Citizenship in the Context of European Values: Recommendations for teaching in higher education

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Introduction

This publication reflects the work of CitEdEV (Citizenship Education in the Context of European Values), a Jean Monnet Network funded by the European Commission and Charles University, Prague. It aims to provide guidance to those teaching in higher education with respect to 'European values'.

These values 'underpin the nature of civic society in Europe' (Ross, Chapter 1). They are enshrined in treaties and in law and apply to all *in* Europe, regardless of their formal citizenship status. However, these values are not monolithically set in stone, but are, in a formal sense, dynamically reviewed by judgements made by The European Court of Human Rights, and informally, are negotiated through everyday lived-experiences. This negotiation is an on-going process from early childhood, where cries of *'it's not fair'* are commonplace, through to youth and adulthood, with more sophisticated deliberations around issues of social justice.

We may say that children and young people are on a 'civic journey' and that social institutions have a responsibility to help guide them on this journey. We believe that to maintain and develop a healthy democracy in Europe, it is important for all children and young people to have an understanding of European Values, and that all educational institutions have a role to play in developing this understanding with their students.

It is with this view that recommendations for teaching in higher education are made, not as a prescribed set of *do's* and *do not's*, but as considerations to be made within the context of their own academic discipline, institution, and country. Whilst this guidance has applicability

across university courses, particular emphasis is placed on Teacher Education, and that of education for allied professions in early years and social pedagogy settings.

The CitEdEV Project

Led by Charles University, Prague, the CitEdEV project is a network comprised of 28 universities from 19 countries across Europe, with its members drawn from the Children's Identity and Citizenship: European Association (Cicea), a multidisciplinary association of academics, focusing on citizenship education and identity formation in young people in Europe and the world.

The CitEdEV project was established in response to what is known as the 'Paris Declaration' (March 2015), in which Ministers of Education within the European Union (EU) made a '*Declaration on promoting citizenship and the common values of freedom, tolerance and non-discrimination through education*' (published 2016). This defined common objectives and urged the EU to ensure the sharing of ideas and good practice with a view to:

- Ensuring that children and young people acquire social, civic, and intercultural competences, by promoting democratic values and fundamental rights, social inclusion, and non-discrimination, as well as active citizenship;

- Enhancing critical thinking and media literacy, particularly in the use of the Internet and social media, so as to develop resistance to all forms of discrimination and indoctrination;

- Fostering the education of disadvantaged children and young people, by ensuring that our education and training systems address their needs;

- Promoting intercultural dialogue through all forms of learning in cooperation with other relevant policies and stakeholders.

The main focus for CitEdEV is on sharing of good practice in relation to the above, and within this it highlights democratic values, fundamental rights, and active citizenship. Although the

objectives above stem from an EU declaration, we stress that the European Values we refer to are those of the European Convention for the Protection of Human Rights and Fundamental Freedoms (ECPHR) , originally agreed by The Council of Europe, to which nearly all European states, include member states of the EU, are signatories.

European Union educational policy builds on the Paris Declaration, with emphasis placed on:

'Fostering the development of citizenship competences with the aim of strengthening the awareness of common values, as referred to in Article 2 of the Treaty on European Union and the Charter of Fundamental Rights of the European Union' (European Commission, 2018)

'Citizenship competence' is described as **'…** the ability to act as responsible citizens and to fully participate in civic and social life, based on understanding of social, economic, legal and political concepts and structures, as well as global developments and sustainability', and elaborated, as shown in the table below, in relation to knowledge and understanding, skills, and attitudes. In the context of our work it is worthwhile to note that the first competency listed is that of 'understanding European values'.

Table 1, Citizenship Competencies (after European Commission, 2018)

Citizenship competence	
Knowledge and understanding	Understanding of European values
	Knowledge of current events
	Awareness of the aims, values and policies of social and political movements, as well as of sustainable systems
	Knowledge of European integration as well as an awareness of diversity and cultural identities in Europe and the world
Skills	Ability to engage effectively with others in common or public interest
	Ability to engage in critical thinking and integrated problem solving
	Ability to develop arguments and constructively participate in community activities
	Ability to access and interact with both traditional and new forms of media
Attitudes	Respect for human rights as a basis for democracy

	Willingness to participate in democratic decision-making at all levels and civic activities.
	Show support for social and cultural diversity, gender equality and social cohesion, sustainable lifestyles, and to promote a culture of peace and non-violence
	Readiness to respect the privacy of others, and to take responsibility for the environment.
	Interest in political and socioeconomic developments, humanities and intercultural communication
	Preparedness both to overcome prejudices and to compromise where necessary and to ensure social justice and fairness.

In responding to the Paris Declaration and associated initiatives, CitEdEV established a number of Working Groups, each addressing a different aspect of study in relation to European Values and education. These are elaborated on in a series of reports and case-studies, and actions, and where relevant, brief summaries of which are also presented in Part 2 of this volume.

The structure of this publication

Citizenship in the Context of European Values: Recommendations for teaching in higher education is presented in three parts.

PART 1: European Values and Higher Education

This comprises of two chapters that provide an overall introduction to European Values in the context of higher education.

Chapter 1, *What are 'European' Values', and how do they relate to Citizenship Education in Universities?*

This chapter gives further detail on European Values and develops argument as to why it is important for children and young people to have an understanding of these values. It stresses

the importance for young people to understand - not simply to 'know' the particular values, but to appreciate their complexity, their sometimes contested and evolutionary nature, and their significance in European safety and development. In respect of this, it recommends a deliberative approach to teaching and learning.

Chapter 2, *Teacher Education and European Values*

This chapter explores the evolution of teacher education in Europe since 2000, with a particular focus on European values. It examines the role of teacher education in promoting European values and fostering global citizenship alongside key policy shifts and issues related to the marginalisation of particular groups within European societies and the impact this has on the development of European Values. Additionally, the chapter investigates the concept of social responsibility in times of crisis, specifically analysing the impact of crises such as the COVID-19 pandemic and conflicts such as the war in Ukraine and the ongoing crisis in Gaza. The chapter concludes by considering the role of teachers and teacher educators in developing European values and leading social change and presents recommendations for teacher educators and those working in the education sector.

PART 2: Recommendations from Working Groups

Part 2 reflects some of the findings of the CitEdEV Working Groups, and comprises of 6 chapters, each giving a different perspective on aspects of European Values and citizenship education, with recommendations for consideration in higher education. In summary:

Chapter 3, *How do young people develop their understanding of European Values?*

This chapter summarises the findings of Working Group 1, and discusses the principal implications these have for University and Higher Education courses that prepare and support the range of professionals that work with young people. These will include teachers and other educators, and also those who will work in youth services, psychological and social services for young people. It gives a very short description of their research approach, and then

consider the most significant findings. This is followed by discussion of the implications for young people's developing understanding of values, and finally recommendations for University and in-service providers.

Chapter 4, *Tolerance and History Education*

This chapter is based on a casebook produced by Working Group 5, it offers a definition of tolerance as a form of justice, arguing that being tolerant does not mean being able to respect others in a generic sense, but, rather, trying to behave properly towards those who think or do something that we cannot share or accept. Framed by this, the chapter argues that in History teaching, and in teacher education for this and other subjects, controversial issues need to be addressed. Brief outlines of their approach to a range of historical events from across Europe are presented, each designed to encourage students to critically examine historical narratives.

Chapter 5, *European Values and Populism*

The CitEdEV project identified populism as a challenge to democracy, tolerance, and European values, and established Working Group 4 to explore populist forms of politics and the potential implications for education. The nuanced nature of populism is recognised, and through the diverse expertise of its members, who came from North Macedonia, Ireland, the UK, and Greece, it explores the differentiated impact of populist ideologies within schools and education across these countries.

Chapter 6, *Learning from Educational Policy and Practice During the Covid-19 Pandemic*

This chapter reports on the findings of Working Group 10, that researched into teachers perspectives on policies implemented in response to the Covid-19 pandemic in three countries – Greece, Romania, and (pre-war) Ukraine. While not diminishing the efforts made at ministerial level, the chapter emphasise that educational responses disadvantaged

particular groups, notably those that were already disadvantaged in society. Within this it is stressed that every child's right to education is enshrined in the European Convention for Human Rights and that core fundamental and procedural European Values promote inclusion and equality. Particular recommendations are made with regard to teacher education.

Chapter 7, *Young Europeans as citizens online*

This chapter introduces the concept of 'digital citizenship', which goes beyond traditional notions of citizenship that are tied to physical boundaries. The potential of this is recognised, as are the challenges and complexities that require individuals to develop new competencies to support value-compliant action in online spaces. It presents findings on young peoples' engagement with digital citizenship in Hungary, Poland, Spain, and the UK, and argues that Citizenship education must adapt to the challenges posed by the online world, and help to prepare individuals to be active and responsible online citizens.

Chapter 8, *Youth on the Margin*

This chapter draws on the casebook of Working Group 8, a brief summary of which is presented in the chapter. The Working Group explored marginalisation in relation to education, in a range of contexts. The chapter argues that 'the margin' is not only an important site for research and teaching and learning in higher education, but also that universities have a responsibility to positively work with the marginalized as part of their 'Third Mission' of community engagement.

PART 3: Global Citizenship Education

This section is devoted to global citizenship education and is comprised of four chapters.

The Introduction to Part 3, stresses the importance of global citizenship education, it reminds us that values of, *inter alia*, human dignity, freedom, democracy, equality, human rights, solidarity, and community, exist beyond Europe; and, also, that what is argued for in relation

to global citizenship, sits well with the citizenship competencies outlined above, in which understanding of global sustainability is acknowledged as a basis for responsible citizenship. Indeed this section argues that global citizenship education has the potential to enhance these competencies, and to help further develop understanding of European Values.

Chapter 9, *Towards a Critical Cosmopolitan Praxis*

This chapter argues for Critical Cosmopolitanism, having a specific focus on teaching values, dispositions, and skills, that underpin the notion of interconnectedness as the basis for global responsibility. Furthermore, it suggests that in teaching global ethics and global responsibility, students should have the opportunity to compare and reflect on fundamental values, ethics, and morality, as well as discuss in detail what democracy, solidarity, equality, and inclusion can mean.

Chapter 10, *How to promote decolonial pedagogical practices?*

This chapter argues that educational practices prioritizing global citizenship, global responsibility, and justice, encourage students to adopt a more critical, contextual, and interconnected understanding. Moreover, it suggests that challenging traditional epistemological frameworks and promoting an inclusive and diverse approach to knowledge can support a more global and socially just perspective. Importantly, it also argues that a decolonial pedagogy can be promoted by practicing European Values in academic attitude and choice.

Chapter 11, *Global Competence Framework as a tool for teaching global citizens in higher education*

With focus on the development of the pre-service teachers, this chapter discusses global competence frameworks that aim to shape teacher education, pedagogical practice, and to stimulate the transformative potential of this educational concept. These frameworks

highlight understanding of the interconnectedness of the world, the development of empathy, awareness of a personal world view, and an openness to other perspectives. The chapter argues that it is essential that pre-service teachers' teaching is based on dialogue in which different perspectives and voices different from the dominant narratives are given sufficient space.

Chapter 12, *Recommendations for integrating GCE principles and themes into university courses*

This chapters provides detail of Global Citizenship Education (GCE) principles and makes recommendations based on analysis of existing global competence frameworks. The chapter also serves as summary to Part 3.

Conclusion

To conclude this Introduction to *Citizenship in the Context of European Values: Recommendations for teaching in higher education,* we return to our starting point and the Paris Declaration, which affirmed determination to stand shoulder to shoulder in support of European Values, to maintain and develop a European society in which pluralism, non-discrimination, tolerance, justice, solidarity and equality prevail. We maintain that Universities across Europe have a particular role to play in supporting young people to develop an understanding of the nature of European Values, especially since university students are likely to exercise future leadership and opinion-forming roles, including in professional education positions. We hope that the discussions and recommendations presented in this publication will help support university teachers in developing pedagogy and curriculum to enhance their students understanding of European Values and to encourage their active citizenship.

References

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PART 1
European Values and Higher Education

Part 1 is comprised of two chapters. The first introduces Europe values and citizenship education in higher education, while Chapter 2 has particular focus on teacher education.

Chapter 1

What are 'European' Values, and how do they relate to Citizenship Education in Universities

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This chapter introduces what are termed 'European Values', and relates these to both their general significance in how young people develop an underrating of these values, and the particular role that Universities have to play in this.

What are 'European' values?

The term 'European Values' may sound rather strange to many people. It could be read to imply that 'Europeans' have some particular and specific values that distinguish them from the rest of the world, yet another example of Eurocentrism. This is not what is meant in the context of this chapter, or this book.

Human societies have tried to express and codify values that underpin their social and political organisations from the earliest times: an early example might be Hammurabi's code of law (*c* 1750 BCE). These have very largely been with reference to a single territory or state power, but texts such as the Universal Declaration of Human Rights (1948) have attempted to represent wider-ranging aspirations. But most of these remain declamatory, without binding force. In Europe, nearly all the states are signatory to a different kind of document, the European Convention for the Protection of Human Rights and Fundamental Freedoms (ECPHR) , originally agreed by The Council of Europe (CoE) in 1950. Every European state is a member of the CoE (with the exception of Belarus, never a member, and the Russian Federation, suspended from membership in March 2022, no longer a member from September 2022).

Many of its provisions are also found in the declamatory documents, but this Convention has legally enforceable provisions, which are overseen by a specific European Court of Human Rights (ECHR). This means that the values set out in the Charter are qualitatively different, having supranational power of enforcement. Other states (and individual European states

themselves) may refer to these values as being 'their' values. Other countries in the world may hold the same values. The values that are set out within the document are in no way exclusively European: they can equally be described as belonging to a particular state; they may not be recognised as 'European' by many people who avail themselves of its powers, but they are enforceable – and have been enforced, through over 10,000 judgments since 1950. There are specific characteristics of the application and practices of the CoE and the ECHR, which are considered below in the section headed *Characteristics of how these values are developed and upheld.*

This is why, for the purposes of this publication we refer to these values as being 'European': from this point onwards, they are referred to as simply European.

The core documents

European values have been defined in two core documents: the Council of Europe's *Convention for the Protection of Human Rights and Fundamental Freedoms* (ECHR) (1950) and the European Union's *Charter of Fundamental Rights of the European Union* (CFREU) (2009).

The Council of Europe (CoE) was established in 1949, and the European Convention on Human Rights (ECHR) was created the following year. Both were a response to both the serious violations of human rights that occurred before and during the Second World War and the development of what were seen as non–democratic regimes in the Soviet sphere of influence in east–central Europe, following the Yalta and Potsdam conferences in 1945. Many provisions in the ECHR refer to the principles 'necessary in a democratic society' (which was not defined). The Convention draws on many earlier statements of values and rights, such as elements of the Scottish Claim to Rights (1689), the English Bill of Rights (1689), the French Declaration of the Rights of Man and the Citizen (1789), the USA Bill of Rights (1791) and the German Basic Law (1949), and the Universal Declaration of Human Rights (1949).

By March 2022 46 internationally recognised states in Europe were members of the Council of Europe and signatories to the Convention – all states apart from Belarus and the Russian Federation.

The European Court of Human Rights is the CoE Court which interprets and enforces the Convention. The Court hears applications alleging that a state has breached human rights, which can be made by individuals, groups, or other states. The court's judicial interpretation is 'a living instrument doctrine', meaning that the Convention is interpreted in the light of current conditions.

The European Union's (EU) Charter of Fundamental Rights of the European Union sets out political, social and economic values and rights for EU citizens and residents. It was initially proclaimed in 2000 by the EU's three major legislative and executive institutions, the European Parliament, the Council of Ministers, and the European Commission, but its legal position was unclear, and it only has had full legal effect from the time of Treat of Lisbon in 2009, when the Charter was ratified as an independent document. The United Kingdom and Poland negotiated opt-out arrangements from the Charter.

These values apply both at the level of the individual state with respect not simply to its to its citizens, but to all those living in the territory of the state. Thus a person within the 46 territories of the signatory states can say that they do not feel themselves to be a European, but only feel (say) German or Iraqi, or both, but nevertheless hold some or all of the 'European values', and have their rights protected under the Convention. With respect to these values, we do not need to consider whether individuals feel themselves to be European, but the extent to which they hold these values, described below.

The Values

The European Convention is set out in a series of Articles. The first of these set out the obligation of all the CoE member states to provide everyone in their territory the rights and freedoms set out in the Articles 2 to 18 of Section 1, on Rights and Freedom. (Section 2 set out 32 Articles on how the European Court of Human Rights should operate.) These are listed in the appendix to this chapter.

This sequence of these rights is rather confusing, and is simplified in the table below, alongside the European Charter of Fundamental Rights six substantive Chapters, within which 50 Articles describe each right. These are also listed in the appendix.

We have, for the purposes of our analysis, simplified and condensed all the various rights into thirteen rights, and grouped these into what we describe as three meta-values, which have basically different purposes:

> *The Structural Values* set out the organisational values that create a framework for defining and delivering rights: there are two of these: democracy and the rule of law.

> *The Fundamental Values* are the basic human rights that provide the underlying principles: we set out six of these with a seventh ('human rights in general', that was used where none of the six specific rights was identified: the tolerance of diversity, respect for other cultures, respect for life, the safety of other humans, inclusion in society and the rights that prohibited capital punishment, slavery, cruel punishment, and persecution.

> *The Process values* that create the means of defining specific rights and freedoms: Solidarity (or Fraternity), Equalities, and Freedoms (the later divided into the specific freedom of movement between countries (in the Schengen agreement), and fundamental freedoms (of speech, the press, religion, etc).

Table: simplified set of European values, and their origins

Simplified set of 'European' Values		Origins in the Council of Europe *Convention of Human Rights* (1950)	Origins in the European Union *Charter of Fundamental Rights* (2009)
Meta values	Individual values	Charter/protocols. Articles (see key below)	Chapters, articles
Structural Values	Democracy	**P1**, art 3	Ch 5 (Citizens Rights) arts 39 - 44, art 39 – 44
	Rule of Law	**ECHR,** arts 6, 7, 13,17; **P4** arts 1, 3; **P7** arts 2, 3, 4	Ch 3, art 20; Ch 7 (Justice) arts 47 – 50
Fundamenta l Values	Tolerance of Diversity		Ch 3, art 22
	Respect for other cultures	**ECHR**, art 14	Ch 3, art 22
	Respect for Life	**ECHR**, art 2	Ch 1, art 2; Ch 2, art 6
	Safety of others	**ECHR**, art 5	Ch 2, art 6
	Inclusive society	**ECHR**, art 14	Ch 3 (Equality) arts 22, 25, 26

	No capital punishment/ torture/	**ECHR**, arts 2, 3, 4; **P6** arts 1, 2; **P13** art 1	Ch 1 (Dignity} arts 2, 4, 5
	(HR in general)		Ch 1 (Dignity)
Process values	Free movement	**P 2** art 2	EC Treaty of Rome, 1956 Schengen
	Fundamental freedoms	**ECHR**, arts 8, 9, 10, 11, 2; **P1**, arts 2, 4; **P4**, arts 3, 4	Ch 5 (Freedoms) , arts 6 to 19
	Equalities	**ECHR**, art 14; **P7**, art 5; **P12**, art 1	Ch 2, art 7; Ch 3, (Equality) arts 21 to 26
	Solidarity	**P2**, art2	Ch 4 (Solidarity) arts 27 to 38

European Convention on Human Rights 1950. Subsequent amendments I Protocols (shown as 'P1', etc) -
P1:1952   P4:1963   P6:1983   P7: 1984   P12: 2000   P13: 2003   P16: 2013

Characteristics of how these values are developed and upheld

These values are regulated by the European Court of Human Rights (ECHR) (not to be confused with the Court of Justice of the European Union, which oversees the Union's Treaty provisions). The ECHR interprets the Convention as a 'living instrument' (ECHR, 2022), that is, in the light of contemporary knowledge and understanding. It builds up rulings based on case law and precedent, acting in a 'dynamic' way in interpreting and applying these values. Its rulings are based on the changing conditions of modern society, for example, related to new technologies, bioethics, or the environment. Rulings on matters such as abortion, assisted suicide, body searches, domestic slavery, adoption of children by same-sex partners, and the retention of DNA data have led to changes in the policies of member states.

The Court's judgements are binding: states which commit a violation must provide redress for the damage, and make sure that no similar violation occurs in future: changes in legislation way follow. Examples of this include:

- Cyprus abolishing the criminal offence of homosexuality;
- membership of a union no longer being required in Denmark;
- France recognising equality of rights between legitimate children and those born out of a marriage; and
- the United Kingdom prohibiting corporal punishment in State schools.

The Court interprets its work in the light of present-day conditions: Case Law judgements continually interpret and extend the rights set out in the Convention. The Convention is not inscribed on stone: it moves to meet modern conditions.

