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**EDUCATION FOR ALL FOR LEARNING TO LIVE TOGETHER**

**Workshop no. 1:  
Citizenship education: learning at school and in society**

**Prepared by  
The Danish Ministry of Education  
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**The above mentioned papers will be supplemented by more background material that will be published on the website of the conference: <http://www.ibe.unesco.org>**

The papers have been prepared by  
the Danish Research and Development Centre for Adult Education  
for the Danish Ministry of Education  
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## *1. Cases of good practice chosen by the Danish Ministry of Education*

In order to illustrate how the concepts and the theories of citizenship and civic education are being used in practice, we have chosen three of the countries that have worked out an EFA Assessment 2000 country report for the Dakar-conference. The countries are Namibia, Japan and Romania. From each of these countries examples of good practice dealing with citizenship and learning to live together will be presented. The cases represents different continents and different countries with diversities in cultural, economical and societal backgrounds.

### **Basic data for the three countries - Source: CIA, The World factbook 2000**

	Area (km <sup>2</sup> )	Population	Population Density (pop./km <sup>2</sup> )	Life expectan cy (years)	Illiteracy (%)	GNP – per capita (\$)	Population below poverty level (%)	Phone/radio/ TV per inhabitant
<b>Japan</b>	377.835	126.549.976	334,9	80,7	1	23.400	NA	0,48/0,95/0,68
<b>Namibia</b>	825.418	1.771.327	2,1	42,5	62	4.300	NA	0,06/0,13/0,03
<b>Romania</b>	237.500	22.411.121	94,4	69,9	3	3.900	22	0,17/0,32/0,23

# Case Japan

## **Educational policies of Japan**

The foundation of the current Japanese education system was established after the Second World War. In 1947, as part of democratic reforms during the American occupation, the Fundamental Law of Education and the School Education Law were enacted.. These laws established the so-called 6-3-3-4 system and the principle of equal educational opportunity for all.

The 6-3-3-4 system means 6 years of elementary school education, 3 years of lower secondary education, 3 years of upper secondary education and 4 years of higher education. Almost all students attend elementary and lower secondary education which are compulsory. The enrolment rate is 96 % for upper secondary schools and 48 % for higher education (in 1998). Some basic education also takes place in pre-school - notably in kindergarten where 62 % of children participated in 1998.

The curriculum is tightly controlled by the government and the Ministry of Education. All textbooks used for teaching are screened and authorised by the Ministry of Education.

In recent years the schools and curriculum has been under reform. Among other things class size has been reduced from 45 to 40 students and the school week is being reduced from 6 to 5 days alongside with a modest reduction of total school hours. The reasoning behind this is to give children more time with their parents in order to strengthen moral learning in the home and also as a step towards international standardisation. More emphasis is being laid on improving the learning environment to make it *“enjoyable and free of worries”*.

The idea of learning to live together is in particular evident in the subject areas as “Social Studies” and “Moral Education” where “Dowa Education” - also known as “Human Rights Education”- plays an important role.

## **Dowa Education**

The history of Human Rights Education in

Japan is also the story of the Buraku minority and that of Dowa Education. Three million people are known as the Bukaru minority, which has been discriminated for centuries. The discrimination is not based on a different ethnic origin but on a feudal caste system. The democratic reforms carried out after World War II were expected to make Buraku discrimination naturally disappear. However, the long-established custom of discriminatory practice was not overcome easily. Major companies prevented Buraku from working in the mainstream and their job-opportunities were therefore limited. Also Buraku children attended school to a lesser extent than other children because they had to work to help their families who were too poor to pay for textbooks or school-meals and thus ultimately because of the discrimination. Then in 1948 in a few so-called welfare teachers began trying to solve the problem of low enrolment ratios and long-time absentees among Buraku children. This was the emergence of Dowa Education. As a result almost all Buraku children attended school in the late 1950s and in 1963 textbooks became free of charge. In the 1980s the concept of Dowa education was broadened to cover other anti-discrimination and human rights issues.

As it is today Dowa education is not a special form of education. It refers to all kinds of educational activities that aim to eradicate all forms of discrimination. Consequently Dowa or Human Rights Education is a cornerstone in combating intolerance and thereby in learning to live together.

## **Citizenship Education in School**

In Japanese schools the education on moral and social issues are according to the recently revised National Curriculum Standards primarily carried out in the subjects areas of “Moral Education”, “Social Studies”, “Life Environment Studies” and “Special Activities”. Human Rights Education is not a specific topic in the curriculum standards but is taught in the subject areas of Social Studies, Moral Education and Special Activities.

Moral education is taught 35 school hours a year (one credit) in elementary and lower secondary school and is furthermore an important part of pre-school education. In pre-school and elementary school the students are “*given the basic discipline and repeatedly taught what they should not do as a human being, what is right and what is wrong until they understand thoroughly*”. The need to cultivate a spirit of international cooperation, respect for life and the need of helping each other are also important issues.

