having someone listen to them, and (iv) having their views taken into account. Whitty and Wisby (2007) warn of the potential dangers in practice where schools focus on (ii) and (iii) without thinking seriously about the institutional challenges posed by (iv) and of course, with all young people, the first stage is crucial in enabling them to formulate genuine opinions and plan how best to participate in public discussions. Without this, we are likely to fuel teacher cynicism (because young people may not be able to formulate and express opinions in suitable ways without explicit teaching and support) and turn off students, who are unlikely to have positive experiences.

This commitment to recognising young people as active, equal citizens in the VOICES project reflects their rights under the UNCRC and reflects a professional commitment to acknowledge their own agency in their learning. Article 12 is an important starting point for this work, but as the brief discussion of Lundy's work indicates, it represents a starting point for sustained and difficult effort, rather than an answer in itself.

Suggested reading:

Lundy, L. (2007) 'Voice is not enough: conceptualising Article 12 of the United Nations Convention of the Rights of the Child' *British Educational Research Journal* 33 (6) 927-942

Cluster 4 Education for and through citizenship

I. EDUCATION

How do we learn? The answer to this deceptively simple question remains elusive but, in trying to provide some accessible framework within which to tackle the enormous range of ideas offered by theorists and researchers, we have drawn on a model developed by Illeris (2006), who summarised his understanding of learning in the diagram below.

Diagram from Illeris (2006: 28)

Following Illeris we might broadly think about three dimensions to learning:

- the 'content' of learning (the cognitive dimension), in this case the learning is about communities, social groups and active citizenship,
- the 'incentives' for learning (the affective dimension), in VOICES this relates to participants' aspirations to achieve real change they care about, and
- 'interaction' (the social dimension) between citizens.

This holistic approach to learning fits with the real-life, action-oriented model of learning embodied in the VOICES project. It includes opportunities for learning to happen through social interaction, where problem-solving can be undertaken through discussion and through genuine collaboration. It also increases the likelihood of the learning being stimulated by genuine motivation, because if the right issue is chosen for action, then all participants will have a genuine interest in the problem and its resolution. The facilitator of a VOICES project would also have to be aware to the cognitive learning demands of the project as well, as it is likely that participants will have to improve their knowledge and understanding of the issue being considered, the people / groups with whom one is working, and develop the political literacy required to understand how best to achieve the desired outcomes.

It is important to note also that this approach to learning is not age specific. Illeris is explicit in offering this model as the underpinning of learning throughout one's life, not just through schooling.

Such models of learning also integrate social constructivist paradigms, which have become increasingly influential. According to these models, learning and teaching cannot be treated solely as individual issues, instead they must be conceived as essentially social phenomenon. And here one only needs to make a small step from the general commitment to socially embedded learning, to the importance of dialogue in learning (Alexander, 2008), and this links readily to the idea of deliberative democracy we outlined above. In exploring this connection, Englund (2008: 11) has made the following comments:

> *"In almost every case it is the teacher who has to make professional judgements about the possibility and suitability of initiating, authorizing and conducting (or continuing) deliberative communication, and if necessary about bringing it to an end if it seems to be unsuccessful or has been pursued as far as it can. The students have a very important part to play, as both actively talking and actively listening participants, but it is the professional teacher who has the crucial role with regard to the direction, possible continuation and conclusion of deliberative communication."*

On this reading, whilst the pedagogical approach of VOICES is open, deliberative and democratic, it also places significant pressure on the facilitator, who is deemed to simultaneously facilitate learning about citizenship in all three dimensions, and to provide an experience of citizenship.

Suggested reading:

Englund, T (2008) *Education as communication as deliberation* available on-line at: www.oru.se/PageFiles/2756/EducationascommunicationasdeliberationTomasEnglundNERA2008.pdf

Illeris, K. (2007) *How We Learn: learning and non-learning in school and beyond,* Oxon: Routlege.