The Convention refers to the freedoms carrying 'duties and responsibilities' that necessarily limit the absolute application of these freedoms in all cases, and the ECHR adjudicates and rules on how rights must be exercised with a degree of responsibility: freedom of speech does not mean, for example, that an individual has the liberty to speak or write in a way that is defamatory, spreads misinformation about public health, creates public disorder through hate speech, etc..

Further, the exercise of an individual's right may be curtailed by the extent which it may infringe upon another individual's rights. For example, the freedom to practice one's religious beliefs does not include religious practices that might, for example, include female genital mutilation, human sacrifices, or marriage below the age of consent. But this is not simply a utilitarian application of 'the greatest good for the greatest number': the protection of minority rights in Article 14 means that these cannot simply be swept away by a majoritarian form of democracy or plebiscite.

These qualifications were significant introductions when they were originally formulated in 1950, in part the consequences of the experience of Europeans in the preceding 30 years: they create a fundamental point of difference from the rather simpler and less qualified nature of the freedoms set out in the USA's Bill of Rights in 1779-9.

As well as the need to balance the rights of individuals when they conflict, solidarity measures may compete with other values. For example, the right to respect an individual's private family life was seen to conflict with the need to inoculate children against COVID–19. The European Court of Human Rights ruled that it was valid for a state (in this case, the Czech State) to require vaccination as 'is fully consistent with the rationale of protecting the health of the population' (Vavřička and Others v. the Czech Republic (2021). Róbert Spanó, a former President of the Court, explained this: 'While individuals in society all have rights which have to be respected by the State, they do not live in isolation in their community. A community is made up of other individuals and our communities develop on the basis of specific social and

political practices. Some human rights must therefore develop contextually by taking account of our collective responsibilities for the well–being of each (Spanó, 2021). Our Rights and Equalities are thus not simply concerning the individual's rights against others (and the state) but are also exercised in a context–specific way to take account of the rights of others, and the proportionate obligations of the holder of those rights: 'some rights must be exercised in accordance with some understanding of civic or collective duty' (Spanó, 2021).

A further significant change in the manner that the principles of the ECPHR were applied began after the fall of the Berlin Wall in 1989, and the consequent political changes across central and eastern Europe. As many states formerly in the Warsaw Pact area (and new states formed as the USSR, the Soviet Union and Czechoslovakia broke up) sought membership of the CoE, the Council recognised that sustainable democracies could only be built in a constitutional framework based on the rule of law. They established the European Commission for Democracy through Law (known as 'The Venice Commission') as an advisory body of independent experts in the field of constitutional law to offer support and advice individual countries in constitutional matters to improve the functioning of democratic institutions in the protection of human rights. Composed of senior academics in the fields of constitutional or international law, supreme or constitutional court judges and members of national parliaments, the Commission offers advice, assistance, and opinions to individual countries on constitutional matters, as well as documents of advice on the principles of values such as The Rule of Law (Council of Europe, 2016) – in order to improve functioning of democratic institutions and the protection of human rights.

Complementing the judicial function of the ECHR, the Venice Commission offers a non–directive approach based on dialogue, providing opinions, discussing with national authorities and others, on democratic standards on the basis of common experience.

For example,

- It issued an opinion on whether blasphemy should ever be considered illegal (it should not) (Council of Europe, 2010);
- It published advisory papers on good practice in the area of creating constituency boundaries (Venice Commission, 2017);

- It responded to the request of President of the Verkhovna Rada (the Ukrainian Parliament) for an opinion on improving the procedures for selecting Candidate Judges for the Constitutional Court of Ukraine (2023). registered in the Verkhovna Rada. This draft law replaces draft law.

Why these values are important

These values underpin the nature of civic society in Europe in particular ways. They apply to all inhabitants – citizens, temporary residents, visitors, migrants, refugees, asylum seekers and so-called 'illegal' residents. They are not only common across nearly all European states, but they are synchronised so that they are applied and upheld in very similar ways. They thus underpin the peaceful relationship between signatory states and confirm the territorial integrity of these states.

The development of the new social media, and the association of some of this with 'false news' and disinformation, make some of these values particularly vulnerable to distortion and misunderstanding. Young people now are digital natives and have grown up with social media and its implications from birth, a significant minority have found themselves victims of misinformation and distortion about values and rights, perhaps particularly about the civic values that have been outlined here. Others have developed sophisticated ways of checking and evaluating social media, but all need to sustain and develop strategies for handling potential false and subversive information. There is a considerable volume of hostile and undermining information and messaging about social and civic values, largely generated by a small minority, that is, however, echoed to a much larger proportion of adults and young people, some of whom become confused or to take on false information.

Young People

These values are particularly important for young people to understand – not simply to 'know' the particular values, but to appreciate their complexity, their sometimes contested and

evolutionary nature, and their significance in European safety and development. There is considerable evidence that young people actively develop values in the early, formative years of their life, before they reach their mid-twenties (e.g. Alwin and Krosnik, 1991, Dinas, 2010, 2013; Jennings, 1990); Kitanova, 2018; Sears and Valentino, 1997; Ross, 2019). In particular, the European Commission Jean Monet study of which this book is part, surveyed 324 small group deliberative discussions of 1,998 young people aged between 10 and 20, across 29 European states   in 104 different locations, and found that, unprompted, 81% of them mentioned one or more of these values. Individual values were mentioned to explain their explanations of their identities (as nationals, Europeans, or others) on over 5,000 occasions: over 90% of these were positive, and just 4% negative references. Solidarity (79%) and democracy (44%) were particularly prominent. A parallel volume to this, *Young People understanding of European values: Enhancing abilities, supporting participation and voice* (Ross, Loughran and others, 2024), describes this study in detail, providing a detailed account of how young people (largely of pre-university age) are acquiring, using, and developing an understanding many of these values, and offering university educators a starting point from which to further support their students.

Universities

Universities across Europe have a particular role to play in supporting young people to develop an understanding of the nature of European values.

Universities are responsible for the higher education of a considerable proportion of the young people of Europe at this formative stage, and for the development of a particular cohort of young people who are likely to achieve more prominent leadership roles in the sciences, technology, humanities, and the arts, and in the social professional roles of our future societies. All young people need to understand these values, but University students in particular are more likely to exercise future leadership and opinion-forming roles in this. This is a critical informative stage for them all.

Universities also educate the many professions who will work with younger people in a variety of capacities – as teachers, youth workers, health and medical professionals, social workers,

police and probation officers in the youth justice system, nursery and child care workers. Their professional practice needs to be informed about how young people come to understand these values, and the way that their developing nature is contested and resolved, augmented, and amended. Their University courses all need to reflect the future role of these students in working with the young people for whom they are responsible for supporting, and to whom they have a professional duty of care, so they can sympathetically encourage the development of their understanding. We have developed detailed analyses and guidelines as to how they might do this, based on what we now know about how young people can discuss these values, in what context, and with what resources. These are given in some detail in subsequent chapters of this volume, and in the final section of this chapter.

However, Universities need to consider how they can support all their students, across the disciplinary range, and not only those who will be professionally involved with young people, in developing their understanding of these civic values.

Identifying the values that young people hold, supporting their understanding

The degree of European feeling is regularly monitored in the EU states by Eurobarometer surveys.

There are intrinsic difficulties in identifying which values an individual might subscribe to and hold. The sociologist Pierre Bourdieu described this in a 1973 article '*L'Opinion Publique n'existe pas'*. In this he argued that asking members of the public to respond to questions to determine the state of 'public opinion' at any particular moment of time was unlikely to produce meaningful results:

> Any opinion poll assumes that everyone can have an opinion; or, in other words, that the production of an opinion is within the reach of all. At the risk of undermining a naively democratic feeling, I will dispute this first postulate. Second postulate: it is assumed that all opinions are equal. I think it can be shown that this is not the case and that to combine opinions that do not have the same real strength leads to the production of meaningless artefacts. Implicit third postulate: in the simple fact of asking the same question to everyone involved is the assumption that there is a

consensus on the issues, i.e. there is agreement on the issues that deserve to be addressed. to be asked.

These three postulates imply, it seems to me, a whole series of distortions which are observed even when all the conditions of methodological rigor are met in the recollection and analysis of the data. (Bourdieu, 1973, p222) This 'third postulate' is particularly noted when asking questions that are rarely considered by individuals. When most people do have values that they use to make decisions, these are rarely articulated, and even more rarely formulated as a prioritised list. But take, for example, the Eurobarometer questions asked in 2013 (European Commission, 2017)

QD9 In the following list, which are the three most important values for you personally?

The rule of law	Equality	Respect for other cultures	Religion
Respect for human life	Democracy	Solidarity/ support others	Self-fulfilment
Human rights	Peace	Individual freedom	Tolerance

This was put to a panel of about 1,000 people, 16 years old or more, in each European Union state and the states in the accession process.   How might a person respond to such a question? One might hypothesis that most respondents might feel that they *ough*t to be able to make a response – they are unlikely to say that they have no values, or that they are unaware what values might be being considered in a survey of this nature. But the list provides a useful *aide memoire* as to what 'values' matter in the terms of the survey. But will all respondents – any respondents – have considered which are most important? The question implies that they should be able to do this. Is such a question 'within the reach of all'? But all, or nearly all, respondents selected three items.

They are then confronted with the next question:

QD10 Which three of the following values best represent the EU? (same list as above).

This question appears to assume that (1) the EU might have very similar values, which the respondent should know; (2) that these might be expected to differ in some respects from those selected in the previous question. If the respondent feels some affinity with the European Union (the majority, in most counties, do), then they might feel that they ought to

respond in much the same way to the first response given, but not perhaps not identically so – they might assume that there was an assumption that these values might be, or should be, a little different to their previous selection. So perhaps one or two the same, the other one or two different. But if they were antipathetic to the idea of 'being a European', they might wish to demonstrate this by selecting three completely different values.

So, the data collected is in response to a list of possibilities, which the respondent might not be aware of or understand, with conditions set around as to which are 'personally are most important' or 'best represent for the EU'.

It is extraordinarily difficult to envisage a survey of values that does not include a series of prompts, with an expectation that similar understandings can be inferred for each respondent. The same critique would apply to a series of hypothetical situations demanding the application of the principle of a series of values. Most respondents would assume they were being subjected to a test.

This framework, of thirteen values, grouped into three meta-values, was used to explore and classify young people expressions of rights. It was a framework, rather than a set of particular titles: we found that young people very often used other formulations and words to describe the principles that underpinned these specific rights, rather than these actual formulations.

What we have done to assess young people's understanding of values is to analyse a data set of small group conversations, as described above, who were deliberating their construction of themselves as possibly nationals of a particular country, and or of Europe, their immediate locality, or as globalists. In the course of this, and total unprompted (unless they specifically mentioned 'values', when they might be asked to give examples), some 81% used values to describe how and why they felt themselves attached to several of these political entities. Using their own vocabulary, values that could be correlated with the list of 'European' values were mentioned over 5,000 times. 90% of these mentions were positive about the values, 4% negative, and the remainder ambivalent. These values were usually described in a specific application, about half of them were references to the non-application of the values, and in many cases were debated   This process allows us to analyse their perceptions with far more

confidence than the Eurobarometer survey, and to meet more effectively Bourdieu's critiques of the opinion poll.

In the report of this study (Ross, Loughran et al, 2024), we set out which values were discussed, how intensively, and in what conditions. We suggest that our research technique (of deliberative discussions held around very open questions) should also be employed as a way in which professionals (teachers and others) might successfully engage as moderators in discussions with groups of young people, using their own vocabulary and formulations. Our evidence is that young people often want to discuss contemporary civic values, but are inhibited because of the ambivalence of their teachers to engage in discussion.

The Paris Declaration

On January 7th, 2015, members of the Islamist terrorist group Al-Qaeda in the Arabian Peninsula attacked the offices of the Paris-based satirical magazine, *Charlie Hebdo*, killing twelve members of staff as a response to the publication of cartoons of the prophet Muhammad. There were widespread demonstrations against the murders, and supporting the freedom of the press in *Marches républicaines* across France, and a public demonstration led by 40 European Union leaders in the Champs Elysee on 11th January. This was followed by a formal reiteration of the European values set out in the European Union's *Charter of Fundamental Rights of the European Union* (CFREU) (2012), made by the Education Ministers at their meeting in March, known as the Paris Declaration (EU Education Ministers, 2015).

> we reaffirm our determination to stand shoulder to shoulder in support of fundamental values that lie at the heart of the European Union: respect for human dignity, freedom (including freedom of expression), democracy, equality, the rule of law and respect for human rights. These values are common to the Member States in a European society in which pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men prevail. … As Ministers responsible for education and as European Commissioner, we have a special duty to ensure that the humanist and civic values we share are safeguarded and passed

on to future generations. … We therefore call for renewed efforts to reinforce the teaching and acceptance of these common fundamental values and laying the foundations for more inclusive societies through education - starting from an early age. The primary purpose of education is not only to develop knowledge, skills, competences, and attitudes and to embed fundamental values, but also to help young people - in close cooperation with parents and families - to become active, responsible, open-minded members of society.

A series of educational initiatives in most EU member states followed this, and a summary these was produced the following year (Eurydice, 2016). Of the 28 then member states, action was patchy. Six states had taken no action on any of the proposed initiatives, and only three had acted on all four initiatives.

Initiatives proposed for Children and Young People (CYP)	Policies implemented	Policies partially implemented/under discussion	no action reported
Ensuring CYP acquire social, civil and intercultural competences	17	3	8
Enhance critical thinking and media literacy	10	3	15
Foster such education for disadvantaged CYP	4	2	22
Promoting intercultural dialogue with CYP	14	4	10

(this analysis treats the various units within the UK and Belgium as a whole)

There is clearly some progress yet to be made. This book, and this project, hope to progress this policy more effectively, and with more speed.

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Appendix

(1) The Council of Europe's *European Convention for the Protection of Human Rights and Fundamental Freedoms:* 1950. Articles and amending Protocols

In 1950, each Article had a title, followed by a brief description explaining the provisions.	A series of Protocols agreed, between 1952 and 2013, some adding further rights:
2 Right to life	1952: 1 Protection of Property
3 Prohibition of torture	2 Right to education
4 Prohibition of slavery and forced labour	3 Right to free elections
5 Right to liberty and security	1963: 1 Prohibition of imprisonment for debt
6 Right to a fair trial	2 Freedom of movement
7 No punishment without law	3 Prohibition of the expulsion of nationals
8 Right to respect for private and family life	4 Prohibition of collective expulsion of aliens
9 Freedom of thought, conscience and religion	1983 1 Abolition of the death penalty
10 Freedom of expression	2 Death penalty in time of war
11 Freedom of assembly and association	1984 1 Procedural safeguards relating to the expulsion of aliens
12 Right to Marry	2 Right of appeal in criminal matters
13 Right to an effective remedy	3 Compensation for wrongful conviction
14 Prohibition of discrimination	4 Right not to be tried or punished twice
15 Derogation in time of emergency	5 Equality between spouses
16 Restrictions on political activities of aliens	2000 1 General prohibition of discrimination
17 Prohibition of abuse of rights	2003 1 Abolition of the death penalty[1]
18 Limitation on use of restriction on rights.	[1] made absolute, the 1983 Protocol Article 1 allowed some exceptions

(2) The European Union's *Charter of Fundamental Rights of the European Union 2009)*. 50 Articles arranged in six Chapters

CHAPTER I: DIGNITY	CHAPTER IV: SOLIDARITY
Article 1: Human dignity	Article 27: Workers' right to information and consultation within the undertaking
Article 2: Right to life	Article 28: Right to collective bargaining & action
Article 3: Right to dignity of the person	Article 29: Right to access to placement services
Article 4: Prohibition of torture and inhuman or degrading treatment or punishment	Article 30: Protection in case of unjustified dismissal
Article 5: Prohibition of slavery and forced labour	Article 31: Fair and just working conditions
CHAPTER II: FREEDOMS	Article 32: Prohibition of child labour & protection of young people at work
Article 6: Right to liberty and security	Article 33: Family and professional life
Article 7: Respect for private and family life	Article 34: Social security and assistance
Article 8: Protection of personal data	Article 35: Health care
Article 9: Right to marry and found a family	Article 36: Access to services of general economic interest
Article 10: Freedom of thought, conscience and religion	Article 37: Environmental protection
Article 11: Freedom of expression and information	Article 38: Consumer protection
Article 12: Freedom of assembly and association	
Article 13: Freedom of the arts and sciences	

Chapter 2
Teacher Education and European Values

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Abstract

This chapter explores the evolution of teacher education in Europe since 2000, with a particular focus on European values. It examines the role of teacher education in promoting European values and fostering global citizenship alongside key policy shifts and issues related to the marginalisation of particular groups within European societies and the impact this has on the development of European Values. Additionally, the chapter investigates the concept of social responsibility in times of crisis, specifically analysing the impact of crises such as the COVID-19 pandemic and conflicts such as the war in Ukraine and the ongoing crisis in Gaza. The chapter concludes by considering the role of teachers and teacher educators in developing European values and leading social change and presents recommendations for teacher educators and those working in the education sector.

Introduction

Teacher education in Europe is constantly evolving and adapting to meet the shifting needs of students and the societies in which they will go on to live and work. This evolution has been notable in the last two decades with European values, global citizenship, and social responsibility being more focused and explicit in education, often prompted by social unrest due to the rise of far-right groups, extremism and policy change such as BREXIT. This chapter explores the development of teacher education in Europe since 2000, with a particular emphasis on the themes of European values, social responsibility in times of crisis and the subsequent role of teachers and teacher educators. It examines the challenges and opportunities that arise in relation to marginalised groups in Europe, and how teacher education can help to address these issues and create an equitable, responsible education

system. To note, the term 'marginalised' is used to acknowledge that groups of people or individuals are marginalised within a society through systems and polices, not through choice. Being marginalised is not limited to certain identifiers, such as race and social class, however, marginalised groups/individuals may all be prevented from participating fully in social, economic, and political life because of a lack of access to rights, resources, and opportunities.

Citizenship and Values

Citizenship education has been a priority in schools and high on the educational policy agendas in Europe over the last three decades. Heater (2022) believes that school is considered one of the main contexts where young people learn to become citizens. The rise in attention to citizenship education appears to be accompanied by a lack of attention to the way that citizenship, education, and the relationship between the two are conceptualised and understood in the context of policy application in schools. The current notions of citizenship education illustrate an assumption of equivalence between citizenship and formal education in schools (Joris, et al, 2022). However, the reality is that there is variation not only in the application and importance of citizenship education in schools but in the definition itself. A report by Eurydice (2017) highlighted that there is a distinct difference in approaches to citizenship education across Southern Europe, ranging from a cross-curricular approach; a theme integrated into another subject; a separate compulsory subject or indeed a combination of all three. The report also found that there are some countries with no compulsory citizenship education in the curriculum at all. A Council of Europe report on promoting citizenship and the common values of freedom, tolerance, and non-discrimination through education emphasises the crucial role of education in nurturing responsible citizens who uphold fundamental democratic principles (Council of Europe, 2016). The report highlights that fostering a culture of respect, inclusivity, and understanding through education can effectively combat discrimination and intolerance while promoting a society founded on the values of freedom and tolerance. The report highlights several key findings:

- the importance of integrating citizenship education into formal school curricula at *all* levels to equip students with the knowledge and skills necessary to engage in civic participation and uphold democratic values.

- the significance of promoting critical thinking, media literacy, and intercultural understanding as essential components of citizenship education.
- the need for inclusive educational environments that embrace diversity and provide equal opportunities for all students.

By fostering an atmosphere of respect and appreciation for different backgrounds, education can break down barriers, reduce prejudice, and cultivate a sense of shared responsibility for building cohesive societies. Successful educational initiatives and practices from around the world that promote citizenship and common values are cited in the report and include interactive teaching methods, extracurricular activities, and partnerships between schools, communities, and civil society organisations. The Citizenship Education at School in Europe policy (Council of Europe, 2016), implemented in 2017, aimed to build on previous policies and foster active citizenship and promote democratic values among students in European schools. The policy recognises the importance of equipping young individuals with the knowledge and skills necessary to become responsible and engaged members of European society. Under this policy, European schools are tasked with prioritising citizenship education as a core component of their curriculum and focuses on several key aspects, including human rights, democracy, rule of law, cultural diversity, and social inclusion. It emphasises critical thinking, empathy, and respectful dialogue as a way to understand and engage with differing perspectives. Schools are encouraged to adopt participatory approaches by promoting student involvement in decision-making processes and fostering a sense of ownership in the school community. The report also highlights the significance of extracurricular activities, such as student councils, community service, and peer mentoring, in enhancing students' civic competencies. These reports make it clear that education is a powerful tool for fostering active citizenship, promoting freedom, tolerance, and non-discrimination through investment in activity in schools that instil democratic values, empower individuals, and create inclusive societies for a better future. More recently, a report by Loughran, Ross et al (2023) suggested that the formulation and application of values is fluid, and that experience and timing are central to how values are formulated and developed. Delanty (2007) advises caution when looking at citizenship education through a European lens due to the complexity of a wide

range of contextual differences. However, Loughran, Ross et al (2023) advise that controversy is part of the game and that problematising aspects such as inclusion in societies can inform curriculum reform and support student-centred activities. European values as a concept can provide a unifying tool to enable differences to be used as an enabler rather than a barrier to developing European citizens.