§ Social studies includes history and civics and equals 2 credits in 1st and 2nd grade, 3 credits in 3rd to 6th grade and rising to 4 credits in most of lower secondary school. Civics teaches the basic principles of the constitution including democracy, respect for human rights and peace.

§ Life Environment Studies is taught with 3 credits in first and second grade. It promotes “*activities and experiences in communities, in the environment and with people in their neighbourhood*”. Furthermore “*interactions with infants, elderly people and disabled children*” will be encouraged.

§ Special Activities (1 credit in 1st-3rd grade and 2 credits from 4th-6th grade and lower secondary school) emphasizes that students have desirable human relations and acquire basic morals and social rules. In addition the issues taught in Moral Education and Life Environment Studies are repeated.

§ In pre-school and elementary school the education in all subjects is based on a “*hands-on learning approach*” with plenty of group activities and project oriented problem solving, thus emphasizing the need of giving the learners experience in interacting and respecting each other.

The high degree of accentuation on group identity in Japanese schools and society sometimes creates the problem that individuals not fitting into a group could feel isolated or be outcasted. This also makes the problem of bullying worse. At elementary and lower secondary schools, bullying most often involves verbal abuse, with physical abuse occurring more often at the upper secondary school level. Although the exact numbers are difficult to determine because some cases go unreported according to one study, one in three elementary and lower secondary school students has been bullied but more than one third did not report it to anyone. The problem is however taken seriously by both the government, schools and the press. The official policy is that “*it is never, ever tolerated for a person to bully another*” and measures such as “*encouraging education that values individual personality*”, flexible school transfers and the establishment of the Office of Ombudsman for Children’s Rights have been taken.

### **Aspects of implementation**

Two types of adult education on human-rights issues exists: Programs for Buraku adults who were deprived of education when they were young (for instance, adult literacy classes) and programs for adults to learn about the Buraku issue and human rights.

A survey on Human Rights Awareness was conducted in 1993 by the Japanese government. People were among other questions asked if they had ever enrolled in adult education programs on the Buraku issue or read relevant materials to learn about the issue. According to the survey a national average of 24 % had followed lectures on the issue and 13 % had participated in community-based activities. Between 50 and 65 % had read public information papers, newspaper articles or magazines dealing with the issue. A notable difference existed between western and north-eastern Japan with a much higher awareness in western Japan. This reflects that Dowa Education is extensive in western Japan.

The methodology of teaching Human Rights Education (HRE) is a central point of debate. It

is acknowledged that one-way transmission of knowledge from the teacher to the learner is not enough to cultivate empathy among learners. Knowledge-centred teaching does not encourage learners to solve the problems, but rather foster helplessness. Therefore many teachers are introducing participatory methodology in their human rights courses. Learning is activity-based and includes simulation, role playing, discussion and other group activities. The hope is that this new teaching methodology encourages learners to become actively involved and tackle human rights issues in the real world.

In 1996 a project team of 20 teachers was formed with the aim of exploring ways to reduce the incidences of bullying and violence in schools and to develop students' awareness for peace, tolerance and international understanding. A basic assumption of this project was that this goal could be achieved by teaching students communication skills such as assertiveness, listening, conflict resolution, mediation and out of school activities and exchanges of views and contacts with disabled people. Examples from the project include how a teacher enhances mutual understanding between a Chinese girl and her Tokyo classmates by letting the two parts introduce respectively Chinese and Japanese culture to each other. In another class a teacher plans an exchange between his students and physically disabled people by letting the students help push wheelchairs while communicating, achieving enjoyment and mutual understanding in the process.

Examples of HRE in practise can be found in

textbooks containing human rights stories, historical accounts of human rights violations, stories of contemporary human rights violations in the classroom such as bullying, tales of discrimination in Japan and essays for peace education. A teachers' handbook on HRE was produced in line with the 1997 Plan of Action of the UN Decade for Human Rights Education. It aims to promote HRE by taking up issues such as Dowa education, education for understanding disability and disabled people, international understanding, bullying and education for the environment. The handbook promotes a practical approach by using case-studies and active learning.

### **Dilemmas**

- A. How can it be avoided that any groups are excluded from participating in the community? How can you counteract possible marginalisation?
- B. How can education in citizenship be included in the concrete subjects taught in school? Which elements should be included? What should be the roles of the educator and learners?
- C. Are teachers rather than governments often the driving force for a change in the educational system? Is citizenship education primarily for the good of the society or the individual? How can traditional values and reforms work together to further citizenship education?

# Case Namibia

## **The educational policies of Namibia**

At the time of the declaration of the independence of Namibia in 1990, SWAPO formed the government, and a constitutional right to 10 years of basic education was established. At the same time an extensive educational reform was initiated. In 1993 "*Towards education for all*" was published as the official policy of the Ministry of Education. The educational reform builds on four pillars: quality, access, equality and democracy. At the same time a decentralisation of the school system was initiated with the aim to refer all decisions to regional level. With this educational reform it was the intention to support lifelong learning and to move away from education of the elite alone towards education for all.