II. CITIZENSHIP EDUCATION AND LIFELONG LEARNING

The above section has demonstrated how our overall orientation to learning and teaching has implications for citizenship education. More specifically when turning to the task of education for citizenship it is also useful to draw on the Council of Europe's work. Audigier's (2000) attempt to achieve some clarity in the *Education for Democratic Citizenship* (EDC) project leads him to identify a model of the core competences. His first model consists of three categories, which are remarkably similar to those that appeared in the Crick Report (Advisory Group on Citizenship, 1998), which informed the development of citizenship education in England:

Audigier's classification of competences for EDC	**Crick Report's strands of citizenship education**
Cognitive competences – including knowledge of the law, democracy, human rights, topical issues and procedural competences e.g. debate	*Political literacy* – learning about how to make oneself effective in public life
Affective competences and those connected with the choice of values, including the commitment to equality, freedom and solidarity	*Social and moral responsibility* – developing self confidence and responsible behaviour towards others
Social competences connected with action, including the ability to engage in debate, resolve conflicts and cooperate	*Community involvement* – learning about and through participation in the school and community

Audigier suggests, as does Crick, that the three elements are not separate, but rather they come together in EDC, for example, a democratic citizen engaged in a public debate draws on them all:

This model maps almost exactly onto the general model of learning outlined by Illeris (above).

Bîrzéa moves on from these general principles to outline a set of teaching approaches through which people can learn to live together – a core aim of EDC. The following list of approaches are offered in the context of general developments in learning theory, which Bîrzéa characterises as having moved from transmission models, through constructivist models and more recently into models of social learning.

- Experiential learning – where pupils learn by doing and teachers adopt a facilitative role
- Collaborative learning – where team work plays an important part and responsibility is shared
- Intercultural learning – where opportunities are planned to develop empathy, work across cultural boundaries and reflect on identity
- Action learning – where pupils are motivated and supported by the teachers to devise, plan, carry out and evaluate a specific project
- Contextual learning – in which pupils are encouraged to reflect on experiences embedded in their everyday lives (Bîrzéa, 2000: 26-9).

VOICES aims to draw on all these areas and to integrate them into community based learning so that the various theoretical influences are embedded in real-life contexts.

Suggested reading:

Audigier, F. (2000) *Basic concepts and core competencies for education for democratic citizenship*. Project on Education for Democratic Citizenship. Strasbourg, Council of Europe, Council for Cultural Co-operation DGIV/EDU/CIT (2000) 23

Bîrzéa, C. (2000) *Education for Democratic Citizenship: A Lifelong Learning Perspective*. Project on Education for Democratic Citizenship. Strasbourg, Council of Europe, Council for Cultural Co-operation DGIV/EDU/CIT (2000) 21

Conclusion: Transformation and Growth

At the heart of our model is the concept of growth. This term is borrowed from Dewey and is intended to capture something of the general and holistic nature of our learning intentions. It stands to reason, given that we are advocating real learning through engagement with real-life complex issues that it is not possible to determine in precise detail the learning outcomes of such participation.

We have also recognised in the discussion so far, that the political and social nature of the problem and the solution renders such projects complex and unpredictable. But by drawing on other education projects undertaken in Europe, through the Council of Europe and through the Commission (through Erasmus, Socrates and Grundtvig), VOICES sets out to gather key conclusions about how to minimise the risks and maximise the potential gains.

Whilst education systems are being increasingly judged by narrow outcomes and compared through international league tables, such an approach seems to go against the grain of education developments. However, we believe that such projects also retain a value precisely because they create room for personal growth. This kind of project does include learning that something is the case and learning about a local situation or a political process (knowledge); it also includes learning how to plan and carry out a project (practical skills) but it also holds out the promise of a more transformational dimension in which participants are able to reconsider their identity in relation to others and to the broader society in which they live. Such personal learning is likely to have profound implications for citizenship, including as it does personal identity, efficacy, empathy and tolerance. If we agree with Osler and Starkey that citizenship is about status, feeling and action, it follows that education for inclusive citizenship in Europe must be political, personal and social. We believe VOICES offers a useful framework for exploring these inter-linked levels of analysis through shared citizenship experiences.

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