European Values in Teacher Education

In the last two decades, there has been a growing recognition of the importance of European values in teacher education. These values include respect for human dignity, freedom, democracy, equality, the rule of law, and human rights (European Commission, 2017). The European Union (EU) has played a significant role in promoting these values through its policies and initiatives, such as the European Qualifications Framework (EQF) and the Bologna Process (EHEA n.d and UNESCO, 2017). However, fears about the sustainability of the European Union and European values are regularly being exchanged in the mainstream media. The EU has been seen as a point of reference for regional integration projects and initiatives around the world. The EQF aims to provide a common framework for the recognition of qualifications to promote mobility and transparency across Europe. The EQF also highlights the importance of lifelong learning, which is crucial for teachers who need to continually update their knowledge and skills. The Bologna Process aimed to create a European Higher Education Area (EHEA) through consistent systems across Europe and this process led to the adoption of a three-cycle system of higher education, which includes bachelor's, master's, and doctoral degrees. Both the EQF and the Bologna Process aim to impact teacher education in Europe by promoting a common understanding of the knowledge and skills that teachers need to possess and have encouraged the development of high-quality teacher education programmes across the continent. In addition, they have emphasised the importance of promoting European values in the classroom, which is essential for creating a cohesive and inclusive society. However, in the past decade, the model of the EU driving European values and country collaborations has faced a crisis triggered by Britain's withdrawal from the EU but also a wave of nationalism and populism in countries such as UK, Italy, Greece, France, Germany, the Netherlands, and Hungary (Haba and Holland, 2021). The

ongoing issues and significant recent crises such as the refugee and migration crisis; economic troubles and Brexit challenge the self-portrayal of the European Union (EU) as a community of shared European values (Akaliyski et al, 2022). European structures and processes have not always taken full account of marginalised communities and their involvement in the preparation and implementation of programmes has been limited (van Lierop, 2016). Marginalised communities often live on the fringes of European society and therefore have limited access to the services that the rest of the population take for granted. Each European Member state has responsibility for their own marginalised groups yet as the objective of the European Union is to foster social cohesion there also needs to be a collective response. Marginalised communities suffer from factors including discrimination and deprivation and whilst current frameworks aim to improve the situation through targeted investment for marginalised communities, there is still a long way to go before we achieve lasting structural change. The European Parliament produced a report on marginalised communities however the success of any initiative depends on the drive and impact from local and national policy implementation in each country. The next section of this chapter focuses on marginalised communities and the impact on social cohesion and teacher education.

Marginalisation of Groups in Europe

Despite the progress that has been made in promoting European values and digital citizenship in teacher education, there are still significant challenges to be addressed in relation to marginalised groups in Europe as discussed above. In this context, marginalised groups include ethnic and linguistic minorities, immigrants and refugees, people with disabilities, and LGBTQ+ individuals. Marginalisation can have a significant impact on students' educational experiences and outcomes and can lead to lower levels of academic achievement, higher rates of absenteeism and dropout, and lower levels of social and emotional well-being. It can also contribute to the perpetuation of social inequalities and discrimination. Fitzpatrick and Stephens (2014) state that in European countries, normative values of the country impact on societal responses to specific marginalised groups. Therefore, policies that are targeted to assist socially excluded groups may be more politically acceptable in countries with liberal regimes than in those with social democratic regimes where such groups are seen to be at

blame due to their own actions or inactions. Issues of traditional values of a society may also impact on how well marginalised groups are supported e.g.: countries with strong gender binary identities. These cultural structures can result in the society being less well placed to support marginalised groups and therefore vulnerable individuals may be more likely to be marginalised and find themselves without family support and safety nets. An example of the impact of cultural structures can be seen in how different countries deal with the issue of migration, countries with strong levels of social protection tend to raise barriers that prevent 'outsiders' benefitting from this protection (Miller, 1999). European agendas such as European citizenship and European values aim to provide an equitable framework to mitigate the impact of societal norms on supporting marginalised groups across Europe. In 2020 the European Commission published the Eurydice brief on equity in school education in Europe which provided a comprehensive overview of the efforts made by European countries to ensure equitable access to education. The brief highlights the importance of equity in education and its positive impact on social inclusion and economic development. It presents key policy measures and initiatives implemented across Europe to address disparities in educational opportunities. One significant finding of the brief is the recognition of early childhood education as a crucial factor in promoting equity. Many European countries have adopted inclusive policies that prioritise early intervention programs and support for disadvantaged children, aiming to reduce the achievement gap from an early age. The impact of this early attention to children's and families' needs has had a significant impact on closing the gap in social inclusion of marginalised groups. The brief also emphasises the importance of ensuring equal access to quality education for *all* students, regardless of their socio-economic background, gender, or ethnic origin. Countries have implemented various measures such as targeted funding, compensatory education programs, and comprehensive support systems to try to mitigate inequalities in educational outcomes. Many European countries have established robust data systems to track disparities and identify areas that require further attention however, not all countries have seen improvements, despite initiatives. As the Eurydice report highlights, perhaps the emphasis needs to be on long term gain and focus on the progress that has been made by European countries in promoting equitable education. Although the impact in terms of external measures such as PISA results

may be slower, the report serves as a valuable resource for policymakers, educators, and researchers to gain insights into successful practices and challenges in achieving equity in education and has ensured that education policy makers are seeking solutions rather than accepting the status quo.

Social Responsibility in Times of Crisis

Global crises such as the COVID-19 pandemic and ongoing conflicts in Ukraine and Gaza highlight the importance of social responsibility in teacher education. In times of crisis, teachers play a critical role in supporting students' well-being and learning, as well as promoting social cohesion and resilience. During the COVID-19 pandemic, many European countries had to shift to remote or hybrid learning models, which posed significant challenges for teachers and students. Schools across Europe closed their doors from March 2020 and began the process of navigating towards hybrid or online learning. Green (2020, p. 2) identified a 'potential threat to the education development of a generation of children' and detailed some of the known consequences of the school closures, including a focus on the educational inequalities that were highlighted and which widened during this period. Lucas et al. (2020) conducted a survey of teachers and senior leaders in the United Kingdom and reached similar conclusions. They identified the overall level of disadvantage within a school, lack of access to appropriate technology and space for home learning as significant factors in disadvantaged pupils' engagement with learning. It is perhaps not surprising that Sharp et al. (2020) found that 90 per cent of teachers reported that the children and young people in their classes were further behind in their learning at the end of the academic year 2019/20 than in previous years. When these children began the new academic year in September 2020, teachers 'estimate[d] that their learners… [were] three months behind, on average' (Sharp et al., 2020 p. 4). Teacher education programmes faced similar challenges and had to adapt quickly to ensure that teachers were equipped with the necessary skills to navigate online teaching and support students' social and emotional well-being. For example, the University College London's Institute of Education developed a series of online resources for teachers on remote teaching during the pandemic. These resources provided guidance on effective online pedagogy, maintaining student engagement, and supporting students' mental health.

Similarly, the ongoing conflicts in Ukraine and Gaza have had a profound impact on students and teachers in the region and globally. Teacher education programs have a responsibility to prepare teachers to address the trauma and social divisions that arise from such conflicts. This includes providing training on peace education, conflict resolution, and trauma-informed pedagogy. A study by Loughran, Ross et al (2023) found that the young people they spoke to in Southern Europe cited solidarity, freedom, democracy and equality as values they respected and that the values of freedom and democracy were cited more frequently by youth in countries with dictatorial governments; conflicts and strong religious views. It appears that youth identity formation is influenced by sociocultural aspects and that working on values holistically (not teaching explicitly) also has a place alongside citizenship education to broaden young people's understanding of the value position of others.

Role of Teachers and Teacher Educators in Leading Social Change

To address issues raised above (such as marginalisation) and promote European citizenship and values, teachers need to be equipped with the knowledge and skills to create inclusive and culturally responsive classrooms, where *all* students feel valued and supported. This starts with pre-service teachers, therefore teacher educators need to provide specific training on diversity, equity, and inclusion, as well as strategies for adapting teaching practices to meet the needs of diverse learners.

As the different aspects of diversity present ongoing challenges for the teaching workforce, many European countries are reforming their teacher education policy to focus on inclusive education. This move aligns with the 2018 European Union Council Recommendation on promoting common values, inclusive education, and the European dimension of teaching, which noted that 'high quality inclusive education and training at all levels, is essential in ensuring social mobility and inclusion … and a deeper understanding of our common values' (European Commission, 2018, p1). The Commission recommended that teachers, school leaders and academic staff be enabled to promote common values and deliver inclusive education. The European Charter of Fundamental Rights identified the common values of the European Union as respect for human dignity, freedom, democracy, equality, the rule of law

and respect for human rights, including the rights of minoritised groups. These values were recently reaffirmed on the 10th anniversary of the Charter's integration within the Treaty of Lisbon in October 2019 (Council of the European Union, 2019) and have been supported by a strategic framework for European co-operation in education and training systems in the Member States to:

- ensure that all learners – including those from disadvantaged backgrounds, those with special needs and migrants – complete their education.
- education should promote intercultural competences, democratic values and respect for fundamental rights and the environment, as well as combat all forms of discrimination, equipping all young people to interact positively with their peers from diverse backgrounds.   (European Commission, 2019)

Florian and Camedda (2019) highlight that while there are efforts to address common values, questions remain about *how* teachers can be better prepared to respond to the diverse needs of learners in today's schools. These questions are part of a wider discussion about how teacher educators prepare pre-service teachers to work within a policy framework of inclusive and values-based education that aims to eradicate discrimination and marginalisation. Teacher educators represent an important step in considering the challenge of preparing teachers to deal with difference, remove barriers to participation and implementing policies of inclusive education. Additional complexity is added due to the differing national contexts across Europe in terms of routes into teaching and teacher education curricula. Florian and Cammeda (2019) ponder the fact that the myriad of variations suggests that it is worth bearing in mind that the programme structure may be fundamental to considering how concerns of equity and inclusion in schooling are addressed within national contexts. They give the example that when teacher education programmes emphasise differences between sectors and learners (e.g., early childhood, primary, special needs education) they perpetuate a belief that different forms of teacher education are needed to prepare teachers to work with different groups. However, being aware of different groups and types of learners are not sufficient to improve inclusive practice in schools particularly when decontextualised from the broader pedagogical and curriculum knowledge that pre-service teachers must learn and

be able to apply in the classroom (Florian and Rouse, 2010). The question remains as to how teacher educators can ensure that an understanding and working knowledge of inclusion and values can be embedded in teacher education programmes.

Several European countries have implemented initiatives to promote inclusive education and address the marginalisation of specific groups. For example, in Sweden, the National Agency for Special Needs Education and Schools provides support to teachers and schools to promote inclusive practices for students with disabilities. In Spain, the Ministry of Education has implemented the "Intercultural and Anti-racist Education Plan," which aims to promote intercultural understanding and combat discrimination in schools.

The Citizenship Education at School in Europe policy, implemented in 2017, emphasises the need for professional development opportunities for teachers, ensuring they possess the necessary knowledge and skills to effectively deliver citizenship education. It calls for collaboration among schools, policymakers, and civil society organisations to exchange best practices and support the implementation of the policy. It provides a framework to promote democratic values, social cohesion, and active citizenship among European students, preparing them to actively contribute to their communities and democratic societies. The teaching profession in Europe is a critical component of educational systems across the continent, and attention needs to be paid to enhance its effectiveness and address emerging challenges. The overarching goal is to ensure high-quality education and promote positive student outcomes. One key policy area focuses on improving the recruitment and retention of qualified teachers. Efforts are being made to attract talented individuals to the profession by offering competitive salaries, professional development opportunities, and supportive working conditions. Additionally, initiatives such as mentorship programs and induction support aim to facilitate the smooth transition of new teachers into the profession. European countries are implementing rigorous accreditation processes for teacher training programs, emphasising pedagogical skills, subject knowledge, and practical classroom experience. Ongoing professional development programmes are being provided to teachers to keep them updated with the latest research and teaching methodologies. This includes establishing

networks, communities of practice, and online platforms where educators can exchange ideas and resources. These efforts can help to promote a culture of innovation and creativity within the teaching profession, encouraging teachers to experiment with new teaching methods and technologies.

Recommendations for Teachers and Teacher Educators to develop European Values

<u>For Teachers and Schools</u>

- Teachers, with the support of their school, should review their approaches to young people's understanding of values. How effective and consistent are these strategies?
- Teachers should consider approaches such as deliberative discussions and conversations as a way of engaging with the experiences of values and the views of their students on values.
- Teachers should use their expertise and experience to make this age-appropriate, according to the stage of education they are engaged with.
- Reflect on what in-service education and training might be needed and act as a moderator in such discussions and ask open-ended questions that empower students to articulate the issues that are of concern to them.
- Develop clear policies on *how* to handle controversial issues concerning values. These should be communicated clearly to parents, who will need reassurance that their children are not being indoctrinated in any way.
- Consider how teachers and schools can use immediate concerns and topical issues to deliberate with students on value-related issues.
- Teachers can use values-based approaches to discuss issues of prejudice, stereotyping and racism, and other discriminatory behaviour.
- Consider what action might be needed to address values that are not represented in students' discussions – such as, for example, the Rule of Law.
- Approach local and national educational bodies for support in addressing education to understand values.

- The curriculum for training teachers and others who work with young people should specifically include the support that future professionals need in supporting young people's understanding of values.

- Ensure that all professionals who successfully complete teacher education courses can engage with young people as moderators and facilitators in this area, and that they are competent to address all the points listed above for teachers.

- Training could include being actively involved in deliberative discussions, both as participants and moderators, followed by discussion on how their role in these situations is in some respects, different from other teaching roles, and may in other respects have some similarities.

Teacher education in Europe has undergone significant developments since 2000, with a strong focus on European values, digital citizenship, and social responsibility. The promotion of European values in teacher education helps create cohesive and inclusive societies. However, there are still challenges related to the marginalisation of groups, and teacher education must equip pre-service teachers to create inclusive classrooms. In times of crisis, such as the COVID-19 pandemic and ongoing wars and conflicts, teacher education plays a critical role in supporting students' well-being and promoting social responsibility. One of the key values that has been emphasised in teacher education programmes is the importance of diversity and inclusivity. Educators are encouraged to create inclusive classrooms that respect and value the diverse backgrounds, cultures, and perspectives of their students. Students must be taught to recognise and challenge stereotypes and biases in the classroom as an important aspect of European values that teacher education can promote, and support is an understanding of democratic values and active citizenship. This can involve pre-service teachers participating in democratic processes, such as voting, and engaging in civic activities that promote the common good which can be facilitated through creating learning environments that promote critical thinking and reflection, and encouraging students to become active, responsible, and engaged citizens. In addition to these values, teacher education programs can promote human rights education and an understanding of social

justice; pre-service teachers need to be taught the principles of these aspects and their importance in creating a just and equitable society. Educators have a responsibility to promote social justice by challenging discrimination and prejudice, and by working to create a more equitable society.

Conclusion

As teacher education programmes continue to evolve, it is crucial to address the themes and challenges outlined in this chapter to ensure that teachers are prepared to meet the diverse needs of students and contribute to a more inclusive and equitable Europe. Whilst teacher education in Europe has evolved significantly since 2000, with a growing emphasis on promoting European values, fostering digital citizenship, addressing issues of marginalisation, and promoting social responsibility in times of crisis, ongoing research and efforts are needed to ensure the effective integration of these elements into teacher education curricula. The European Union has placed a great deal of importance on promoting democratic values, human rights, and active citizenship among its member states. As such, many teacher education programs across Europe have developed curricula that aim to instil these values in future educators.

Overall, the emphasis on European values in teacher education with a focus on citizenship since 2000 has been a response to the changing social, cultural, and political landscape in Europe. By promoting values such as diversity, inclusivity, democracy, and human rights, educators are helping to prepare future generations of citizens who can contribute to a more just, equitable, and peaceful society. By equipping pre-service teachers with the necessary knowledge, skills, and attitudes, Europe can develop a generation of educators who are well-prepared to uphold European values, promote inclusive education, and navigate the challenges of the 21st century.

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PART 2

Part 2 provides brief summaries of case-studies and reports compiled by CitEdEV Working Groups.

Chapter 3
How do young people develop their understanding of European Values?

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This chapter summarises the findings of our research group, and discusses the principal implications these have for University and Higher Education courses that prepare and support the range of professionals that work with young people. These will include teachers and other educators, and also those who will work in youth services, psychological and social services for young people. We give a very short description of our research approach, and then consider the most significant findings. This is followed by the implications for young people's developing understanding of values, and finally recommendations for University and in-service providers. A full version of our findings, on which this summary is based, is available (Ross, Loughton, et al 2024).

Our research approach

The Citizen Education in the Context of European Values Network started its work as the Covid-19 pandemic was unfolding. Our working group had been tasked with researching what young people in Europe knew about the values of Europe, as set out in the values of the European Union and the Council of Europe (described in Chapter 1). The pandemic made fieldwork in schools impossible, because of the pattern of lockdowns, distance learning initiatives, and the subsequent 'catching-up' activities of schools. We considered alternative existing sources of data, including

- The surveys of Eurobarometer (random six-monthly surveys of about a thousand people aged 16 or olden in each EU state and candidate state): these occasionally had a set of questions on what interviewees considered their most important values (taken from a standardised list of selected values, not wholly coinciding with the values listed in Chapter 1), and then which of these they thought were the European Union's most important values. In each country there were about 70 respondents in the 16–20-year-old group. We thought this insufficient, and not sufficiently relevant for our purposes;

- The European Values Survey, which was limited to those of 18 and over; the 2017-20 survey had not then reported;

- The International Civic and Citizenship Education study, which only considered 13-14 year olds: published data for 2016 was concerned more with achievement of outcomes than in learning process;

- A data set of transcripts of 60 minute deliberative discussions with small groups of young people aged between ten and twenty, held in 29 European states (104 locations, 324 interviews, 1,998 individuals) made between 2010 and 2016 by the author of this chapter. The discussions explored the group's understanding of their identification with country/ies, 'Europe' (undefined) and globally, responding to open-ended questions that generated discussion between the group, rather than with the researcher. In the course of these discussions, values were attributed to various institutions, but there were no questions that directly asked about values. The advantage of using this dataset was that it produced spontaneous and unprompted discussions about the perceived values of civic institutions and entities. The data had been analysed qualitatively, and reported in in Ross (2015, 2019).

We concluded that a systematic review, quantitative and qualitative, of this last dataset (of approximately 1.25 million words) would be the most appropriate way to proceed.

An analytic schedule was devised, that caught each expression of any of the defines 'European values', recording the nature of the comment and the incident or practice that was used as an example or illustration, whether their view of the value was positively, negative or ambivalent, the location to which referred, the period in which it occurred, and whether 'others' were identified who did not subscribe to that value. Some individuals mentioned the same value in more than one context, or incidents that covered more than one value (each of these was recorded). We also identified characteristics of each individual (age, parental occupations, locations (country, size of settlement), date of discussion, the young persons professed nationality, their birthplace, and the national origins of their parents (23% had one or both parents born in a different country; 7% had been born in a different country that the location of their discussion group: this accords closely with Eurostat data on countries of origin of the European Union population at that time (Eurostat, 2015)). The coding schedule was devised by a sub-group of five, and then discussed and finalised by the full group of

thirteen. Each member was then given an initial batch of about 30 transcripts, and later another batch to recode and check: none had transcripts from their own country, or more than four from any country.

The 324 transcripts were coded, and the demographic data (collected at the time of each discussion was anonymised, coded, and added to the database of expressions of a value. The subsequent analysis also grouped countries together in regional groupings with broadly similar cultures and histories (i).

Resume of Findings

There were 5,167 references to the values made in all by young people (82% of the whole population): 295 only made a single reference, while 163 made 6 or more references. The average number of times (of those who made reference to values) was 3.7 times.

Most of the references were positive (90.5%): there were 4.1% negative comments, and 5.4% ambivalent or indeterminate.

Table 2.1 below ranks all the values and meta-values by the number of times each was mentioned (columns one and two). The third column shows the percentage of all the young people involved who mentioned the particular value. Columns four to six show whether the values were seen positively, neutrally or negatively. Democracy and the Freedom of movement were considered most positively, and various Fundamental Freedoms most negatively (Respect for Other Cultures particularly, but also the Safety of Others, Tolerance of Diversity and Social Inclusion, but all save one were seen positively in more than 85% of instances, and only Cultural Respect being seen negatively just over one tenth.