## **The life science project - education for all**

Citizenship education is not a subject as such in Namibia - the term is not even used. Still there is a lot of evidence that citizenship education is actually taking place all over the country. Especially the subject of Life science has played an important role in the development of educating engaged, participant and self dependent citizens.

Life science is a compulsory subject in the Namibian lower secondary school (8th to 10th grade). Life science combines the subjects of biology, agriculture, health and ecology. The approach to the subject is dual in the sense that practical work in for instance school gardens is supported by theoretical learning.

The immediate goal with this project is to prepare the pupils for working life and the life conditions of Namibia. Both at the pragmatic and the more ideological level: to be able to participate as equal citizens in a democratic society.

More over, the subject has had the function as spearhead in the Namibian educational reform. Before the independence of Namibia in 1990 the school system was dominated by learning by rote - very often knowledge relevant for a

European context, with focus on certification and a tight authoritative hierarchy. Life science has a relevant scientific content and is, in contradiction to the former teacher oriented education, based on learner centred education. The target group encompasses all pupils from 8th to 10th grade in the Namibian basic schools.

## **Practical implementation/organizers/economy**

The subject Life Science was originally developed for the Loudima-school in the SWAPO refugee camp in Congo Brazzaville in the 1980'es. The practical agricultural part was here essential, among other things to secure food for the refugee camp.

The subject was developed by SWAPO in cooperation with the Danish NGO, IBIS. It was introduced in Namibia in 1990 in connection with the educational reform. The implementation in Namibia was led by NIED (National Institute for Educational Development) in cooperation with IBIS. Along with the progress a shift in the emphasis of theory and practice has taken place so that the practical part to a higher degree works as a pedagogical tool in order to understand the theory or to take on a responsibility. The specific support for Life Science ceased in December 2000 and the subject is now part of the curricula like any other subject.

The Danish Ministry of Foreign Affairs supported the school in the refugee camp in Loudima through its anti-apartheid-grant through IBIS. Many governments, NGO's and UN-organisations supported the Namibian educational reform economically.

In 2000 the project was evaluated by an international group of researchers conducted by Ursula von Harmelen from the Rhodes University in South Africa. This evaluation will be published in the summer 2001.

### **Learner centred education**

The Namibian society is dominated by a gap between the skills of the traditional society and the demands of the new society. Based on a learner centred strategy Life science emphasizes the experiences and the knowledge already achieved by the pupils in school or in the local community. This way Life science is one of the attempts to build a bridge over this gap and also an attempt to involve the cultural backgrounds of the pupils in the education.

Life science education puts the learner in the centre saying that learning must begin at the learners level and encourage the learner to seek more knowledge and to combine it with practical experiences. This changes the role of the teacher radically. Many teachers build their authority upon their monopoly of knowledge and are afraid to loose the respect of the pupils if they no longer are the sole resource of knowledge. In Life science the teacher is more of an adviser and her job is more asking the right questions than providing the right answers. This makes a lot of teachers feel insecure, and pedagogical courses and workshops for the teachers were - and are - essential. In order to create learner centred education the teacher must:

- \$ establish learning environments that activate the pupils own ideas
- \$ challenge the pupils in their perception of the world
- \$ present new concepts to the pupils that relate to correlations they already know
- \$ in as many ways as possible add new knowledge to practical use in the daily life

This is a challenge for the teacher not just because of the new role. The implementation meets many obstacles. A teacher may find learner centred education feasible at a workshop, but meets the difficulties at home with overcrowded classrooms, shortage of textbooks and other materials etc.

### **Assessment**

It is difficult to move from a traditional authoritarian teaching towards pupil centred learning. Scepticism has been expressed and shows the fear that this new education method will create disciplinary problems and that the level of learning will drop due to fewer examinations. At the same time many teachers - and parents - fear that the authority of the teacher will be undermined in the changes of the teachers role. Indeed, how is it possible for the teacher to open up for pupils participation and yet maintain an authority based on the teacher as a role model, the pupils respect for the teachers knowledge and ability of conducting the activities rather than respect based on obeying and fear of not knowing the right answers.

The old education system in Namibia was founded on control through a lot of examinations. Life science has introduced the concept of continuous assessment partly to take the place of examinations in order to find out what the pupils gain from the education. The goal is to decrease the necessity of examinations. Still, examinations are a vital part of the Namibian education system. The Life science project has dealt with this by asking different, more open questions at examinations than is usually being asked. The aim is to find out what the pupils actually know rather than what they don't know, and whether the pupils are able to use knowledge from their local area. The idea of continuous assessment is to assess the process-oriented achievements of the pupils: their capability of asking questions, analyse and collaborate. Within all subjects certain fields, skills and attitudes must be assessed along the school year both to get a fair impression of the pupils gains and problems, but also for the teacher to adjust her teaching. Thus continuous assessment implies the possibilities to involve assessment of the practical work e.g. in the school gardens. This provides a fair assessment for children who does not have the benefits of a reading tradition from the family, but who profits from the combination of the study and the practical work. This is possible for the teacher to assess on basis of the daily work, but

still there are lots of experiences to obtain in order to develop methods to assess even better.

### **Dilemmas**

- A. How significant are the learning environment and the teaching methods for the development of engaged and participant citizens? Is the concept of learner centred learning a threat to the authority of the teacher? Why is it important for the teacher to maintain her authority?
- B. How is it possible to implement strategies for learner centred education in classrooms filled to

overflowing? When resources for teacher training are limited should priority be given to pedagogical training at the expense of professional training?

- C. What are the relations between the process of learning and the results of learning? How is it possible to assess the learner's ability of participating and problem solving, not to mention the learners moral attitudes? How can examinations be a part of the learning rather than a goal? Can examinations be useful for the learner in the process of learning?

## **Case Romania**

### **The educational policies of Romania**

Romania is a country in transition. After the change of system in Romania in 1990 an educational reform was initiated. But it was not until 1998 that the changes could be traced. The educational reform did not explicitly mention 'education for all', nevertheless it was a very important issue in the content of the reform. The concept was in the EFA country report associated with "*education for the quality of life*". The report lists a number of parameters for life quality such as income, possibilities for work, health and interest in (participating) in politics. All of them parameters on which a successful 'education for all policy' would have had a stabilising influence. In the system of education for all the report emphasizes that education for all can only be carried through by including both the formal and the non-formal educational system.

In the Romanian educational landscape a number of so-called foundations and NGO's are operating. Many of them have specially exposed groups as their target groups, e.g. homeless children or gypsies. A number of the projects have a specific aim about learning to live together in a multicultural context. In many places around Romania several ethnic groups are found in the same area, all having smaller or bigger problems with images of enemies, marginalisation and victimisation. the multicultural projects all have as a goal to help those different ethnic groups in a certain area to attain a daily life, based on a peaceful coexistence and mutual respect. To the projects there are often a European aspect in the coexistence: Understanding and respect for the cultural diversity on local level is the first step to an understanding at regional level.

### **Intercultural learning - to learn to live together**

Intercultural learning consists of a number of local projects in different counties, among others Bihor, Braila, Covasna, Sibiu, Caras-Severin - all with several ethnic groups.

A varied number of learning methods and activities are being used, for instance drama as an exercise to develop affective connections, intercultural celebrations and other specific social cultural projects. One kind of activity is the thematic workshop, such as: *Values of human solidarity; Customs; Social roles; Intercultural communication; Why do we contest?; Do we know our neighbours?*

A special theme is called *Scapegoat* which generally covers psychological aspects of interactive and equal participation of everyone in the local communities. It is meant to improve daily relations by provoking an open reflection in the individual in order to let off for instance a complex of inferiority or to help the participants to become aware of the real cause of victimisation.

Another interesting activity is the local memory documents. It can for instance be temporary or permanent exhibitions presenting all the citizens' daily life through items like the family albums of photos, the old significant cultural objects such as books, icons, pictures, genealogy trees, old agricultural or industrial tools etc.

In the perspective of lifelong education the project aims at learning and understanding the cultural codes of the different ethnic groups both in terms of their difference and similarity from one another. The project aims at using new techniques and strategies, and also to share an attitude of loyalty and respect for each other in a context of common responsive participation.

In the local community the projects are aimed at developing a personal and collective expression of local memory, and also at encouraging volunteer participation in the multi-ethnic communities in order to offer a positive perspective of a European, culturally integrated identity.

### **Target groups**

The target groups, coming from the school system and civic society at large, have been composed of students, teachers, decision-makers and volunteer social workers, as well as members of NGOs and GOs, media, teachers' trade unions and parents' committees.

The participants are of Romanian, Slovak, Hungarian, Greek, Armenian Turkish, Jewish or Gypsy origin.

### **Practical/implementation/organizers/economy**

The national Institute for Educational Sciences is the main organizer of the project. However networking is a fundamental part of the project, and the institute works together with both governmental (national, regional development agencies, departmental and local authorities,) and non-governmental (trade unions organisations, parents committees, public universities, art schools, libraries, museums) organisations. as well as educational institutions and private or state schools and academic universities and media. To learn how to network has constituted an important part of the learning process.

The phases of the project has been:

I: Networking: Investigating and extending the intercultural communication ideas and forming networks in the counties.

II: Preparation of intercultural dynamics to each local partner, autonomous for each participating group. Every intercultural operator works together with each leader of an ethnic group in order to prepare their common meetings in the local community.

III: Different intercultural practices.

IV: Ongoing activities, reiteration and transfer of the good practices: E.g. Caras-Severin county: economic and cultural activities involving all the local decision makers and social partners in order to enhance the associative and democratic local life.