The distribution of responses by age varied only very slightly, and there were very marginally more mentions by young men than young women.

Regional variations were greater: the Structural values were mentioned more frequently in the Nordic, Western, Southern, South Eastern and the Balkans, and less in Turkey, the Viségrad states and the Baltic region. The Core Fundamental Values appear to be most deeply

embedded in the Nordic and Western European regions, and rather less so in Southern Europe, and much less so in the remaining regions. On the other hand, the Process Value were very evenly distributed across all regions.

Table 2.1   **Values, ordered by frequency with which each was mentioned**

	frequency of mention	% of individuals mentioning value	positive mentions %	neutral mentions %	negative mentions %
Individual Values (colours indicate respective Meta Values)					
Solidarity	1,583	39.2	91.8	5.9	2.3
Democracy	879	28.5	97.7	2.1	0.3
Freedom of Movement	639	24.6	96.2	2.9	1.0
Equalities	533	20.4	92.3	4.4	3.3
Respect other cultures	492	12.7	78.6	8.9	12.6
Tolerance of Diversity	391	16.4	84.5	6.7	8.8
Fundamental Freedoms	366	14.3	91.9	3.9	4.2
Respect for Life	218	10.5	91.6	3.7	4.7
Safety of others	194	12.7	82.8	14.1	3.1
Rule of Law	135	5.5	88.1	5.9	5.9
Social Inclusion	113	6.2	85.3	10.1	4.6
Meta Values					
Process Values	2,686	67.9	93.2	4.5	2.3
Core Values	1,467	45.5	83.3	8.2	8.4
Structural Values	1,014	31.4	93.2	4.5	2.3
All Values	5,167		90.5	5.4	4.1

('Human rights in general' is not included: this was used to categorise more general references (nearly all references were more specific), and 'the prohibition of capital or unusual punishments' is also omitted. In both of these there were less than 40 mentions.)

The data was collected over a specific period of time, and this has a significant effect on the ways in which instances and examples of the values were deployed to make points about the values. Young people generally used examples of particularly current or very recent events to raise value-related issues. This may also be true of older adults: opinion polls of issues of concern to people are often very variable, fluctuating from month to month. But the young people particularly raised contemporary issues, citing television news, press and electronic media news reports, sometimes of the same day of the discussion. Over 30% were very clearly located in the previous few months, and most of the rest would have been in the previous three or four years. The following two examples illustrate this.

The first example was in discussing the Core Human Rights values concerning refugees. Discussions in the south of France, Spain, and Portugal tool place in the September of 2015, and in parts of Norway, Denmark, and Germany in January 2016. The summer of 2015 was marked by refugees and asylum seekers leaving war-torn Syria to find refuge in Europe, particularly Western and Nordic Europe. The media reported the deaths of many: hiding in sealed lorries, on the beaches of Turkey and Greece; and the actions of the Hungarian government seeking to erect barriers to prevent their passage. In the 42 group discussions in September this was one of the prime foci of discussion in 70% of the groups. Discussion was very largely sympathetic, with indignation, often outrage, particularly at the Hungarian actions (Rosalie, female, 14, southern France said "I feel less European – what Hungary is doing now is not human." [names anonymised]). Similar views were expressed in northern Europe, particularly in Germany (with some opposing views). This focus on refugees and asylum seekers was various expressed in terms of the values cultural respect, the protection of life and safety and social inclusion. Figure 2.1 shows how this upsurge in these values, centred on refugees, reflected the numbers of migrants entering Europe and the news agenda of the period.

Figure 2.1: Regugees: mentioned in discussions; numbers entering Europe
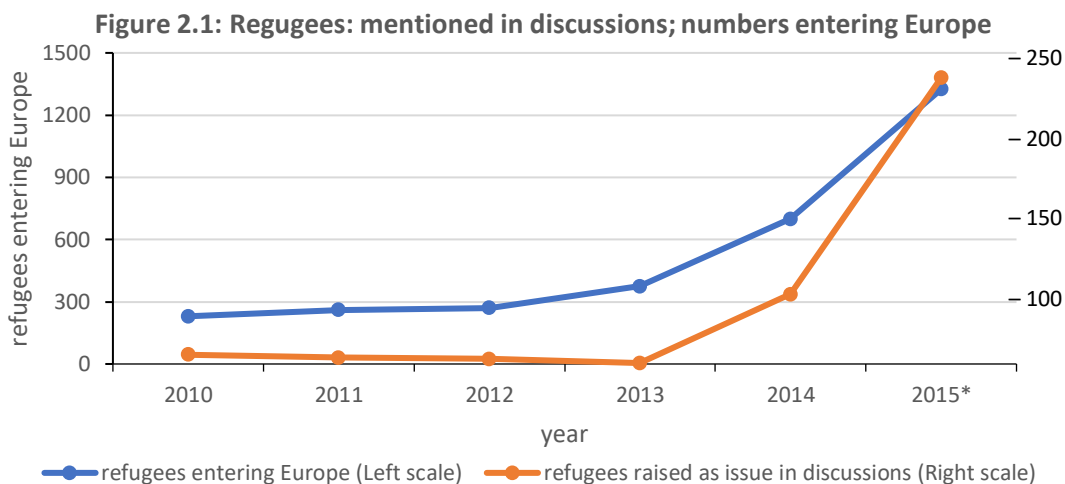
Sources: Pew Research Group analysis of Eurostat data 2016; analysis of dataset of discussion groups for this study

Such contingent factors were a very significant factor in the socio-political issues selected by young people to discuss their identification with both their own country and with Europe. But this was not the only consideration: in Germany, a significant number of young people spoke
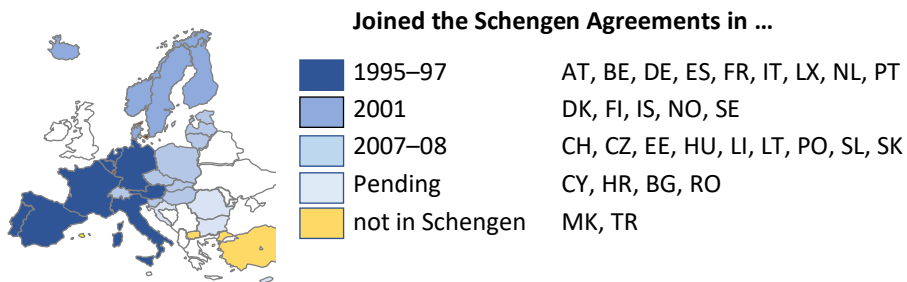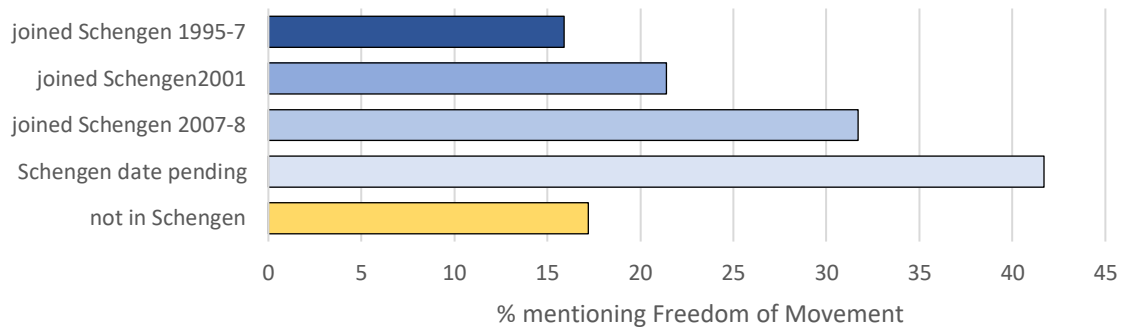
of their family histories in accepting German refugees after 1945, displaced by the new frontiers of Poland and involuntary migration from the Sudetenland areas of Czechoslovakia, and from east (DDR) to west Germany (FRD) after 1989: it was argued that the acceptance of migrants then was a model for accepting them in 2015/16. Contextual factors such as these could be as important as the contingent.

A second example concerned identification of the freedom of movement as an important value. Figure 2.2 shows the percentage of young people in each country who raised the issue of freedom of movement, particularly is association with their sense of European identity. At first sight, this response appears chaotic, ranging from less than 5% in Luxembourg and the Netherlands to over 40% in Romania, Bulgaria, Iceland, and Hungary. However, when this distribution is analysed by when each country achieved free movement with others, either in the arrangements between the smaller European Economic Community and the EEC before the Schengen agreement, and the subsequent staged introduction of the agreement, a clear pattern emerges, as seen in Figure 2.3.

Taking the difference between the time elapsed between the date of the discussions in each country, the ages of the young people, and the effective introduction of free movement, it is apparent that events that had taken place when a minority were less than five years old, and most of them had not been born, were raised by less than a fifth of young people, but where if had been introduced only two to seven years earlier it was much more salient, raised by a third of young people. And where the Schengen arrangements were imminent, interest was even higher, over 40%. (Where it was not even being discussed, interest was again low.)   This illustrates the narrow frame of experiences that young people have to draw on in discussing topical social and political issues, and the significance this may have for pedagogy and curriculum. In a discussion in north-eastern France about the significance of Europe in their lives, freedom of movement was eventually mentioned: Florent (M, 17) said 'Oh, I'd forgotten about that'; and in in southern Italy Anito (M/17) in southern Italy described not needing a passport to travel as 'but this is technical.'

Percentage of young people mentioning this in each country
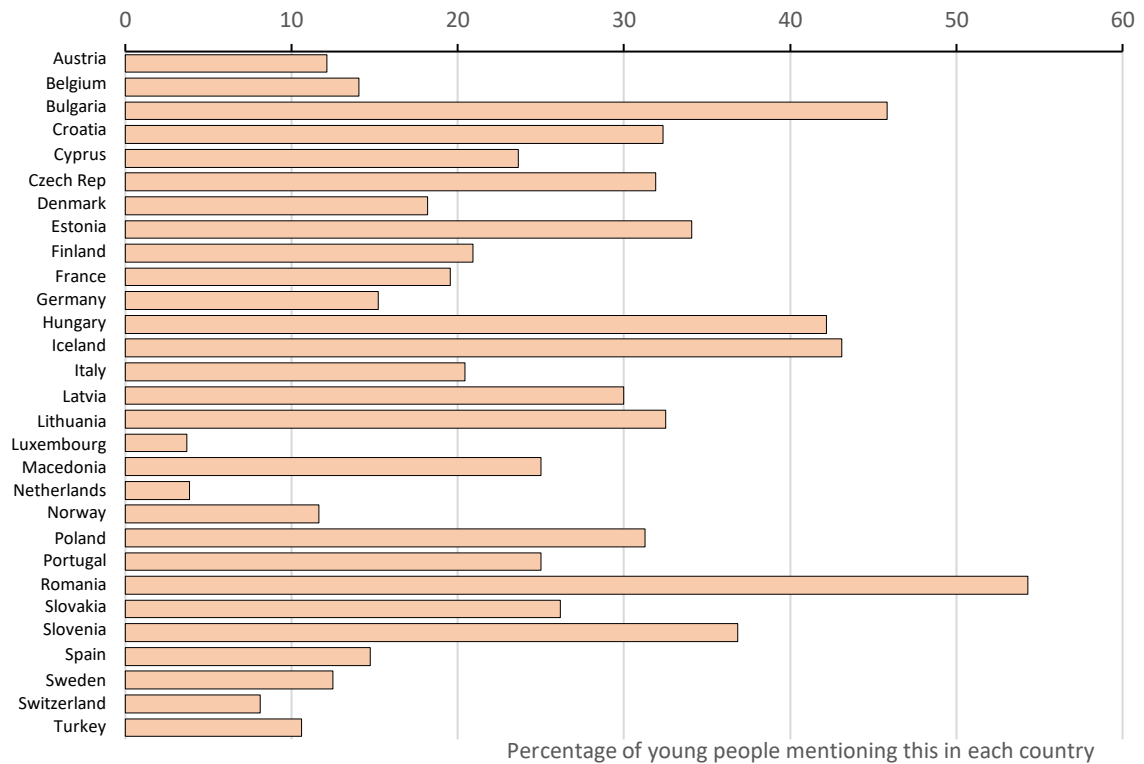
Figure 2.3: Freedom of movement mentioned, by date of country formally joining Schengen Agreement

% mentioning Freedom of Movement

Joined the Schengen Agreements in …

■	1995–97	AT, BE, DE, ES, FR, IT, LX, NL, PT
■	2001	DK, FI, IS, NO, SE
■	2007–08	CH, CZ, EE, HU, LI, LT, PO, SL, SK
■	Pending	CY, HR, BG, RO
■	not in Schengen	MK, TR

The geographical range of their references was also significant. Their illustrative examples of the core values were analysed by location, shown in Table 2.2.

Table 2.2: Location of examples of values, by meta-values

	Structural values %	Core Fundamental values %	Process values %
local area	0.5	4.4	6.5
own country	46.4	60.7	34.0
Europe	29.0	27.5	37.7
global	3.2	6.2	5.5
location not given	20.9	1.2	16.3

Of course, the deliberative discussions were generally focussed on identifying with a country or countries and with Europe; but this does indicate a degree of knowledge and ease about discussing European affairs.

It was also noticeable that in just under half of all mentions of values there was a reference to those who did not, they felt, subscribe to that value. Values were thus partly defined by 'othering' a particular population group. The significance of whom is 'othered' is that it varied according to the particular value concerned.

Two examples illustrate this: firstly concerning Russia: expressions about democracy sometimes 'othered' Russia as a non–democratic/dictatorial contrast; expressions about racism sometimes 'othered' older people as more likely to be racist. References to Russia in the Baltic states (in 2010) were either of fear of Russian incursions (by the non–Russian population) or of cultural affinity, often with some apprehension of Russian political behaviour (by the Russian–origin population). The date is significant: the Russian occupation of parts of Georgia in 2006 was sometimes cited. In the Visegrád states (2010 – 11) fear of invasion was not an element, but parents and grandparents' recollections of Soviet incursions and domination were cited. In south–eastern Europe (Bulgaria and Romania), such recollections, often cited, were not linked to Russia, but to the local communist regimes. And in western Europe, the western Balkans, and Southern Europe Russia was either described as dictatorial, repressive, and aggressive. These examples show both contingent (time-related) factors and contextual (local historico-cultural) factors.

Secondly, examples of solidarity (around social security, healthcare, and education) were sometimes offered by contrasting practices between Europe/their own country and the United State of America (as was the core value of the prohibition of capital punishment).

There were also some demographic factors evident in how young people chose to focus on particular values.

For example, parental occupations sometimes appeared to influence the mentioning of particular values. For example, there was an impression at the time of the fieldwork that young people with parents in policing or military occupations were less likely to raise some values than the majority of young people. As data had been collected from the young people about both mother's and father's occupations, and this had been coded, using the Standard Occupational Classification (Office for National Statistics, 2010), which gives a four-digit code based on the skills and qualifications needed for the job. We compared

- educational professionals include those teaching in higher (46) and further (4) education, schoolteachers (317), and senior staff in schools (9) and advisors and inspectors (3) (total 379).

- 'Protective Service Occupations' include Officers in the armed forces (14), senior police officers (2), Other ranks in the army, navy and air force (24), police officers (sergeant and below) (45), fire services (7), and prison officers and others (3) (total = 95).

Figure 2.4 shows that while the Process Values and Structural Values are very similar, there are marked differences in the use of the Core Fundamental Values (most of which are given in details).
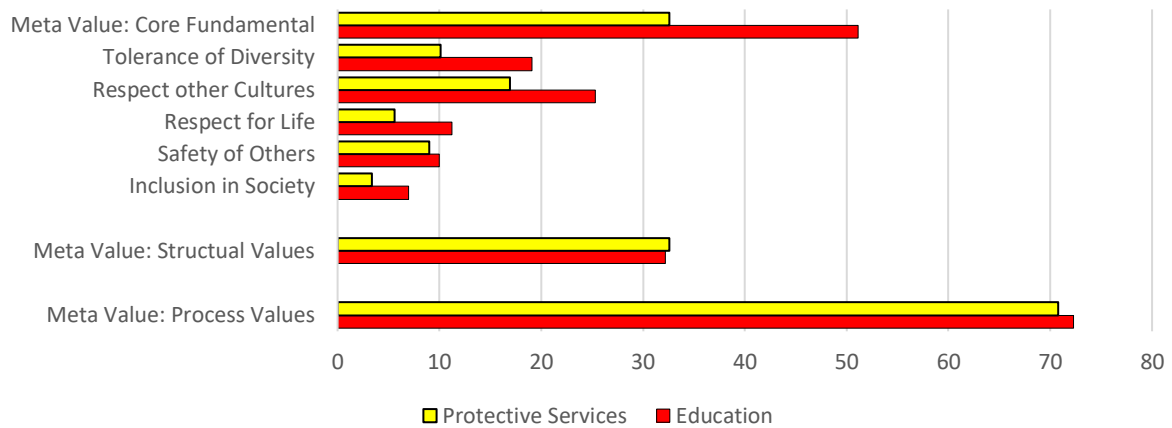
At the end of each discussion, most groups were asked if they discussed 'matters like we've talked about' with their teachers, friends and parents. Figure 2.5 shows an analysis of responses, showing that most groups report teachers as the least likely group they would talk with (Ross, 2020).

Figure 2.5: Degrees of levels of discussion with families, friends and teachers reported by each group
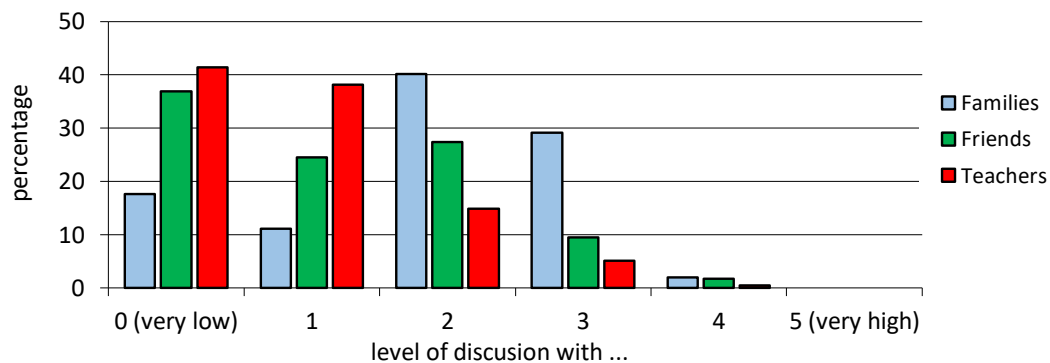
Teachers-as-parents seem to engender an interest in and understanding of these core values in their own children, yet appear not to be seen by many young people as possible people with whom they could discuss such issues.

This might suggest that while teachers appear experienced and successful in addressing these issues in the home environment, they give the appearance in their professional setting of being unable or unwilling to discuss these matters with their students.

Our complete report contains a much greater degree of analysis, on a value-by-value basis, together with more detailed analysis if the pedagogic implications (Ross and Laughran, 2024). We now give a summary of our most significant implications for working with young people to enhance their understanding of these values

The implications for young people's developing understanding of values

Discussions about values are critical, in sharing experiences and deliberation about values

Learning to understand values necessitates discussion, listening to others, making suggestions, and considering and changing ideas. Young people's skills of discussion are critical: this is not about 'needing to learn the facts first', nor about coming to a firm and unchangeable decision after formal debate. Values are framed within on–going deliberation, and educators and other youth-related professionals need to be skilled in developing and managing deliberative discussion.

Deliberative discussions about values are *necessarily* controversial

Understanding values is necessarily controversial and educators need to be able and free to manage controversial issues, in a way that does not indoctrinate or impose. This requires forethought and preparation.

Values can be developed and acquired: they cannot be formally 'taught'

Values as we understand them today are not set in stone, to be memorised and recited. Our social, technological and scientific understandings change is becoming more complex, and these changes are reflected in and modify how we formulate and apply values. The European Court of Human Rights acts dynamically to update these values.

Learning about values crucially takes place largely in the early years of life

'To understand a person you have to know what was happening in the world when he was twenty'. From a very early age, young people are experiencing issues of fairness, rights and wrongs, equalities and inequalities. They seek to make order of these experiences: educators have the duty – and privilege – of helping them do this.

Values are based on and developed around experiences of people exercising - or sometimes denying values

Values are in action continuously around all aspects of our lives: we constantly witness and participate in debate about their meaning and implementation, balancing individual, group and global rights and obligations. Young people's attention is often focussed on the *absence* or the *denial* of values – a natural and important focus for leaning to understand values.