Financing comes mainly from the EU, The Institute for Educational Sciences and Ministry of Education and Research. At the local level the operators use financial resources coming from local

councils of communities, the contribution of community "in kind", the contribution of local NGOs and the sponsoring by economic institutions.

### **Evaluation**

The project team has been periodically carrying out surveys on evaluation phases and levels focusing on: involvement in projects, results connected to objectives, effectiveness, transferability inside and outside own institution, satisfaction, environmental, political and institutional context development, management, funding and fund allocation, target groups, working and educational methodology. Any perceptions reflected in media or in local communities are also taken into account. The objects of informal and formal evaluation are cultural references, dissemination of information, artistic and cultural creation, openness to other cultures, sensitivity to the transversal cultural dimension, ability and complementarity in fulfilling the social role of cultural intermediary, and responsive participation.

A few 'outcomes' can be mentioned:

1. It is not possible to work with a fixed programme when you are dealing with intercultural learning. You must always consider the local conditions and adjust the activities accordingly.
2. The impact on the visitors at the local memory exhibitions was very remarkable. They recognized various significant cultural objects - books, icons, pictures etc. - they actually recognized themselves and felt proud of themselves and their local history, because they realized they did have a cultural image.
3. Several teachers - even at university level - realizes the importance of working with the multicultural aspect also inside the formal educational system. (this - and which is mentioned in point number four - is not a result of this specific project alone, but is rather a consequence of the multi-ethnic projects altogether).
4. At national educational policy level there is a responsive interest by the current government in solving the situation with for among other the Gypsy people: In each county of Romania centres for social and educational integration of the gypsies are to be established within a 10 years period.

### **Dilemmas**

- A. How can the population learn how to live an active and responsible life together in the civil (and political) society after several generations of having lived in a totalitarian society?  
And which time frame are we talking about?  
Are mental changes dependent on economical changes - and if so: How?
- B. Which tools and methods can be used to create understanding and respect for other cultural expressions than that of your own?  
And which role does your own self-perception play in this connection?  
How do you secure that the intercultural learning stays equal for the involved parties so the end result is not cultural assimilation for the minorities?  
How is it possible to reach (and understand) the more secluded groups? How can you explain self-exclusion? Which impact does the marginalisation through centuries have on the seclusion by certain ethnic groups?
- C. Which signification does the understanding of a local diversity have in a regional perspective?
- D. Which transfer value is there from non-formal learning to the formal educational system?

***Workshop no. 1:***  
***Citizenship education: learning at school and in society***

***2. Background paper***

This background paper for the workshop under the title: *Citizenship education: learning at school and in society* is bringing the concepts of citizenship and learning to live together up for discussion with the aim to discuss the concepts in a global context.

Three cases from different places in the world have been introduced to represent three different ways of understanding and using concepts of living together, citizenship and learning. The cases illustrate different ways of learning to live together. Different traditions, assumptions and practices will together serve the purpose of crystallizing some points for debate that all will have a bearing for the global as well as local intentions of learning to live together.

The ICE 2001 contributes to the development of the global objective of Education for All and is placed centrally in the actual international discussions of learning strategies and objectives and of the complex of problems and aims presented in the Jomtien-documents, evaluated in the EFA 2000 Assessment and then reformulated in the Dakar-documents. The international discussions of *citizenship* is placed centrally on the agenda in the UNESCO fora, and in the fora of developing the concept of sustainability, in the discussions of human rights and in the debate of our multi-cultural societies. Thus, the paper presents an international angle to the understanding of learning about citizenship on basis of UNESCO's work up till now together with other international contributions to these discussions.

Different levels of citizenship and living together

It must be pointed out that the concepts of citizenship and democracy are strongly connected to a Western European / Northern American philosophical and political tradition. Thus citizenship is one way - among many others - of living together in which the rights and obligations of the individual are emphasized and participation of the individual is stressed as an ideal. Everywhere around the world people are living together in communities described in other terms or

without any term or concept for the way of living together as such.

For countries in transition it is quite new to the citizens that you have a right as well as an obligation to be an active participant in the development of society. In some of the old democracies the traditional participation in political and social life is decreasing. In both cases there is a need to develop the capability of citizenship within the individual.

Depending on where on the globe we live we, as individuals, participate in far more and different communities than 50 years ago. The communities are shaped on both local, national, regional and on global level. This fact creates a potential field of conflict for the individual because of a clash between the expectations from and interests within the different communities.

To some nations it is a stated objective to become partners in a regional political and economical community. One of the ways to reach such a goal is to create a sense of regional citizenship in the nation's citizens. However, it is a question at which level and to which extent it as an individual is possible to engage yourself in daily life as citizen of a region. Furthermore, it is not at all clear how big a part of our identity and community spirit that is tied to the close environment.