Young people's experiences are based around a narrow timeframe of small number of years

A young person of any age, from two to twenty–two, has a necessarily limited timeframe of experience. Their focus is understandably on their current or very recent experiences. Over the course of their education, nearly all values will at some point become current concerns. Educators must be flexible and pragmatic about what concerns young people *now,* and that understanding values is continuous, and never complete.

Based on these findings, we suggest that deliberative discussion, at class and small group level, should become an accepted as part of a teaching strategy in the promotion of understanding values. We offer detailed practical suggestions for the management of deliberative discussion, which we hope will become the basis for initial teacher education and in–service support for serving teachers in this area.

Such a change would entail educators adopting a particular facilitating role in moderating deliberative discussions: encouraging groups to listen to, and comment on, the views of others in the group, with the teacher asking only open–ended questions to promote discussion between the group members, and not moving the group towards consensus and agreement. Values are constantly developing and changing (as the European Court of Human

Rights acknowledges in its use of case law). Young people and educators therefore continue to need to debate and think about how our values change and develop. Values that are alive and debated cannot be 'taught' as 'facts,' in the conventional manner.

This also necessitates a clear understanding of the handling of controversial issues. The educator/professional needs to ensure that they do not indoctrinate, and also need be able to put forward the principles of the European Convention. The practice of the (updated) *Beutelsbach consensus* needs to be more widely known and practiced (Beutelsbach, 1997; Anders and Grammes, 2020).

There are particular areas and values that might need attention. The following brief list is not in particular order of importance.

Structural values:

Democracy was a frequently referenced value, often specifically by name: but it was often limited to simply being the antithesis to dictatorship, without references to electoral systems, secret balloting, political parties, or different voting systems, etc.

The Rule of Law was rarely referred to, and was little understood. Sometimes political leaders were criticised as appearing to be above the law, but references to the independence of the judiciary, and how law was created and administered were rare.

Fundamental Values of Human Rights:

These were mentioned about twice as frequently in Nordic and Western states than elsewhere.

Respect for Other Cultures and ***Tolerance of Diversity*** were most frequently mentioned, but about 20% and 16% of these were negative or ambivalent.

Respect for Life and for the ***Safety of Others*** were less frequently mentioned, but more positively.

Social Inclusion was much less frequently mentioned.

Procedural values:

Solidarity was the most commonly mentioned of all values, often cross–referenced by the way that it sometimes limited individual Freedoms.

Equalities were often mentioned, more usually around issues of gender and sexual orientation.

Fundamental Freedoms were also mentioned: most often with references to Freedom of Speech.

Other areas of concern were that a small minority of young people displayed cultural/racialised superiority, anti–Roma tendencies and Islamophobia.

Recommendations for University and in-service providers

The curriculum for training teachers and allied professions in social work, social pedagogy, youth work and the broader social and political sciences concerned with young people's understanding of society need to specifically include the support that future professionals need in supporting young people's underrating of values. Universities should ensure that all those on professional courses that engage with young people can act as moderators and facilitators in this area, and that they are competent to address all the points listed in the previous section ('Implications').

Their courses could include being actively involved in deliberative discussions, both as participants with each other and as moderators, followed by discussion on how their role in these situations may in some respects differ from their other professional roles, and may also in other respects have some similarities.

The aim of Universities in the education of such professionals should be to equip them with:

- The ability to review their approaches to young people's understanding of values. How effective and consistent are these strategies?

- The experience of using approaches such as deliberative discussions and conversations as a way of engaging with the experiences of values and the views of their students on

values. Teachers and others should develop their expertise and experience to make this age-appropriate.

- Awareness of in–service education and training might they need in acting as a moderator in such discussions, and in asking open–ended questions that empower students to articulate the issues that are of concern to them

- With schools (or other employment-based settings), to develop clear policies on how they approach controversial issues concerning values. These will need to be communicated clearly to parents, offering assurances that their children are not being indoctrinated.

- Teachers and schools, and other professionals, should consider with their managers how they can use immediate concerns and topical issues to deliberate with students on value–related issues.

- Teachers and other professionals should use values–based approaches to discuss issues of prejudice, stereotyping and racism, and other discriminatory behaviour.

- Teachers and other professionals need to consider what action they might take to address values that they feel are not represented in their students' discussions – such as, for example, the Rule of Law.

- Teachers and other professionals need to be aware of the support afforded by local and national bodies responsible for young people in addressing programmes to understand values.

A full version of the research report on which this chapter is based is to be found at Ross, Loughran et al (2024).

Note

(i) Regional groupings for analysis:
    Nordic: Denmark, Finland, Iceland, Norway, Sweden;
    Viségrad: Czechia, Hungary, Slovakia, Poland;
    Baltic: Estonia, Latvia; Lithuania;
    Western Europe: Austria, Belgium, France, Germany, Luxembourg, the Netherlands, Switzerland;
    Southern Europe: Cyprus, Italy, Portugal, Spain;
    Western Balkans: Croatia, N Macedonia, Slovenia;;

South East Europe: Bulgaria, Romania;
Turkey.

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Chapter 4
Tolerance and History Education

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Introduction

This CitEdEV Working Group looked in detail at Tolerance in relation to the teaching and learning of History. It brought together an interdisciplinary group with expertise in teacher education, pedagogy, philosophy, social studies, ethics, didactics and of course, History. This chapter gives a brief overview of their report (see Verkest, H. *et al*, 2024).

Defining Tolerance

(This section is based on a chapter in the report by Antonio Petagine.)

Tolerance as one of the fundamental European Values, but what does being tolerant mean? Does tolerance presume the acceptance of given truths or values or something else? How can it be established when being tolerant is good and when, on the contrary, it is necessary to prevent the spread of certain opinions or behaviour (for example, racism or anti-Semitism)? Some studies have pointed out that tolerance is a "paradoxical" and "elusive" virtue (Heyd et al. 1996): we cannot live in peace, nor can we guarantee respect for human rights without tolerance, yet it seems impossible, if not downright harmful, to be always tolerant and in all situations. How can we emerge from this impasse?

Indeed, when we use the term "tolerance", we bring into play concepts that come from different, even conflicting, historical, cultural, religious, and philosophical traditions. The complexity of such a notion is a feature of which we are not usually aware. In a very schematic

way, we can say that European history produced two fundamental conceptual paradigms of tolerance. The first is the medieval paradigm which emerged between the twelfth and sixteenth centuries. During that period, tolerance was conceived as patient endurance of evil in order to pursue a greater good. The second is the modern paradigm which arose between the seventeenth and nineteenth centuries. It associated tolerance with the defence of pluralism and the rights of the individual conscience.

These two fundamental paradigms are so different from each other that they are, in many ways, rivals. The modern paradigm has tried to oppose the negative tone typical of the medieval notion of tolerance, which conceived it as a form of concession. The modern philosophers did their utmost to transform tolerance into a positive attitude, marked by an appreciation of individual freedom and pluralism.

Although the modern paradigm predominates in grand informational campaigns and in the educational promotion of tolerance, the medieval paradigm is far from defunct. It re-emerges when one questions the "limits" of tolerance: is it right to tolerate the behaviour or opinion of others when they convey negative values like racism, discrimination, and antisemitism? Asking this question means reconsidering the relationship between tolerance and objectionable opinions and behaviour, typical of the medieval account of tolerance. Furthermore, the medieval notion had the advantage of being closer to the common significance that the verb "to tolerate" has maintained in European languages. When, in everyday life, we say we "tolerate" something or someone, we are not saying that we accept it, or that we rejoice in the difference with which it brings us into contact. On the contrary, we are saying that we tolerate what, to some extent, we disapprove of.

Indeed, if we were to consider tolerance a sort of weak synonym of "respect", "receive" or "acceptance", we would be doing considerable injustice to the true mission of tolerance, a mission which we urgently need today, and which does not appear easy to accomplish. Here we propose the following point of view: being tolerant does not mean being able to respect others in a generic sense, but, rather, trying to behave properly towards those who think or do something that we cannot share or accept.

To understand tolerance in this way, we might take the relationship between a parent and a teenager as an example. A parent is not tolerant because s/he allows her/his child to do anything (this would not be tolerance, but a simple renunciation of education). However, the good parent understands that there are times when it is better not to hinder a child's behaviour s/he does not approve of, to avoid conflict that would significantly worsen her/his relationship with the teenager and the general climate of family life. At the same time, good parents do not want their children to base their behaviour on constraints and prohibitions, but on autonomous, conscious choices. In this sense, a tolerant parent is he/she who understands when his/her victory regarding the prevention of a certain behaviour would turn

into a defeat at a deeper level: the child might become more obdurate in the face of his/her parent's intolerant attitude and move further away from the good the parent was seeking to convey. The child might yield to his/her parent, but s/he would do so only as a response to coercion while developing attitudes of duplicity, hypocrisy, or pure lip service.

We chose an example of this kind to illustrate the idea that the practice of tolerance can favour not only political coexistence, but relationships at all levels, as Fiala (2005) pointed out, in the sphere of education, for example:

> - *in educational relationships*, tolerance permits learners to live in an environment where they do not feel crushed by punitive, censorial attitudes. In this kind of relationship, students should develop autonomous and free modes of thinking, which prompt them to behave in a certain way due to conviction and not simply in observance of external and superficial acceptance of rules imposed from without.

This leads us to pose the question about tolerance in the following way: what is it right to do when the other expresses an opinion that we find wrong or when s/he behaves in a way we resent? People can be profoundly unjust when they pursue - or believe they are pursuing - a just cause or when they claim to oppose evil. Genuine tolerance arises from the intention of understanding what is due to the other, even in situations where being just can be difficult, as in the case where the other adopts a mode of behaviour or defends an opinion we cannot accept. If we conceive tolerance as a form of justice, as what is due to the other, we can easily understand its link with the promotion of human rights. This feature, has been underlined by the declaration of UNESCO (1995), which holds that there can be no justice without respect for the dignity of every human individual, in every sense.

The UNESCO declaration holds that tolerance does not mean abandonment of one's convictions or denial of the cultural or religious groups to which one belongs. Similarly, one is not intolerant simply because one expresses clear disagreement with the opinions, beliefs, and behaviour of others. Tolerance implies a deeper vision of the common good, that produces peaceful coexistence and respect for human rights. Such a result can be achieved not regardless of the disagreement we find in our societies but, to some extent, thanks to them, when they are viewed with justice.

Teaching and learning about controversial issues in history

(This section is based on a chapter in the report by Nicolae Hurduzeu and Henry Maitles)

People live in the present and plan their future but, to do this, they must know their past and understand their origin, and for that they need History. Stearns (1998), for example, considers that the study of history makes people able to better understand the world they live in,

become better citizens, make better decisions, and, by analysing the events of the past, can change society for the better. By studying History, we learn that the past influences the present and implicitly, the future.

A controversial issue can be defined as an issue that elicits conflicting views from individuals or groups *'for which society has not found a solution that can be universally accepted',* that *'arouses protest'*, and in short, *'divides teachers, pupils and parents'* (Stenhouse, 1969). In the UK, the TEACH report (Historical Association, 2007 p3) stated that:

> *The study of history can be emotive and controversial where there is actual or perceived unfairness to people by another individual or group in the past. This may also be the case where there are disparities between what is taught in school history, family/community histories and other histories. Such issues and disparities create a strong resonance with students in particular educational settings.*

The importance for central and eastern Europe has been further stressed by historians such as Misco (2011), arguing the importance of developing citizenship through inquiry into contested history.

Contested issues are there from all current affairs and historical events -- from mass movements that strive for democracy and human rights, to wars and devastation and destruction (such as Iraq, Syria, Yemen and Ukraine), the dangers of climate catastrophe, the global pandemics, mass migrations of desperate people through history to today, linked to everyday issues relating to racism, immigration and social injustice and the calls in the West for decolonizing of the curriculum in the light of imperial histories. In this era of media saturation and social networking, these have a particular impact on the lives of young people. This has become more problematic in the social media age, where the issues of 'fake news' and conspiracy theories abound and where rival 'experts' give views not in the cosy atmosphere of the tutorial but in the often hostile world of the dark web.

History teachers should focus on helping students understand the way in which historical facts are used in politics, mass media, and society and the way in which these narratives are used in the present society. At the same time, they should develop empathy in students as well as introspection and investigation grounded in multi-faceted historical sources (Stradling, 2001). Addressing controversial issues help students develop important abilities related to democracy, respect, and citizenship and civic behaviour.

Few teachers of History can avoid contested issues, especially when discussing issues such as human rights and racial prejudice. However, not all teachers will approach controversial issues with enthusiasm and confidence as facilitating classroom discussions, and managing lively discussions on conflicting issues, can be particularly challenging.

There is no easy strategy. There are many constraints on schools which mitigate against the discussion of controversial issues, these include:

- Teacher worries about their skills to handle open-ended discussions, which they might not be able to control or direct.
- Structural constraints in schools from the lack of tradition in discussion to the physical layout of classrooms, which might not be conducive to group work or active learning approaches.
- External constraints ranging from the assessment driven agenda in schools to worries about what parents might think about controversial discussion, to the influence of the mass media and politicians to what might be perceived as influencing pupils one way or another.

Yet it is vital that these kinds of issues are not avoided. The benefits of teaching controversial issues include developing students' independent critical thinking with a growing awareness of multiple perspectives. To this end, the role of the teacher in crucial. In the case of high school students, teachers should consider the interest of the students (Historical Association, 2007) in history and provoke them to find an answer to the issue. The teacher needs to be confident enough and have the honesty and confidence to suggest to pupils that they are not just independent observers but do have a point of view, which also can and should be challenged (Agostinone-Wilson, 2005). There are studies that show that students who are educated in a democratic and fair environment, in which they can trust themselves and each other, become well versed in involving themselves in group work as well as taking a stronger interest in the learning (Kendra et al, 2019). Whilst this is an area of some discussion in Britain, Wrigley (2003) points out that in Germany, teachers are encouraged to allow discussion around controversial issues, present a wide range of views and be open about their own standpoint whilst allowing for all views to be challenged.

Throughout the process, professional judgement is vitally important. For example, the presence of both Jewish and Muslim children in the classroom will call for particularly delicate handling of both learning about the Holocaust and events leading to the formation of Israel. However, the process of working through that confusion, within a supportive environment, can stimulate serious thinking and serve as the basis for deep learning. The notion that all learning can be smooth and unproblematic is one that misrepresents the nature of the process. Engaging with challenging subjects can be disturbing but it can also be intellectually liberating.

Among the risks for the teacher in including controversial material in the curriculum, perhaps the most serious are allegations of biased presentation and, in extreme cases, attempted indoctrination. Bias can be countered first by ensuring that the resources used are sufficiently varied and, where appropriate, bringing in outside speakers with particular expertise who represent different perspectives. Indoctrination is a more serious charge and usually relates

to attempts to influence thinking on matters that are likely to affect the whole way of life of the victim, such as religious or political ideology. In this sense indoctrination produces a 'closed' mind. Teaching, by contrast, is about opening minds to new evidence, new arguments, new perspectives. It always leaves open the possibility that learners will alter their views in the light of fresh insights.

Does this mean that teachers should never declare their own position on contested topics? If controversial issues are considered important and worth teaching, it would be illogical to conclude that teachers should pretend to have no views on them. By including difficult contested historical subjects in the curriculum, the implicit message is that they merit serious reflection and the development of a considered position. But teachers do need to reflect very carefully about when and how they might reveal where they stand and whether, in some cases, they should only do so if asked directly. Their role as authority figures means that any views they might express are likely to carry particular weight, perhaps especially for pupils who lack confidence in their own capacities.

There is also the matter of fairness in the assessment of students' work. Here again trust comes into the picture. Students should feel able to trust teachers to assess their work fairly, even if they express views that may not accord with the teachers' own. This suggests that teachers should certainly not state their position 'up front' at the start of a lesson since that might short-circuit the learning process. Their principal role is to promote learning through engaging as many students as possible in serious thinking about the topics under discussion. What is important, however, is that where teachers do reveal their own thinking they should be careful to emphasise that students are not expected to follow suit and that new knowledge may require a revision of thinking, from both the students and the teacher. All this reinforces the point made earlier that mutual trust and respect in the teaching/learning relationship is not something that can simply be willed or commanded. It depends on daily acts of commitment that gradually create a climate in which teachers and students develop enhanced understanding of not only the complex issues they are exploring, but also of each other as human beings with different perspectives on the world.

In particular, the teacher needs to consider the following :

> *Communication* - The educational activity involves a permanent dialogue with the students, asking questions and granting students the freedom to express themselves and structure their answers. It involves mutual respect.

> *Guidance* – managing activities in the classroom, guiding the teaching and learning process by watching over the rules of the process and suggesting sources to be examined.

Motivation – stimulating the activity of the students to emphasize positive behaviour and diminishing negative tendencies in students' behaviour. All students must be involved in the debates to express their opinions, feelings, and reasons for behaving in a certain way about a particular subject. It means encouraging all in the debate and not allowing one point of view to dominate.

Counselling – ensuring support and advising students during the education process. Teachers should intervene in cases of behavioural issues (negativity, stubbornness, egoism, emotional and relational problems).

This is not an easy option for most teachers. Our Teacher Education programmes should develop these skills. And, courses should be offered to practicing teachers to develop their understanding.

Pedagogical approaches

Many controversial topics do require a level of maturity for worthwhile discussion to take place but the essential groundwork, whereby young people learn to assess the difference between fact and opinion, to appreciate the importance of gathering evidence from diverse sources, and to listen to and tolerate views that may differ from their own. Teaching several perspectives is grounded on primary and secondary sources and involves interactive teaching, research, and work on projects.

In our work we have used specific historical events that give a glimpse of tolerance in history, in order to illustrate a range of pedagogical approaches. It is beyond the scope of this chapter to detail them here, but a brief outline of some of these approaches is presented below:

- Eleni Kalamanoli's research study explores how university students understand the concepts of humanism, empathy, democracy, freedom. Focus is on, with reference to the Balkan Wars, the cultivation of pluralistic and tolerable national identities, as well as historical thinking and consciousness. Kalamanoli argues that History as a subject, undoubtedly has an important role to play, not only in the development of active and informed citizens, but also in the formation of citizens who possess moral values. Central to this is fostering a climate for open and honest discussion, with specific actions for teachers including establishing shared rules, and inclusion of heard and unheard voices.

- Jane Carter and Sarah Whitehouse outline the background and events of June 2020 in Bristol, UK, when the statue of a controversial historical figure, Edward Colston, was pulled down by Black Lives Matter protesters and thrown into the harbour. This statue of Colston was erected many years after his death in memory and celebration of his

charitable giving. However, Colston had amassed his wealth on the back of slavery, with his company ships transporting over 84,000 people from Africa, 19,000 of whom died enroute. Carter and Whitehouse present the toppling of the statue as a learning opportunity and illustrate a wide range of practical activities to enable children and young people to develop a personal viewpoint in relation to the event, and to explore their understanding of tolerance. Activities that encourage discussion around the different viewpoints, include the *Diamond 9* approach, incorporating the use of photographs with guiding questions and statements.

- Despina Karakatsani's study gives background to the Greek Civil War (1946-9) with focus on the so-called Child-Cities (Paidopoleis), which housed children taken away from their home villages during the conflict. In doing so it suggests a number of thought-provoking questions, with activities that present-day students might engage in, to explore the pedagogical discourse and education practices used for national indoctrination; to evaluate how tolerance could be achieved in such a difficult political and social period; and to consider how education could help in the pursuit of this goal.

- Karmen Trasberg's study has focus on one of the key events against Soviet occupation in Baltic countries (Estonia, Latvia, and Lithuania) – the Baltic Way (or Baltic chain), when in 1989, up of two million people formed 600 km long human chain in a peaceful political demonstration, which served as a wake-up call for the restoration of Baltic independence. The chapter considers how this event can be used in history teaching in Estonian schools today, as a topic develop civic competences and democratic values, with activities designed to stimulate pupils' interest in history, and to support their participation as an active and responsible citizens. The event is shown as a springboard for discussion of 'big questions' , around universal human values: honesty, caring, respect for life, justice, human dignity, respect for oneself and others (Oja, 2020).

- Nicolae Hurduzeu gives account of occupation and resistance in the post-war period. He provides background to the situation after World War II in Europe, with a substantial section that has particular focus on Romania. This notes the role of the Securitate (Romanian secret service) and highlights the experiences of Gherghe Nichifor, who experienced the realities of life in a communist prisons. The narrative is laced with numerous teaching and learning activities, that aim to help students to empathetically engage with the history presented, and that could be used by teachers as a basis to develop a series of connected lesson plans around the subject.

- Hugo Verkest and Anne-Marie Van den Dries's explore re-enacting and re-contextualisation strategies to decode the values in memorials and monuments in Belgium. They argue extra-mural activities present an opportunity to discover

signposts of tolerance, and through this students have a meaningful context in which to explore European Values.

- Several studies exemplify the use of children's literature, and role-play to develop empathetic understanding. However, Henry Maitles and Paula Cowan, in their discussion of Holocaust education stress that these should be used with caution, forethought and deep reflection. Contending, for example, that there are some fictional texts, which whilst interesting in their own light, can make effective teaching more problematic and can harm young learners' understanding of the Holocaust. Likewise, they argue that while role-play is a valuable pedagogical strategy, it is not necessarily positive in Holocaust education, that it can lead to young people having a distorted understanding of the Holocaust simply because their lessons *about* and *from* the Holocaust lacked the appropriate pedagogical consideration.

Recommendations

Throughout this chapter a deliberative approach, that will include deliberation around controversial issues, has been recommended. We reiterate that this is an approach that presents challenges to teachers. We therefore recommend that teacher education programmes should equip teachers with the necessary skills to conduct, and participate in, deliberative discussions.

In order to effectively do this, teachers need to have an understanding of the concept of tolerance which implies a vision of the common good, that produces peaceful coexistence and respect for human rights.

We also emphasise that a deliberative approach should be embedded in historical enquiry in which young people learn to assess the difference between fact and opinion, to appreciate the importance of gathering evidence from diverse sources, and to listen to and tolerate views that may differ from their own. We therefore recommend that teacher training programmes offer student opportunity to critically reflect on source material, which should be used forethought and deep reflection.

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Chapter 5
European Values and Populism

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Introduction

The CitEdEV project identified populism as a challenge to European values and established a Working Group to explore to populist forms of politics and potential implications for education. The working group recognised the nuanced nature of populism, and through the diverse expertise of its members who came from North Macedonia, Ireland, the UK, and Greece it aimed to explore the differentiated impact of populist ideologies within schools and education across these countries. This chapter presents a very brief outline of their findings

The concept of populism

Populism has been identified as a challenge to democracy, tolerance, and European values (Bugarič, 2020). It is a political phenomenon that has gained increasing prominence in recent years and is a powerful and influential force in shaping contemporary societies, and as such

represents a normative challenge to European values by promoting homogeneity over difference; strong, charismatic leadership over democratic pluralism; and the 'common-sense' of the people over elite expertise.

In their efforts to identify the underlying elements common to the many forms of populism, Mudde and Kaltwasser (2017, p.4) define it as a 'thin-centred ideology that considers society to be ultimately separated into two homogeneous and antagonistic camps, 'the pure people' versus 'the corrupt elite', and which argues that politics should be an expression of the *volonté générale* (general will) of the people'. Rather than an ideology in itself, populism may be thought of as 'a way of constructing the political' (Laclau, 2005, p. xi)', or as an approach to politics that seeks to mobilize and empower the masses against perceived threats, inequalities, or perceived oppression perpetrated by established elites and institutions. At its core, populism revolves around the notion of 'the people' versus 'the elite' or 'the establishment'.

Populist groups seek to gain power through division and conflict and by rejecting consensus and compromise. They engage in targeting groups regarded as 'enemies' of the ordinary people such as mainstream media organisations, members of the judiciary, self-serving members of a global elite, doctors, scientists, immigrants, feminists, members of the LGBTQ+ community, and the EU in a broad range of groups, institutions, and organisations. Populist groups have a strong virtual presence and can be adept at using sophisticated media strategies which deploy simple, targeted messaging which can be disconnected from truth but which appeals to disenfranchised and marginalised groups in society.

A brief overview of findings regarding values and populism

Findings from each study carried out in Greece, Ireland, North Macedonia, and England are presented in turn and where we considered populism as being multi-dimensional and context dependent echoing Kenny's (2017) contention that it (populism) is 'always contingent and local, reacting to the peculiarities of political culture and circumstance. While we might see some similarity, pattern, and convergence in populism, this is largely happenstance – populism

will always be recast and remade in each and every place to produce distinct and often unpredictable results'.

Greece

The recent surge of populism in Greece can be viewed within a complex nexus of factors, involving the permacrisis and the social welfare state. The permacrisis refers to sustained economic, social, and political crises presenting complex challenges to societies worldwide; it is rooted in economic instability, geopolitical tensions, and environmental concerns. In Greece, link may be made to the economic and political developments of the late 2000s and early 2010s, particularly during the economic crisis, with high unemployment, austerity measures, and general economic insecurity fuelling populist sentiments and movements, with politicians often engaging in 'Trumpism' (a distinct brand of populism exemplified by the former U.S. President, Donald Trump, characterised by nationalist rhetoric and anti-establishment sentiment); with continuation through the refugee crisis, the pandemic crisis, to today's crisis with wars affecting trade and global stability.

The interplay of populism, permacrisis, and the welfare state, highlights the intricate connections between politics, economics, and social dynamics. According to both international and Greek literature, the permacrisis (or the Greek term 'Crisis Continuum') has had a direct impact on the transformation of welfare state factors, such as education, which has had subsequent repercussion, especially, substantial effects on young people (Gouga, 2021; Panagopoulos et al., 2022). Nevertheless, 'Crisis Continuum' is more than just economic, it is also a crisis of trust in institutions and institutional reason, transforming an economic and/or social crisis into a crisis of democracy (Gouga and Kamarianos, 2011).

Focus groups with secondary school teachers and university students were carried out, and this allows comparative analysis of their perceptions of populism (however, the teachers were asked additional questions relating to their practice, where no comparison is made).

As to whether the term populism is familiar to them, teachers answered that they are familiar with it and often hear about it in the media. On the other hand, students were more hesitant as they could not define populism and were visibly doubtful about the content of the term.

As for the meaning of populism, both teachers and students placed populism in the context of politics, associating it with persons, parties, and specific ideological approaches. They speak of populism as if it only characterizes politicians. There seems to be an inextricable link between populism and politics today. Many present populism as a hollow tool for equality, while others present it as a tool for getting votes and serving interests.

Teachers who participated in our research believe that children need to be protected from populism and such approaches but stress that this is a difficult task. They are particularly concerned that populism is a danger to democracy and, consequently, populism seems to threaten future citizens, i.e., the current school pupils they teach. Students do not seem to be such strong advocates of protecting themselves from populism. However, those who answered in the affirmative converge with teachers that creating a safe environment away from populism may be utopian but also create individual problems.

As for the values they consider important as citizens, both teachers and students note democratic values, respect for human rights, equality, and justice. Most participants in both focus groups argued that these values were linked to a European identity.

Ireland

In the Irish case, in recent times, what could broadly be characterised as populist groups have emerged in response to a number of issues including government handling of the Covid 19 pandemic. A small number of street protests took place in the earlier stages of lockdown, but these did not attract large crowds, nor did they enjoy any meaningful general public support. They were loosely organized by a combination of different groups and individuals mainly drawn from the far-right of the political spectrum. There is also a considerable amount of ongoing protest on various social media platforms about Covid 19 in general and centered on a range of particular conspiracies with which we are familiar. The recent arrival of people

fleeing the war in Ukraine has also led to street and online protests focusing on broader issues relating to an ongoing housing crisis. Disinformation on social media platforms about the origins and status of those seeing asylum protection has contributed to an increase in activity by fringe populist groups.

There does not appear to be a lot of substantive demographic data for populist groups outside of mainstream politics (due in part to how these group organize and operate). However, there is strong and growing support for a mainstream party, Sinn Féin – a democratic socialist party currently in opposition. While Sinn Féin started its journey as a political pariah and still places its aims within the basic populist framework, the party is now firmly in the mainstream. It shares widely held views on the EU and immigration, and even its emphasis on Irish unification is not dissimilar from the general views of other parties (Murphy, 2020). The Centre-right Fianna Fail party, 'spent 65 of the 79 years from 1932 to 2011 in government, making it one of the most dominant parties in Western Europe. Its status as a populist party is generally uncontested up until 2011' (Suiter, 2017). There is a small populist right wing party which has emerged in recent years in Ireland called the National Party. It has a set of core principles which have a nationalist, anti-EU, anti-abortion and anti-immigrant focus. It is regarded as a minor party and has no elected representative in the parliament. It does not enjoy any meaningful electoral support (hovering around the 1.5% mark) though it does have an online presence that may be more impactful, and the party was visible during the recent anti-lockdown and anti-mask protests despite its very low public support. There is also considerable support for independent members of parliament who campaign mainly on local political issues and smaller, mainly left of center political parties which could also be considered as populist parties and which campaign on national issues.

Kenny (2017, p.2) argues that due to its experience of austerity after the 2008 economic crash, Ireland would appear to have been considered 'a fertile bed for populism' but that in fact the country witnessed populism 'only in a limited and unusual form' i.e. through protests against water charges. This highlights the idea of populism as multi-dimensional and context dependent.

In our research we interviewed teachers working in the subject area of Civil Social and Political Education, and Politics and Society, subject areas that are concerned with Citizenship Education in secondary schools in the Irish context. Our broad findings are that some teachers who are aware of the rise and influence of populism are in a minority and can, at times, feel isolated. Emerging from the data was the concept of the differences between education institutions, the formal curriculum, and the wider political/social culture, particularly in these fast-changing times where political national and European events can determine societal and individual responses.

When asked how *populist politics* might feature as a formal part of the curriculum they felt that it should feature more prominently and obviously in the curriculum, that it should feature in dedicated areas of the broader Citizenship curricula in secondary school and that it should also be highlighted and emphasized in other subject areas. The teachers suggested several ways that the subject could be taught and what resources might be helpful in this regard. There was an emphasis on using technology enhanced learning and on ensuring that the particular values that feature in Citizenship education courses should be mirrored in the pedagogical approaches to help create democratic and inclusive learning spaces.

Republic of North Macedonia

In the Republic of North Macedonia populist views are widely accepted. At least three recent publications (Rechica et al., 2023; Kenig, 2023) confirm that the vast majority of citizens support the core populist ideas, making the country one where the *demand* for populist politics is considerably high. The most obvious ways of articulating populist views are within different variations of conspiracism, such as anti-vaccine or anti-gender movements, as well as expressions of variations of national-chauvinism. Populist demand is present in people's expectations of how the country should be governed, through their political preferences and voting behaviour. This prevalence of populist attitudes relies on many different contextual factors, among which two are especially important. First, given that the state has a relatively short history of democratic governance, 'civic skills' are not yet well developed. Compared to

other European countries, the media literacy of the population is low which makes citizens particularly vulnerable to fake information and rhetorical manipulations. No less important is that the society is in a prolonged period of crises, both economic, social and political, which by itself has been recognized as an indispensable condition for a high degree of populist attitudes endorsement (Laclau, 2005; Mouffe, 2013).

Despite the frequent use of the terms 'populism/populist' in the social sphere, they are rarely explained, or discussed in depth in public discourse, and while politicians may use the term to denigrate opponents little is said on how the actors on the political scene are being populist. Findings from our initial qualitative research, conducted on a very small sample of History and Civic education teachers in primary schools, suggest that the fuzzy use of the term in the public realm is reflected in teacher's understandings of what populism is and what are its consequences in the society, frequently relating it to political corruption. It did not become explicit during the focus group discussion that the participating teachers were aware of populism being defined as a political approach that strives to appeal to ordinary people who feel that their concerns are disregarded by established elite groups. However, when this aspect of populism was mentioned by the facilitator, they recognized such practices as being present on the country's political scene. Again, teachers confirmed their belief that more often than not, political elites address the concerns of underprivileged groups 'only in words', not in real actions. The idea that politicians in North Macedonia 'work exclusively for their personal interests', as opposed to the general interest, is a belief that the participants agree with. Participating teachers also pronounced deep distrust in the democratic institutions of the country and the whole region. In that sense, it seemed that they themselves are also not immune from the belief that there is a deep "us" (ordinary people, where they belong) versus "them" (powerful political elites) division.

United Kingdom

For many years the United Kingdom was viewed as immune to populism and viewed as a bastion of stability with a long democratic tradition. However, a recent growth of populism in British politics reflects a long-term crisis in the political system and in particular the two main

parties, which had traditionally represented social class interests. The success of the Brexit 'Vote Leave' campaign placed populism at the heart of the Conservative party but culminated in the party becoming dominated by division and factions which had lost touch with its ideological underpinnings. During the same period, the Labour party struggled with its own brand of left-wing populism when Jeremy Corbyn, a left-wing MP long of the margins of the party, became leader. Both parties struggle to build stable electoral coalitions as their traditional constituencies have fragmented. Core blocs of traditional Conservative and Labour voters have declined, and third parties including those on the populist radical right have taken advantage of increasing voter disillusionment with the political mainstream. The UK is an increasingly complex, multi-national society with divisions between regions and entrenched structural inequalities that have been exacerbated by years of austerity. This can be viewed as a part of a bigger trend in which large organised political parties that emerged with industrialisation and connected the institutions of government to an increasingly educated citizens have lost their foothold with the dominance of a global techno-capitalism, that corresponds with institutional decay.

On the surface populism seems to offer a solution, it sets itself apart from the established elites and institutions that are increasingly impotent in the face of rapid economic and social change. It seeks to democratise by its appeals directly to the people and its faith in their goodness. In the UK the Brexit vote seemed to be such a populist moment of political agency. The people were finally allowed a voice and directly challenged those distant elites and experts that had no appreciation of their lives but felt they had the right to tell them what to do. Yet to hang the problems of the UK on the European Union was a political fallacy but one that perfectly fitted a long-standing populist Euroscepticism that had dominated the UK since membership of the then 'Common Market' (Gifford 2014).

Our study explored the case of Andrew Tate, which represents an interesting and worrying example of how populism can become a youth focused issue and one that presents a particular challenge for education. Tate is an ex-kick boxer turned social media influencer whose videos have been watched by millions. He puts forward misogynist views, that not only

emphasise men's superiority over women but condones violence against them. Tate employs social media to portray his lavish lifestyle alongside a torrent of sexist rants, this is used to attract young men to his online schools with how to get rich schemes which include procuring women for sex work. Tate has been cited as part of the reason for the rise in reports from teachers of misogyny and sexual harassment from boys as young as nine, and when Tate was arrested in Romania on charges of rape and human trafficking, schools reported boys defending him. Albeit extreme, the Andrew Tate example has all the hall marks of contemporary populism with his employment of social media to spread post-truth and polarising messages laced with conspiracies that young men are turned into powerless victims by gender equality. Tate offers an alternative online 'education' designed to groom boys and young men into an alternative culture of popular misogyny.

The question arises is how well prepared are UK schools and teachers to address such phenomena as Andrew Tate. *The Guardian* newspaper reported that the response to the Tate phenomenon from the British Government's Department for Education (applying to England) was not to encourage discussion and that it refused to provide any training or resources. This seems counter to government advice in 2015 that recognised Schools as a key locale for addressing extremism and that they should be 'a safe environment for discussing controversial issues.' While citizenship and democratic education have had a statutory place in the English curriculum since 1998, there is limited evidence of dedicated classroom time for democratic education. A large-scale survey of teachers and parents in 2021 for the All Party Group on Political Literacy, reflected on the state of democratic education in England, noted: *'Competing demands on time, expertise, and curriculum content are identified by teachers as the three biggest obstacles to effective democratic education in English secondary schools'* (Weinberg 2021: 9). In addition, while teachers feel responsible for developing young people's political literacy and are being asked to deliver democratic education in some form, the Report found that only 1% feel fully prepared to do so and less than a fifth feel 'very' confident when teaching sensitive or controversial issues.

Recommendations

Firstly, we note that there remains a dearth of in-depth research into the experiences of populism amongst young people and children, and suggest that this is an area that needs to be urgently addressed. Clearly, higher education institutions are well-placed to take this forward, and we recommend that this agenda is prioritised, including through resourcing.

Given the threat of populism to democratic values, a curriculum that can address populism (at both school and university level) is needed. This will be dependent on subject area as well as local manifestations of populism, but we emphasise deliberation around concepts of populism (which may be drawn from examples of movements from across Europe and beyond) and the challenges this poses to European values, especially within the contexts of students' lived-experiences.

Within the context of teacher education (both pre-, and in-service) and education for other social professions, the role of developing understanding of populism and its challenges, is further emphasised. Moreover, teacher education should provide opportunities to engage in professional development focused on civic education, media literacy, and strategies for addressing politically sensitive or controversial topics in the classroom.

Conclusions

Populism is a thin-centred ideology that has as its core the notion of 'the people' versus 'the elite, or the establishment'. This poses a threat to fundamental European values, for example we have seen in several countries around the world, including in Europe, how elected populist governments have brough challenge to the judiciary and the rule of law, arguing that 'the will of the people' overrides all, including established human and social rights. Despite this threat, the notion of populism is little understood by teachers who are tasked with citizenship education that is framed by European Values, including to uphold democratic norms. We argue that addressing understanding of populism and the challenges this poses, is an imperative, as there is an urgent need to develop and implement robust curriculum and pedagogical responses that will give children and young people the understanding and skills to make informed judgement as active citizen 'Trumpism', a distinct brand of populism

exemplified by the former U.S. President, Donald Trump. Characterised by nationalist rhetoric and anti-establishment sentiment.

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Chapter 6
Learning from Educational Policy and Practice
During the Covid-19 Pandemic

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Introduction

The disruption of education, caused by the Covid-19 pandemic, has been considered the greatest in history, affecting huge numbers of people across the world. One of the measures taken to help limit the spread of the virus was to close education institutions and shift to on-line teaching and learning, a measure that is estimated to have affected close to 1.6 billion young people worldwide. In the context of Europe, a communique from the Council of Europe issued during the time of the pandemic, stressed: *'As most of our member States have resorted to the unprecedented measure of closing down schools and other education institutions in response to the COVID-19 crisis, ensuring the continuity of the education process is an imperative'.* It further noted that the right to education is a fundamental right enshrined in the European Convention for Human Rights, which should be guaranteed even in such critical times, and that, as far as possible, standards that existing should be maintained.

Empirical evidence from a number of different studies has shown that pre-existing inequalities in education were unmasked and exacerbated by the rapid shift to on-line teaching. Vulnerable students, children in special need, from less advantaged backgrounds, with fewer digital resources, with a less suitable learning environment, with less support from parents, were negatively impacted (Di Pietro et al. 2020), and the evidence suggests both short-term and long-term consequences: "Several studies find that children's cognitive and socio-emotional skill levels are good predictors of later outcomes. Students poorly endowed with these skills tend to have lower educational attainment and poorer labour market prospects, in terms of both employment and pay rates. Therefore, there is the risk that, in the absence of appropriate policy measures, the short-term inequality caused by COVID-19 may persist or even grow over time, leading to more economic disparity in the future." (*ibid*).

This chapter draws on the findings of a study by a CitEdEV Working Group, which explored the educational response to the Covid-19 pandemic (2020-21) in three countries – Romania, Greece and (pre-war) Ukraine – with policy analysis informed by focus group discussions with teachers.

A Brief Overview of Findings

In this section, some of the findings from the three case-studies are presented with regard to the role of the teacher; access to education; and teacher-parent (or carer) relationships.

The Role of the Teacher

The change from traditional class-based teaching to on-line lessons profoundly affected the role of the teacher. In all three countries education authorities quickly provided for the use of appropriate platforms for distance learning, including a mix of synchronous and asynchronous learning contexts (and in the case in Greece, state television also broadcast education programmes). However, many teachers were ill-prepared to use the new technology and in general there was a lack of training provided, this being exacerbated by the immediacy of the change to on-line teaching and learning. One secondary school teacher remarked:

> *"Since the beginning of the pandemic, we have been tasked with implementing distance education methods very quickly without adequate guidance, training, or resources being provided to us'. (TG2 GR)*

Although many teachers felt supported by their school and colleagues in adapting to the new learning environment, much responsibility for up-skilling rested with the individual teachers, and to do this, teachers

> '... *had to develop, learn to work remotely, experiment with new gadgets, and try to find resources, technical capabilities, and teaching tools to interest children*'. (T1UA).

> '*At first, I felt like an IT educator. It took me a while to function as a philologist. But still all the times with technical problems. But I finally made it. But I invested a lot in the pedagogical side of the profession*' (TG4 GR).

Teachers invested much time and energy to work with the new technology and in some cases they established mutual support groups, communicating with one another using social media platforms and applications.

Despite the challenges of adapting to distance learning, several teachers noted positive educational advantages of using the new technologies, with *'everything … available with a click'* (T3Ro), and, as one teacher expressed it:

> *'I could show the students what in a classical class I couldn't, because I had a calculator, a video projector, a laptop, a smart tablet and so on- and this had a long term effect because even after we came back face-to-face I used the same methods and interactive games.'* (T9Ro).