At the individual level the increasing globalisation for some people means new possibilities to develop global networks of knowledge that among other can imply detachment from the local - and often binding - community. To others the new possibilities are completely overshadowed by the polarisation between rich and poor regions that is another result of globalisation.

### **Dimensions of citizenship and living together**

Citizenship is not easy to define as it is a concept holding several layers and dimensions. One attempt to seize the many facets of

citizenship mentions four different dimensions.<sup>1</sup>

Citizenship is by many primarily understood as *political citizenship* encompassing political and juridical rights and obligations in a given society. But political citizenship does also bear an active dimension implying engagement and insight in the communities one is part of and where the citizen feels responsible towards society. A political citizenship like that presupposes that the citizens have a common socio-cultural context. Here citizenship has a *social dimension* that refers to the mutual relations between members of a community and are essential to the relationship between the personal integrity and the community. Furthermore, there exists a *cultural dimension* referring to the awareness of a common cultural heritage that is essential for the community in relation to the surrounding society. Finally, citizenship has an *economical dimension* referring to the right of the individual to a job and to a certain standard of living. All four dimensions are closely interconnected. When you act politically you do it on the background of your social consciousness. The cultural practice of an individual is e.g. dependent on the economical possibilities etc.

Each culture emphasizes different dimensions of citizenship. For some the religious aspect within the cultural dimension is of outstanding importance both in the understanding of the individual and in the common understanding of rights and obligations. For some the ability of providing for one self and one's family is a vital part of the rights and obligations of citizenship. As well the educational system and the economic life must be developed to ensure these needs.

Even if the political and the cultural citizenship can be separated theoretically they are in reality closely interconnected. Some nation states have a historically based tradition for having several ethnic groups - each with their own cultural citizenship - living together in a

political citizenship. Other nations have throughout history been dominated by an ethnical homogeneity or by a ruling group that has affected the national institutions with its own cultural distinctions. In both cases it implies a marginalisation of other ethnic groups whose culture is being claimed to be inferior by the ruling group.

An equal coexistence of different ethnic groups is a big challenge to the educational system, since an understanding of the values of other cultures simultaneously questions the superiority of the culture of the ruling group.

In some cases citizenship is intended due to a specific political goal. For instance in connection with the creation of a nation state or of a political region the need for a construction of some sort of citizenship may occur. Equally, global citizenship is a construction where the common problems of our earth - the environment, war, inequality - demand a responsibility for our common future as well as tolerance towards other cultural expressions and ways of living.

Furthermore, education for citizenship - civic education - and learning to live together are important in the major concept of sustainability: the ability of living together on a basis of sustainable social, economical and environmental developments now and in the future. These dimensions are equally important and mutual dependent in a sustainable development. Sustainability implies the production and consumption in the perspectives of renewal of energy and resources as well as the north-south aspect and cultural diversity and also includes the problems of poverty and distribution of wealth. Thus it shares common values with education for citizenship in aspects of learning to live together, moral responsibilities, demands for problem-oriented thinking and not least participation. In this way education for citizenship can be seen as a corner stone of education for sustainable development.

### **Danish educational values**

Active citizenship depends upon the rising generation's education for and in democracy. This has e.g. been stated as one of the aims of

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<sup>1</sup> Veldhuis, R. (1997)

the Danish Municipal Primary and Lower Secondary Schools: "The school must prepare pupils for participation, shared responsibilities, rights and duties in a society with freedom and democracy. Thus, the school's education and entire daily life must be based on liberty of thought, equality and democracy"<sup>2</sup>.

How education may contribute to creating the conditions of active citizenship is not only a question of subjects being taught. The teaching methods employed, in addition to the atmosphere in the classroom are assumed to play a decisive part in the school's contribution. The dialogue among the learners, and between the learners and the educators is also an essential element. The learner's own critical investigations, familiarity with problems and dealing with controversial issues are other elements. However, the school is far from being the only source of influence in terms of guiding the learners in a more or less democratic direction.

### **Skills and competences related to execution of citizenship**

Which skills and competences are required of us in order to learn to be a citizen? Which dimensions do you, as a citizen in different societies, have opportunities to develop and unfold? Which economical limitations exist for the school system? Which cultural and social barriers must be overcome for mastering to live together? From an ideal point of view you can point out four levels of skills:

#### *To acquire knowledge*

Basic skills such as literacy is a necessity for participating in the democratic processes at all levels. Eventually, computer literacy will also be crucial for the capability of participating in society. The ability to learn - *learning to learn* - is essential for enabling the individual to learn new things throughout life to meet the rapid changing needs on the labour market and to be able to participate in the current changes in society.

#### *To make use of knowledge and involvement*

Regarding citizenship the basic skills cannot stand alone. The social dimension in which they are situated and the conduct and attitudes of the individual are essential. 'Life skills', 'coping skills' and 'participatory skills' involve the ability of participating at different levels in the activities of a democratic society as a responsible citizen. In this dimension also lies an emotional aspect. It is not sufficient to invest your knowledge according to a dissociated evaluation, you must as well invest part of yourself by expressing commitment and belief in the activities you participate in. Just as knowledge and information are crucial for the development of citizenship, moral and ethical responsibility are equally important.