Although the teachers could see pedagogical advantages of using the technology, concern was expressed with regard to the motivation of students. Teachers suggested that high-achieving students continued to be motivated and to succeed, whilst those achieving less well were not so motivated and did not progress so well. A Ukrainian teacher remarked:

> *'Those children who wanted to study perceived the situation as a challenge and redoubled their efforts. Those children who did not show success in learning, as a rule, sharply reduced their activity*, […and when they…] *attended lessons formally, turned off cameras and microphones, did not participate in communication during lessons'.* (T6UA)

However, teachers emphasised that it was difficult to get feedback so evaluation of progress and understanding was problematic.

> *'… it was difficult for me not to be able to look the student in the eye and identify any difficulties they might have'* (TGGR2).

> Another aspect was that of behaviour during sessions. One teachers remarked:

> '*I felt like an actor. I was teaching my lesson, but the children did not participate. Especially in the early hours. The cameras were also off...everyone was lying down...a lesson with pyjamas, cookies and coffee …'* (TGGR6)

One of the teachers confessed her frustration:

> *'And yes, the word was frustration - I was overwhelmed many times. Sometimes I felt useless and many times I wondered: is there any point in what I am doing, in what I am saying?'(T9Ro)*

We reiterate how much effort teachers put into adapting to the new reality of distance learning, and the responsibility they felt in maintaining standards of education. However, there was acute awareness that these were extremely difficult times for the students and that the learning platform also offered a space for socialisation, an escape from the isolation of home, and that they had an important role in supporting the students health and welfare.

Access to learning

Concern was expressed over differential access to learning. For example, in 2019, 35.8% of Romanian children were at risk of poverty or social exclusion (Eurostat, 2020). These children had problems accessing online education due to a lack of equipment, lack of electricity or an internet connection, and/or a lack of skills. One of the teachers interviewed in a Romanian national study, said:

> *'The online schooling sounds great from the Ministry office, but it is not a solution for these children'* (Velicu 2021, 25).

Governments did provide tablets, or vouchers to purchase IT equipment, but there was a time lag in families receiving these. A teacher working in rural Romania described how worksheets were distributed to children without digital access, and the complexity involved in receiving completed work and giving feedback when in lockdown. Despite such efforts many children missed-out on quality schooling during this period.

Particular concern was expressed with regard to children in special educational need. Some children found it difficult to adapt to online learning and most missed out on special provision normally provided for them.

Teacher-parent (or carer) relationships

The parent-teacher relationship is often cited as an important factors for a child's educational success, and a shift to distance learning placed extra responsibility on parents to fulfil a formal educational role in ensuring their children's participation in on-line schooling. As might be expected there was a range in how parents/carers responded to the situation. Teachers noted that some parents did not know how to help their children because of lack of equipment, but also in relation to their own computer literacy. It was felt that children from more wealthy and better educated families were able to take full advantage of on-line learning opportunities. A respondent in the Ukrainian study reported:

'Quite a large number of parents complained that they did not know how to help their children since they did not have new technologies…' (T3UA).

In terms of support during lessons, some parents did not get involved with responsibility for teaching and learning left with the children and teachers; others were actively involved in supporting their children in a positive way; whilst others were a voice in the background of lessons often given the children answers to questions, with teachers noting that this made it difficult to access the child's understanding and to identify next-steps in learning.

Recommendations

All children have a basic right to education and the pandemic provided to challenge to this. Whilst the pandemic may be considered an unprecedented event that required extraordinary measures, there are lessons to be learned from the experience. While we do not diminish the efforts made at ministerial level, we also emphasise that educational responses disadvantaged particular groups, particularly those that were already disadvantaged in society. We reiterate every child's right to education is enshrined in the European Convention for Human Rights and that core fundamental and procedural European Values (see Ross, Chapter 1) promote inclusion and equality. With this in mind we recommend that policy is informed by an assessment of its impact on vulnerable groups. Indeed, all policy should be research-led and the university can play a key role in research to inform policy decisions and in monitoring policy implementation, including in relation to vulnerable groups.

Further, in translating policy to practice it is of critical importance that practitioners receive adequate training, both pre- and in-service. This should go beyond the technical and also include pedagogical and social (including student health and welfare) considerations.

There is also need for parents/carers to be informed about policy changes and the ways in which they can best work with the school and their children to be discussed, and where appropriate, training offered.

Conclusion

The study showed the educational measures that were put in place in Greece, Romania, and Ukraine in response to the Covid-19 pandemic. These were designed to, as best as possible, maintain the continuity of education for all students. However, disruption was inevitable given the unprecedented scale and speed of implementation. Much responsibility was placed on schools and school leaders, not only in terms of the day to day organisation of teaching and learning, but also with respect to providing information on health and welfare, and liaising with parents. Teachers had to make great effort to adapt to the new situation, they often had to resource their own learning with regard to using new technology. Further, teachers had the pressure of responding to '… *the psychological burden on students from the anxiety caused by the spread of the disease itself, the psychological pressure that comes from the imposition of social isolation and removal, and the anxiety of students about the outcome of the exams, especially the exams for the University entrance…'* [TG2 GR]. Of course, the students themselves had to learn new skills in using the technology and in adjusting to on-line learning. Pedagogical benefits of using new technologies were noted and there use will be a future reality in school education, but further training for all is needed, including with regard to practice to overcome issues around on-line engagement in learning. Teachers expressed particular concern over vulnerable children and those in special educational need. Children who did not have digital access were particularly disadvantaged, as were children in a home environment that was not educationally informed or supportive. Although it is recognised that all children have the right to education, it is imperative that future policy and practice seeks to address inequalities of access to education.

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Chapter 7
Young Europeans as citizens online

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This chapter reports on a selection of the findings and recommendations from a CitEdEV project Working Group, that was established to explore how new technologies influence citizenship activity.

Introduction

Traditionally, citizenship has been associated with place, a sense of identity and belonging to a territory, which most often was the state with its borders (Harvey after: Melosik 1989). Being a citizen of a specific territorial space defined 'who one was' and was the basis for inclusion and exclusion from the community. Classical concepts of citizenship thus referred to cultivating a relationship with that space. They were based on concern for the preservation of the traditions and culture of the past, and, in relation to the space, the defense of its territory. Thus, initially, citizenship meant a relationship with the state and the realization of obligations to the state, from respecting rules and laws to taking responsibility for governance through participation in voting, political activity such as membership in political parties or running for office (Heater, 1990; Theiss-Morse, 1993).

However, with the technological development of the 1980s and the transition of societies into the post-modern phase, the meaning of territorial space has changed. The possibilities of travel and the development of new media has allowed people to function in different places simultaneously, to be members of a local and global community at one and the same time. Increasing realization that issues and problems (for example, in relation to the environment, migration, minorities, women's emancipation, poverty, unemployment, etc., see: Kerr, 1999) and their potential solutions, have global-local dimensions, brings challenge to a traditional, territorial, concept of citizenship. This, alongside ubiquitous access to the web and social media, is reflected in concepts relating to the impact of modern technologies on social participation, the most important of which is the *digital citizenship theory* described in the

early 21st century (Mossberger et al., 2008). The theory suggests that the Internet serves as more than just a tool for fostering progress and societal transformation; it actually establishes the environment where these transformations occur. Functioning online has made it even more possible to transcend physical boundaries and participate in the global community, fostering connectivity, collaboration, and a sense of belonging in the online world (Loader, 2007). This is especially true for young people, who are navigating the virtual world most skillfully and redefining what it means to be a citizen in the digital age.

A brief overview of findings

In order to understand the specificity of digital and virtual citizenship, the Working Group conducted a set of research using a differentiated methodology – qualitative to understand some regularities and quantitative to understand some mechanisms. Three different researches were conducted each using different methods (for details of methods and analysis, see Krzywosz-Rynkiewicz et al., 2024). The young people taking part in each of these studies belong to a generation referred to in the literature as Generation Z (Seemiller & Grace, 2017) or the generation of digital natives (Prensky, 2001). These are young people who were born at the turn of the century or later and are part of an online world with information available at any time and place 'at their fingertips' (Seemiller & Grace, 2017). The research was conducted in four European countries - the United Kingdom, Spain, Hungary, and Poland.

1) Associative Group Analysis: analyzing free associations, to understand the potential dispositions associated with different categories of citizenship. The study included 377 subjects aged 14-22 in three age ranges that simultaneously represent three developmental periods: early adolescence, late adolescence, and early adulthood. The groups receive education at three different levels, which, depending on the educational system, are referred to as: late primary/lower secondary school, secondary school, university.

2) A survey of 969 young people between the ages of 14 and 25, to compare the four countries (Hungary, Poland, Spain, UK) in terms of: political involvement, the level of

trust in national and international institutions, mutual responsibility for the situation of different social groups, motives related to the reasons for helping, and citizenship activities done offline and online.

3) Semi-structured focus groups were undertaken face to face in England and Poland with 15-18 year old participants. Discussion questions included: What is an ideal citizen and digital citizen?

What do the competencies (skills and activities) relating to citizenship look like in the digital context? How might social media be used for digital citizenship? How might citizenship education in the context of new media be improved?

Associative Group Analysis

Associative Group Analysis revealed that the concept of (traditional) citizenship is associated with the state, social group, and place of residence. The concept of Digital Citizenship is most closely related to issues of new media and the internet, and there is a significant social dimension. The category of the State makes up less of the concept, but is related to the area of regulation (for example filing electronic documents). Therefore, according to our research, the concept of citizenship is understood in a more traditional way - limited to belonging to a territorial. Digital citizenship, on the other hand, is associated with progress, using modern technology to meet on social media platforms.

Online citizenship enables young people to make a difference, transcend physical limitations and strengthen their influence around the world. It should be emphasized that young people recognize the dangers of the digital world. They point to the importance of critically evaluating online information, media literacy and digital safety. Although online citizenship offers great opportunities, young people also face challenges and threats in the digital space. Online harassment, cyberbullying and privacy concerns pose serious threats to their well-being and online citizenship. In addition, the proliferation of fake news and echo chambers can make it difficult to objectively evaluate information and impede meaningful dialogue.

Young people must deal with these challenges while actively promoting responsible digital citizenship.

It seems that digital citizenship can enable transnational encounters and facilitate cooperation and understanding of global perspectives, intercultural communication, and international contacts. The social media sphere allows them to connect with people from different backgrounds, fostering cultural exchange and cultivating a sense of global citizenship. These interconnections provide young people with a broader worldview and a greater appreciation of diversity.

Young people's conceptualization of citizenship and online citizenship indicates that they see online platforms as a way to exercise citizenship, to support public affairs. With digital skills, young people are embracing global perspectives while crossing physical boundaries. As we move forward, it is essential to support young people in navigating the digital frontier, addressing the challenges they face and amplifying their voices. This is a challenge for civic education.

Survey: comparison of four countries

The aim of the survey was to compare representatives of Generation Z from four European countries on several aspects related to citizenship activity.

Interest in politics and belief in the ability to take active role in a group involved with political issues in the study was the lowest among Polish participants. However, it is worth highlighting that the presented data do not fully reflect the current situation in Poland. During the parliamentary elections that took place on October 15, 2023, young people took an active part in them to a greater extent than before. Comparing the turnout from 2019 in the 18-29 age group, there was an increase from 46.4% to 68.8% in 2023 – exit poll data (https://www.gazetaprawna.pl/wiadomosci/kraj/artykuly/9323015,wybory-2023-jak-glosowali-mlodzi-exit-poll.html).

In terms of trust in national and international institutions, there was a trend that in each of the countries surveyed, international institutions were trusted more than national

institutions. Mutual comparisons between participants from individual countries indicate that in terms of trust in national institutions, Poles, and British trust them less compared to Spaniards, but not significantly less than Hungarians, whose results did not differ from the other three countries. However, Poles and Hungarians show the greatest trust in international institutions, compared to participants from the UK and Spain. It seems important to establish in detail the reasons for the low level of trust in national institutions, which, compared to international institutions, are trusted less in each of the countries surveyed.

The issue of common responsibility for the fate of various social groups turned out to be a variable that varied in intensity among the representatives of the surveyed countries. The highest results were recorded among participants from Spain, and the lowest among Poles. An issue related to the theme of responsibility for others is motivation prompting people to help. The two indicators identified included the motive related to empathy and prestige. Higher importance was assigned to empathetic motives.

The final aspect addressed in the study concerned the comparison of offline and online civic activities. Young people reported signing petitions online to a greater extent than offline in each country. Working with others to solve local, national, or global issues in Hungary and Spain was more often undertaken offline than online, while in Poland and the UK the form - offline or online - was not a significant differentiating factor. Participation in discussions on civic issues was more often undertaken in Poland and Spain as a face-to-face activity than via the Internet. No differences were noted in Hungary and the UK.

Referring to the frequencies obtained, it can be cautiously concluded that in the country samples, the online and offline civic activities presented are undertaken infrequently, especially those that require a certain amount of commitment.

Focus Groups

In this paper findings with regard to active citizenship are reported on with regard to: social action, political action, change-orientated action, and personal action.

With respect to social action participants spoke about how digital citizenship is about what or who you love. It allows people to support those organizations or communities that are important to them. This was echoed by respondents in Poland. Protection of the environment was considered an important civic competence by participants, as one individual commented: *'Working as a volunteer for the environment. It is important to act in such a way that we try to change something, so that the benefit is not only material for us, but for the common good in general.'* For example, participants reflected on how social media had allowed them to develop greater social agency relating to the ongoing war in Ukraine. Participants also recognized how their offline actions had been amplified through online posts, enabled the development of socially active citizens in different ways.

With regard to political action no participants from either Poland or England commented on participating in governance by joining a political party or running for office.

An example of change-orientated action in England came with regard to the Black Lives Matter (BLM) movement. While none of the participants in the focus groups had taken part in a BLM protest they were involved on commentating on posts online, as one participant remarked: *'I wouldn't have made any posts or really talked about it [BLM] as much as I did if it wasn't for social media – I sort of felt like I had to say something and I think if there was no social media and I was just out and about I don't think I would. I wouldn't be as educated as I've got and I wouldn't think about news biases.'* The quote shows that digital platforms allow for engagement with political issues in new ways for young audiences who would previously have little / no voice in activities that were happening outside of their local community.

In respect of personal action participants were cognizant of how multiple voices and viewpoints are available online. One participant commented: *'The algorithm of social media means you only see like certain things. It's very much what you like, yeah?'* Participants spent time discussing how 'strong voices can prey on the weak' and how people need to be on guard for this. While participants noted that some individuals gain knowledge and develop themselves in 'negative ways,' it was generally accepted that social media and digital spaces provided opportunity for self-development; a portal to find out more about the world and have access to multiple perspectives that would not be accessible through other mediums as

quickly. While it was acknowledged that it's sometimes 'difficult to tell what you should listen to' participants also noted that 'a lot of people find support and comfort within online communities' and in order to feel safe they take measures to reduce exposure to unwanted engagement online. There was general agreement that key characteristics of a digital citizen should include being respectful, kind, and responsible. As one participant commented: *'we need to speak out when people say, you know, untruthful things, rude things.'*

Recommendations

Our research encourages consideration of how young people can be supported and educated so that the frequency of their civic action is increased in general. Alongside existing citizenship initiatives attention should also be paid to digital citizenship.

As previously mentioned, digital citizenship goes beyond the traditional notion of citizenship tied to physical boundaries, enabling individuals to participate in the global community through online platforms. However, the virtual realm introduces unique challenges and complexities that require individuals to develop new competencies to support value-compliant action in online spaces.

Citizenship education must adapt to these challenges, preparing individuals to be active and responsible online citizens. This issue is an area under-recognized by young people, for whom, according to our research, the issue of responsibility has little connection with the issue of citizenship. Therefore, in the digital age, responsible media literacy should become an important part of education. Young people should learn to navigate media sources, understand media biases, and critically engage with the content they consume and share. Digital citizenship education should emphasize media literacy, enabling individuals to become active participants, creators, and curators of digital media, fostering responsible and ethical digital behavior.

Citizenship education requires a focus on digital skills and critical thinking. Individuals must be able to critically evaluate online information, distinguish fact from fiction and responsibly navigate the vast digital landscape. It should equip students to identify biases, assess

credibility and engage in constructive dialogue online, enabling them to be informed and insightful online citizens.

Digital citizenship raises ethical questions and dilemmas that require thoughtful consideration. Issues such as online privacy, cyberbullying, digital rights, and the proliferation of misinformation require ethical awareness and responsible decision-making are noticed by young people and are more likely to be associated with digital citizenship. Education must foster ethical values, promoting respect, empathy, honesty, and digital responsibility to guide individuals in their online interactions and engagements.

Digital citizenship provides opportunities for global connectivity and cross-cultural interactions. However, the category of diversity is underplayed in the conceptualization of citizenship. It seems that citizenship education should address this and foster cultural understanding, empathy, and cross-cultural communication skills. By appreciating different perspectives and engaging in dialogue with people from different backgrounds, virtual citizens can contribute to a more inclusive and interconnected global community.

Digital citizenship and European values

There are many ways in which the recommendations above may be taken-up in higher education, but by way of example, in considering relationships between digital citizenship and European values, the Working Group devised an interactive workshop to be used with Generation Z participants (see Kowalczyk, M. 2024, in Krzywosz-Rynkiewicz et al, 2024). As outlined in Chapter 1 of this publication, structural European values are *respect for democracy* and *the rule of law*, while other fundamental and process values can be equated with social justice. The workshop explores hactivism, which for the purpose of the workshop is defined as engaging in on-line civic activity of a protest nature, involving transgressive actions against institutions perceived as unjust and/or discriminatory. Hactivist 'organisations', such as Anonymous, for example, tend not to be democratic in their structure or practices, but aim at creating a more just society. Thus, the workshop presents a values dilemma, as to whether (and how) to take hactivist action in the face of injustice, and asks if this could be regarded as

activity in the public interest, and a positive example of digital citizenship. The idea being to provide a scenario which would allow young people to deliberate on European values and digital citizenship in a safe environment.

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Chapter 8
Youth on the Margin

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Introduction

This chapter draws on the casebook of a CitEdEV Working Group and a brief summary of this is presented here. It encompasses a number of European Values, most obviously, but not exclusively, those of respect for other cultures, and inclusion in society.

Are youth in the mainstream or are they on the margins? Variations on this question may be expressed by asking whether or not young people find themselves in the inner circle or do they find themselves on the outskirts or periphery of society? This is a question that finds increasing resonance in educational, political, and social discourse and within varied surroundings. Are there specific characteristics that differentiate who are the youth that find themselves on the margins or is there some marker that takes them from a general classification to a more specific one? Marginality is a process in which people, in our case young people, are on the margin of the social structure a place governed by its own. This marginality may be a result of having difficulty following the rules, or it could be a state of existence chosen by the person who elects to live according to ways of being far removed from those of the majority. Social and cultural conditions of economic, social, cultural deprivation can lead to young people moving to or being moved to the margins (Chistolini, 2024). In the end, what is increasingly clear is that our society in fact leaves a great many young people behind (Menzies & Baars, 2021).

Our working group looked into what in today's society does youth being on the margins actually means. The casebook's title, "Young people on the margins" reflects the openness to understanding the heterogeneity of young people (Gorlich & Katznelson, 2018) as well as the fact that youth being on the margins is not limited to one specific foci, situation or circumstances that impacts young people finding themselves on the margins. The multidisciplinary background of the group members (education, sociology, psychology, policy, law, arts, cinema, radio & television) as well as their geographically diversity (Spain, Portugal,

the UK, Greece, and Turkey) generated discussions on what exactly we would be looking into and why.

Our review of literature showed that the metaphor of 'the margin,' together with the term 'marginalisation,' is used across academic disciplines as shorthand to suggest individuals or groups prevented from full or active participation in social, economic and/or political life. In many academic papers it is a taken-for-granted backdrop in analysis of policy, process, or practice. However, within this, there are many different conceptions of 'the margin', each having profoundly different implications for policy and practice. In broad terms we identify three theoretical categories. Firstly, there are what we term 'centrist theories' - that present the marginalised as either 'losers', poor decision makers in a meritocratic capitalist system, or as the inevitable waste-product of this system (for example, Young, 1990; Tyler, 2013) - that engender 'out-reach' policies, or policies that seek greater inclusivity and to accommodate the Other. Secondly, and in contrast, there are theories that are grounded in the margin, including 'critical positive marginality' (Mayo, 1982). These often go hand in glove with emancipatory pedagogies in policy and practice, that may necessarily prioritise resistance over conformity. In a third category of conception, notions of 'escape and (re)capture' (Papadopoulus *et al*, 2008) suggest policy and practice that aims to offer individual support and/or to build community, without any pre-determined outcome.

In light of the above, discussions on how to approach the task of studying young people on the margins and what it meant, the working group found themselves arguing for a broad-spectrum approach rather than single thematic approach, framed by a definition of the marginalized as individuals or groups prevented from full or active participation in social, economic and/or political life. The decision to take a broad-spectrum approach to working on the subject enabled the working group members to tackle the subject from twelve different perspectives, all quite different from each other, with each comprising a chapter in the case study (Spinthourakis, J. A. (ed.) 2024). A brief overview of these is given in the next section.