#### *To understand yourself*

In order to be able to participate as an active citizen in the activities of a community you must as an individual be aware of your own standpoints and affiliations. In earlier times the community was taken for granted, today we move in and out of communities and therefore we ourselves have to create coherence in our identity. This is the reason why some direct attention towards the narrative skills - the ability to place yourself in a continuous connection by means of your life history. Others point out the historical dimension: Once you see yourself as biography it all of a sudden makes a big difference whether you participate or not.

#### *Learning to live together*

Learning to live together is today a necessity at many levels. We must deal with bigger and more complicated cohesions than in earlier times. The ability to live together in the family, the local community, the nation or globally is closely connected to the skills of being a citizen - to be part of a community. In his/her actions, the citizen must focus on what is best for the community, not on narrow individual interests.

A very important dimension of (social) citizenship is the ability to live together. In a culturally homogeneous society where the political and the cultural group of citizens are

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<sup>2</sup> Act on the Folkeskole, 1993 (The primary and Lower Secondary School)

identical this might represent a rather small problem, but many places it is extremely difficult to unite a national, political citizenship among several cultural citizenships. In Africa, for instance, it is not uncommon to see a gap between on the one hand the membership of the tribe that you are born into (which is often both a cultural, social and an economical citizenship) and on the other hand the general political citizenship that is taking place within the state and which often has been forced upon the tribe and therefore is regarded with scepticism. At the same time many of the countries that according to tradition have been characterized by a relative homogeneity are now under pressure both from abroad and from within the country. The rise in immigration means visible cultural differences in daily life. From abroad the globalisation implies a growing demand for relating to new and larger communities. But even in a relatively homogeneous society there will always be differences and inner contradictions. Therefore it is of great importance to emphasize that citizenship implies both rights and obligations. The citizen has civil, political and social rights. However, citizenship cannot be understood as a private life style but rather as a way of living together in which you share the responsibility for the society. You cannot, as a citizen, focus on what is better for yourself. You must estimate the interests of the community: the common good. Citizenship is via involvement, participation and the ability of dealing with disagreement the best tool to create understanding of the dilemmas encompassed in the ideal: the common good.

### **Educational and learning strategies: Citizenship education**

The development of citizenship must be seen as a mean to create active citizens who participate in the society at different levels and who feel a responsibility towards the communities in which they live and work. Thus, citizenship is both an individual and a collective concern. Individual because it presupposes competences that enables the individual to act actively in relation to his surroundings. Collective both because it is a goal of the society to develop citizenship and

because citizenship is based on shared responsibility and is implemented through collective actions. Thus, citizenship is based on a) lifelong learning and b) learning through experiences and interaction with the social practice in the community in question. Citizenship is the ability of living together, cooperating, having influence on your own life and reacting constructively on changes in the community. This demands competences that include a potential to solve unforeseen problems in different contexts.

### **Learning at school and in society**

The necessary learning that enables the citizens to function in various roles as individuals as well as part of the work force takes place both in the school and outside. To learn how to maintain a work function is in some societies a concern for the educational system, in other societies it is learned within the context of the family or the local community. The division of labour between the school and the society when it comes to qualifying the citizens is thus varying according to the type of society, economical structure or culture.

The acquisition of basic skills (reading, writing and arithmetic) is being considered a responsibility for the school, even in areas where there is little or no possibility to implement the ideals. The knowledge that forms the basis for values and attitudes has been learned more diffusely in a complex pattern encompassing the three forms of learning: formal, non-formal and informal, as for instance defined in the EU-Memorandum on Lifelong Learning.<sup>3</sup>

*Formal learning* is structured learning taking place within the educational system and leading to recognized certificates and qualifications.

*Non-formal learning* takes place outside the formal school system - very often considered a supplement to the formal system. It does not

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<sup>3</sup> EU Commission (2000) *A memorandum for lifelong learning*. Commission Staff Working Paper, Brussels, 30.10.2000.

lead to formal certification, however often to recognized skills. It can take place in the workplace, in structured leisure time activities and in various forms of volunteer work.

*Informal learning* takes place in everyday life. It is incidental, unstructured, not intended and very often not considered as learning by the learner. The informal learning also goes on in formal as well as non-formal learning contexts.

The three forms of learning supplement and reflect each other and the very fact that experiences and knowledge from all life spheres are being activated a learning takes place that encompasses cognitive, emotional and social dimensions. Learning takes place when the established knowledge is being challenged and counteracted in one or all dimensions. Your knowledge, attitudes and values are being challenged if they are not in perfect harmony with the surrounding world - experienced directly or via education, medias or narrations.

The individual's learning opportunities are directly dependent upon the knowledge that school and society make available.

### **Learning environments**

The competences and qualifications that develop citizenship presupposes learning environments that support democratic processes: the actual goal for citizenship. Learning to live together and learning democratic processes is furthered in learning environments with a democratic practice, learning environments that give room for considerations for differences and respect for others and room for active participation and possibilities to make up one's mind about own learning and practice.

The formal educational systems have the possibility of playing a crucial role in the development of citizenship. The educational systems have a great responsibility for our development as citizens. Learning exclusively build upon transferring indiscussable knowledge, learning exclusively directed towards certification and where the teacher is considered to be the only source of knowledge,

leads to inactivity in everyday life and working life and appeals to passivity and obedience rather than to independence. On the opposite side, learning that is based on human potentials and that builds upon responsibility, active participation, reflection and flexibility creates competences that develop active citizens and furthers democratic behaviour. The conditions for democratic participation can be created through

- a) relevance of curriculum
- b) learning methods - i.e. possibilities to make critical investigations on your own, possibilities for problem-oriented and inter-disciplinary work and possibilities for team work
- c) the atmosphere in the classroom - i.e. dialogue among the learners as well as among the learners and the teachers on a daily basis.

Relevance of the curriculum to the learner is not only essential for the motivation of learning. The content of curriculum is a matter of (re)consideration as the development constantly generates new demands. The curriculum of citizenship education is characterized by a complex set of values which are dependent on the cultural context. At the same time citizenship education concerns the political reality in society. The content of subjects like civics, history, geography, biology etc. must deal with issues of relevance and some times taboos to put the learners in a position to meet the challenges of the changing demands of society. We are entitled to know our own historical and cultural background - even though it contains dark sides - in order to understand our selves as a part of it and at the same time to be able to act towards the future.

Learning to live together, mastering co-existence, presupposes a learning that is not build upon predefined and "right" answers, but rather a situated learning based on problems and challenges that are relevant to the learners. A problem-oriented learning like that demands active participation from the learners in an

atmosphere in which their conception of a problem is being respected. In the same way cooperation and team work are important skills to develop tolerance, consideration and respect for one another.

Education for citizenship should not be seen isolated within the formal education systems. When it comes to the ability of living together learning is deeply anchored in the social practice within the family, on the job, associations etc. where non-formal and informal learning environments are being found. They contain elements that furthers citizenship due to their connection to practice of everyday life - be it organised, intended learning or unconscious learning. The social practice unites the cultural, social and political aspects of citizenship.

The concept of 'lifewide learning' reflects a wideness in the learning uniting the experiences and recognitions of everyday life with the learning taking place in the more intended form. The concept of 'lifewide learning' stresses that learning can be of any form and take place any time throughout life and therefore also includes the concept of lifelong learning. By that formal, non-formal and informal learning are put into an organic connection with each other, thus complementing one another. Within the formal educational systems citizenship is therefore developed both through formal and informal curricula as well as through democratic participation in the learning environment.

#### **Assessment of learning to live together**

Some attempts of assessment have been carried out stressing the difficulties of measuring educational aspects based on qualitative categories like values, attitudes, processes of learning etc. The recent IEA Civic Education Study<sup>4</sup> is an extensive survey of pupils' knowledge about democracy and their concepts of, attitudes towards and actions

related to citizenship. The tests and surveys were designed on the basis of reports and documents from the included countries. This material - along with other research material - was investigated in order to find the key items of the survey. This way differences in views on democracy, citizenship etc. influenced the items in their making.

Assessment of educational activities are often rooted in the traditions of assessment and examinations of any education, e.g. testings of learners' knowledge and achievements at certain levels. Such tests are focused on the output and are seldom concentrated on the processes of learning or of the deeper understanding of the actual knowledge. The methods used for these tests are dominated by quantitative, rather than qualitative approaches, partly because of the overall interest in outputs and evidence of knowledge, and partly because it is very difficult to implement qualitative methods. Nevertheless it is vital to orientate towards new approaches in order to assess attitudes and practises in addition to knowledge and output.<sup>5</sup>

Assessment of civic education must be based on a spectrum of key issues serving as standards. Those issues should be significant and central for the very concepts of citizenship and living together, thus we speak of issues of cultural and contextual sensitivity. Still, some common values will hereby be put to discussion as possible standards:

- global responsibility
- participation in practice
- moral values and responsibility
- sustainability
- marginalisation and exclusion
- cross-cultural aspects of learning

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<sup>4</sup> Citizenship and Education in Twenty-eight Countries. Civic Knowledge and Engagement at Age Fourteen (2001)

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<sup>5</sup> Inspired by The Life Science Project of Namibia: continuous assessment

The question still left to be answered is how to assess such complex and extensive issues. Still, there is no doubt that it is crucial for the development of civic education and for learning to live together to develop methods and approaches for such studies and carry out attempts of measuring practises and attitudes of citizenship.

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