Overview

Chapter 1, writing from the perspective of how we might deal with educate stakeholders working with youth on the margins, Liliana Jacott, Tatiana García-Vélez and Peter Cunningham's paper looks into the particulars of an Autonomous University of Madrid Masters module on Human Development and Social Justice. The course introduced an active citizenship element to the module. From its inception it had a strong theoretical underpinning centered on social justice. However, students requested that an applied element be also included. This afforded opportunity for course development to build on initiatives that involved working closely with community activists and local politicians based in Cañada Real Galiana, a marginalized neighborhood under construction on the outskirts of Madrid, and to give the module specific focus on its people and the place.

In Chapter 2, Maria Patsakouriki and Dimitris Zachos look the connection between youth marginalisation, political violence, radicalization, and extremism in school. They outline how political violence and, in their case, violent means, is used to achieve political goals and belongs to the broader category of violent extremism. In their discussion they outline how schools have been identified as "key institutions" in this process of preventing radicalization, as it is recognized that they can strengthen resilience and, therefore, prevent young people from being attracted to extreme ideologies and organizations. In this context, they present four core-elements that that schools and various educational programs can employ to equip young people with resilience against marginalisation and political violence and ultimately, contribute to a better society.

Susana Gonçalves in Chapter 3 takes into the Arts and specifically 'Art from the Margins'. She approaches the subject by addressing the importance of art as expression of youth activism and social participation and as a tool for inclusion, social justice, and empowerment. She goes on to present and discuss examples that demonstrate the value of art as a means of self-expression for young people at the margins, and show how they can serve as a model for effective practice elsewhere.

Whereas Chapter 2 looked at political violence, in Chapter 4, Ioannis Kamarianos and his colleagues look at youth on the margins and violence from a different perspective, that of knife crime. They see it as a permeation of the ongoing permacrises and manifesting itself in increasing incidences of violence and juvenile delinquency. Their study attempts to contribute to the investigation of the emergence of a social phenomenon of young people carrying and sometimes using knives to commit crimes. Moreover, they discuss a possible relationship with ancillary social behaviors in the light of the risk situations, such as adverse childhood experiences, learning difficulties, living in poverty, or school exclusion and marginalization.

On a different note, in Chapter 5, Habibe Öngören and her colleagues, move onto how digital citizenship is something that is fundamental to our not doing things online that are not appropriate in the real world. Thus, in terms of marginality and youth, they bring into the discussion something very real to young people, that is the use of technology and in this discussion how Artificial Intelligence, digital immortality and marginalism are relevant. They conducted a study of two hundred sixty individuals on the subject. The majority of participants reported not wanting to employ artificial intelligence to live in a virtual world after death and that these kinds of applications could lead to ethical, psychological, and security issues.

Chapter 6 considers that with technological advancements, the concept of traditional citizenship has transformed to include that of digital citizenship, which transcends the boundaries of the state. Using Choi et al (2017) digital citizenship scale, Ezel Turk's study of university students in Turkey (coming from diverse cultures and ethnicities), analyses differences between individual's perceptions and abilities with reference to digital citizenship.

Nilüfer Pembecioğlu in Chapter 7, takes a different approach to the subject of youth on the margins by studying and analyzing the perceptions of elementary school teachers and students perceive a situation of marginality through the 2014 Spanish short animated film by Pedro Solis Garcia, entitled 'Cuerdas'. As the authors outline, storytelling draws attention to

many aspects of teaching and learning situations including the position of disadvantaged students. The film stands out with its approach to education and the study's main aim is to check if the participants gained it correctly. Approximately 250 participants took part in the study which took place in five Turkish cities.

In Chapter 8, Habibe Öngören and her colleagues look at what are the factors as well as how these factors play out in the marginalization of body design by young people. Altering the body's appearance not only involves intentional and creative aspects but also reflects personal or cultural meanings. Individuals rejecting the general norms, values, and lifestyles of society aim to differentiate themselves by expressing unique cultural tastes through body design, fashion, ornamentation, and self-presentation. Young people, on the one hand, aim to appear different from society and to be marginal, innovative, and rebellious. On the other hand, they also desire acceptance and approval from society when trying to establish their identities. This is, at the same time, an effort to change societal norms and values, shaping the community to align with their preferences.

Damlasu Temizel in Chapter 9, presents the means of bringing the actual voices of young students onto center stage. In this case, it is through podcasts with international students who because of their cultural and linguistic differences from the mainstream are in fact marginalized. She examines different dimensions of adaptation to university and student community in Istanbul for the international students, initially through their identities. Furthermore, her research concentrates on how access to digital media technologies and equipment make an impact on their adaptation process and finally it aims to understand the perception of marginality from international students' perspective and their coping strategies with marginalization.

In Chapter 10, Ezel Turk examines understanding self-disclosure of marginalized groups. In this case she presents the findings of her content analysis study of what LGBT youth, a marginalized group, are 'saying' on Tik Tok. She starts her discussion on the issue by pointing out that social media platforms have become significant environments for self-expression and

communication. Since TikTok is a dynamic platform, similar to other social media platforms, trends change rapidly, shaping TikTok's digital culture and influencing social behavior as users seek community acceptance. In order to understand the concept of marginality, the videos posted on TikTok can provide valuable insights for academicians. LGBT youths, gradually gaining prominence on TikTok and asserting their place within society, represent one of these marginalized groups. LGBT youths' content is becoming more visible in society, indicating that TikTok has become a platform for their self-disclosure.

Latifah Aydin and Nilüfer Pembecioğlu in Chapter 11, take us on a journey of understanding marginalization through watching and discussion the film *The Frozen River*. To quote the authors, "The film, *The Frozen River* is where the political economy of illegal immigration represented by smuggling and human trafficking bumps to feminism represented by two women with ethnic and cultural differences on geographical and metaphorical borders." The paper examines the metaphorical borders faced by marginalized women confront the economic conditions and oppression of the patriarchy. It provides a backdrop of cinema as a means of understanding and countering marginalization.

In the final chapter of the casebook, that is Chapter 12, Raluca Colojoară provides a look into the two-sided mirror of refugee and asylum seekers treatment. The law is the same for everyone, and yet the treatment of different groups of persons seeking safe haven is often quite different. Everyone is equal and states should not treat people differently or in a discriminatory manner, or so do, most of the international or regional documents dealing with human rights state. Her focus is on and their integration within the systems of the countries: from the legal point of view to what actually occurs on the ground. We ask the following question? Are refugees not all the same? She uses references to EU law and regulations but tempers this with what can be seen on the ground, that is what happens in reality.

Youth, marginalization, and higher education

We suggest that youth and marginalization is more than just a subject of academic interest, to be researched, taught, and talked about in universities, rather it is something that university has a role in addressing. Education alone cannot confront and eliminate economic inequalities, racism, and discrimination against people from different social classes and national, ethnic, cultural, religious, and linguistic backgrounds. It cannot on its own solve problem of political violence, knife crime, or discriminatory housing policy, for example, but education is an essential tool for cultivating a culture of equality, cooperation, and peace, and for changing economic and social relations. Universities can incorporate issues of social justice into their programmes, and help make students democratic, critical, and logical citizens.

Furthermore, we argue that the university are in a privileged position to work with the marginalized, and that such engagement can enhance the student experience. Higher education institutions (HEIs) have traditionally been associated with the twin missions of teaching and learning; and undertaking research. However, in recent decades they have increasingly embraced what is sometimes termed the 'Third Mission' of community engagement. This refers to partnerships between HEIs and their external communities encompassing public, business, and civil society to address societal needs (O'Brien *et al*, 2022). This shift has been fostered and prioritised by the European Commission, with policy that demands higher education to address societal challenges:

> 'HEIs *should* [our emphasis] be engaged in the development of their cities and regions, whether through contributing to development strategies, cooperation with businesses, the public and voluntary sectors or supporting public dialogue about societal issues.' (European Commission, 2017).

In general terms, societal issues may be addressed at a local, regional, or national scale, and may also involve cooperation with public and voluntary sectors on global issues such as those associated with globalisation, climate change, and increasing multiculturalism (see Part 3 of this volume). Partnerships are forged at a range of levels. At the institutional level, partnership might, for example, involve closely working with national, regional, or local education or

health authorities. At course level collaboration may be with NGOs and other civic organisations who share domain or subject interest, and commitment to shared values.

We suggest that in addressing societal issues the voices of those affected by these issues must be heard, and in the case of our focus, this should include the voices of the marginalised. We recognise that marginalised individuals and groups may be 'hard to reach', but for social justice and in the pursuit of truth, HEIs have a duty to try and do so. Examples of how this may be done are presented in our casebook. However, there can be no 'one-size-fits-all' guidance on working with partners, as no community organisation will be the same as another, and different HEIs will have differing processes and procedures for establishing cooperative partnerships, which should also encompass, for example, ethical approval, and health and safety protocols for staff and students.

Recommendations

Universities should:

Look at positive ways to include marginalized voices in research, teaching, course development, and partnerships;

Ensure content and methods used with the ultimate goal of creating open spaces for cultural interaction and exploration; to provide a safe environment in which marginalized individuals and groups can enjoy equal rights;

Strengthen citizenship education in all courses and promote active and social justice-oriented citizenship.

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PART 3

Global Citizenship Education

Introduction to Part 3

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In an increasingly globalised yet divided world, education has an important role to play in fostering interconnectedness that resist uniformity and values difference. It has also an important role to play to activate younger generations to take positive action and embrace responsibility (e. g. Byker & Putman, 2019) at a global level. Furthermore, teachers can become essential actors for social change (Bourn, 2021) by preparing "students with the stamina and the intellectual, affective, and relational capacities that could enable more justice-oriented coordinated responses to current and coming challenges" (Stein et al., 2023, p. 987).

Global citizenship understood as the ability of individuals to engage in a global community; "living together" (human and other-than-humans) on a shared planet (e. g. Stein et al., 2023) is dependent on the development of global competencies which encompass knowledge, skills, attitudes and values and in particular global responsibility which is an ethical value premised on the recognition of equality and the interconnectedness of human beings and beyond. However, concepts of global citizenship and competence have been criticized for their vague definition, strong contextuality, or "elitist" notions that are centred around the Western contexts (e.g. Bourn, 2021). European values, indeed, might fall victim to this criticism if they are simply intended as yet another expression of globalizing tendencies. A conceptualization of global citizenship centred around European values can be safeguarded values against such tendencies by underpinning it with Critical Cosmopolitanism. Critical Cosmopolitanism posits itself as a form of post-universalism, which "stands for a universalism that does not demand universal assent or that everyone identifies with a single interpretation." (Delanty, 2012, p.42). For this reason, global competencies underpinned by Critical Cosmopolitanism, promote empathy, intercultural dialogue, and global activism but also help raise awareness against global injustice and enable to resist colonial tendencies.

The chapter firstly situates the discussion of Global citizenship and Global responsibility against the backdrop of Cosmopolitanism and more specifically Critical Cosmopolitanism. It presents a theorization of the interconnectedness of all human beings that calls for responsible action. Secondly, it presents the contribution of decolonial practice to ensure that traditional epistemological frameworks are challenged and argues that a more inclusive and diverse approach to knowledge can support an epistemological turn towards a more global and socially just perspective.

The chapter concludes with an introduction to existing global competences frameworks. Global competence frameworks are understood as concrete steps to translate the principles of global citizenship (global responsibility and activism) into teaching practice. The existing frameworks are used as tools for university teachers to design and formatively evaluate teacher education programs. These frameworks have been criticized (as has the notion of global citizenship) for their neoliberal conceptualization, yet it seems that a critical approach to these frameworks may allow for both promoting the principles of a decolonial approach in practice and orienting it more towards principles of social equity and justice. A number of case studies that have used the global competence framework as a starting point will be included to illustrate how it has been implemented in different higher education contexts. In addition to the areas of global competence, the case studies will also illustrate the importance of fostering the development of citizenship engagement and activism at the higher education level.

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Chapter 9
Towards a Critical Cosmopolitan Praxis

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Cosmopolitanism as an approach to global citizenship

In his 2011 book, The Expanding Circle: Ethics and Sociobiology, ethicist Peter Singer argues that altruism has a genetic base and that humans are programmed to protect their kin and immediate community. While instinctively, human beings may tend to reproduce and repeat this narrow circle of moral concern, according to Singer, we should harness human rationality to extend boundaries of concern to encompass the whole of humanity and the entire planet.

Similarly, Anthiz and Paez (2021, P. 1) argue, "Many sentient beings suffer serious harms due to a lack of moral consideration. Notably, such harms could also occur to a potentially astronomical number of morally considerable future beings and put forward that   to prevent such existential risks, we should prioritize the strategy of expanding humanity's moral circle to include, ideally, all sentient beings. This calls for rationally informed action that is premised on the need to consider the wellbeing of others beyond the immediate circle of belonging. While being a globally competent citizen and how this global citizenship identity is achieved may not be straightforward, it might be argued that education that promotes global or cosmopolitan citizenship understood "as a reflexive learning process where, in communicative situations produced by the encounter of local and global, learners acquire a capacity for action, for responsibility and an understanding of the self and the relationship of self and other "(Boni et al.2023, p. 22) can act as a catalyst for the circle of moral concern.

Cosmopolitanism is premised on dialogue, equality, and encounter with the Other but also on recognizing that geographical barriers are futile and artificial. Delanty (2012) offers a broad definition of cosmopolitanism as a condition of openness to the world and entailing self and societal transformation in light of the encounter with the Other. Central to such transformation is pluralization and the possibility of deliberation. Cosmopolitanism is also a moral perspective that emphasizes the inherent worthiness of human beings regardless of their location, as "the Cosmopolitan circle of belonging embraces the whole humanity "(Cheah, 1993 p. 487), and the concept of community extends to the entire planet (Warf, 2020). For this reason, empathy - within a cosmopolitan perspective, does not decline with distance (Warf, 2020). Furthermore, Nussbaum (1997) puts forward that cosmopolitanism can potentially act as a moral framework for promoting human dignity and interconnectedness. Cosmopolitanism may offer a theoretical basis for the conceptualization of global responsibility. However, if global responsibility is understood as praxis, which

sensitizes and activates younger generations against colonial practices, injustices at global level and unsustainable practices, the transformative stance offered by Critical Cosmopolitanism could offer a more robust theoretical backdrop to achieve this purpose.

According to Bean et al. (2023) Cosmopolitanism has a long and dynamic history; most recently, it has been applied to education. However, according to Nussbaum (1997, p.4), the first philosophical development of the idea of kosmopolitês, meaning "a citizen of the world," can be traced back to Greek Cynicism and Roman stoicism and argues that Cynic/Stoic cosmopolitanism urges us to recognize the equal, and unconditional, worth of all human beings, a worth grounded in moral choice-capacity, rather than on traits that depend on fortuitous natural or social arrangements (Nussbaum, 2019). According to Cheah (1993) if we consider modern Cosmopolitanism the true inaugurator is Immanuel Kant whose concept of the world-citizen is a collective actor "a man who knows his way about the world as a participant rather than as a spectator (Cheah, 1993). Yet, "the protection of individual rights that we call 'human rights' does not fall under the cosmopolitan right and it limited to the provision of hospitality".(Cheah, 1993, p. 488)

Appiah (2006) nuances the Kantian concept of a world citizen as a collective actor, and while he acknowledges that cosmopolitanism carries a moral load, "obligations to others with value not just of human life but of particular human lives, which he terms universality plus difference, thus encouraging to consider not only our obligation to those close to us but in global to terms to humanity. However, precisely because of the need to consider the multiple allegiances of individuals, Appiah (2006) emphasises the need to understand and respect different cultures and consider in first instance identities. This leads Appiah to define his Cosmopolitanism as partial. Yet, Cosmopolitanism does not equate to internationalism, globalization, internationalism, or transnationalism." on the contrary, because of its weak universalism and recognition of the local and particular, it also offers a normative critique of globalization (Delanty, 2012, p.41). Yet, as Nussabaum (2019) also points out, Cosmopolitanism -among other deficiencies- does not impose duties of material aid (2019), leading her to label Cosmopolitanism as a noble but flawed ideal. Similarly Todd (2010) signals that Cosmopolitanism does not go far enough in addressing difficulties of living in a dissonant world and suggests that cosmopolitanism requires a more robust theoretical framework.

In response to some of these criticisms the latest iteration of the concept is that of Critical cosmopolitanism. Critical cosmopolitanism signals cosmopolitanism's critical and transformative nature (Delanty, 2012, p. 41). Critical Cosmopolitanism marries principles of classic Cosmopolitanism with Critical theory. Critical theory itself stems from the works of Adorno, Horkheimer, and Marcuse of the Frankfurt school, which focused on social transformation and eliminating social injustice. Equally important is Habermas' theory of Communicative Action, which emphasizes the dialogical aimed at greater deliberative democracy. This is particularly relevant to Global responsibility -intended as a praxis- as it offers both a normative critique of established world orders and is also future-oriented in effecting social change.

In its most recent educational iteration Critical Cosmopolitanism takes the form of critical cosmopolitan literacy (CCL), which can be defined as a set of practices to engage students in the critical examination of global and local issues of power, access, and social justice (Bean, 2016), CCL propels student conversations across multiple disciplines into a larger sphere where issues of basic human rights, marginalization and oppression can be interrogated. Sun (2023,p.48) argues that learning and change against the backdrop of Critical Cosmopolitanism literacy is likely to happen when Oppressive ideologies can be challenged and interrogated and, ultimately, foster engagement. Critical cosmopolitan literacies can act as the springboard in pre-service teacher education to enable pre-service teachers "to re-conceptualize their work as active thinkers, ethical decision makers, and ultimately as agentive global actors'.

A specific focus on teaching values, dispositions, and skills that underpin the notion of interconnectedness as the basis for global responsibility is needed to activate future generations. In teaching global ethics and global responsibility students should have the opportunity to compare and reflect on fundamental values, ethics, and morality, as well as discuss in detail what democracy, solidarity, equality, and inclusion can mean.

Teachers can, in a didactically conscious way, connect the teaching about a sustainable society and humanistic values with the general value-based work in the school. Suppose the teaching gives space for these questions and puts them in relation to human rights and the Convention on the Rights of the Child. In that case, the content connects well with the school's

value-based work, as well as with humanistic values and what we can call citizenship education.

Global responsibility and interconnectedness

The themes of global values, global responsibility, and interconnectedness are often discussed in connection with the concepts of cosmopolitanism and global citizenship. It is essential to see what these concepts can mean and how they may be connected in various contexts, and we see that these concepts are related to encounters between cultures, religious traditions, and societal changes that prompts education, action, and innovations to meet challenges like i.e., poverty, social inequalities, and climate crises. One definition of how to practice critical Cosmopolitanism is to be "a critical citizen of the world" (Byker 2013, Freire 1970). The concept of interconnectedness has been employed in contexts of meeting others and understanding other people's perspectives. The need for this has been increasing in relation to how international relations have improved during history. (Linklater 2010, 2020). There is a need to know these concepts and understand their meaning and relationship in contemporary society. There is also an increased interest in discussing global values and global responsibilities concerning global ethics and the global environment. This is not the least seen formulated in the Agenda 2030 for Sustainable Development adopted by all United Nations Member States in 2015 (UNEP 2015). It is, therefore, of great interest to explore the relationship and interaction between global responsibility and interconnectedness and see how they may co-work/relate/connect, in various educational contexts.

As an example, all teachers in Sweden are responsible for enabling students to meet people with different cultural and religious backgrounds and lifestyles. The education the students receive must also anchor respect for human rights and democratic values. This is clear from the first paragraph of the curriculum (Lgr22) on fundamental values:

"The school system rests on the foundation of democracy. (...) The education must convey and anchor respect for human rights and the fundamental democratic values on which

Swedish society rests. (...) The inviolability of human life, the freedom and integrity of the individual, the equal value of all people, equality between women and men and solidarity between people are the values that the school must embody and convey. In accordance with the ethics administered by Christian tradition and Western humanism, this takes place through the education of the individual to a sense of justice, generosity, tolerance and responsibility." (The Swedish National School Agency, National Curricula, Paragraph 1, 2022)

To be more concrete, we can also say that the socially oriented school subjects (Geography, History, Religious Education, and Civics), as they have been formulated in the school's subject and course plans, have content that offers good teaching opportunities that focuses on these (global) humanistic values. If we consider the social sciences subjects from a European perspective, the teaching content differs between different countries, but there is also much that is common. We find that the curricula of many countries emphasize the importance of teaching multiculturalism and religious diversity, as well as how these perspectives connect to democratic values, solidarity, anti-racism, and citizenship education in general. We might say that there are good opportunities to nurture global citizens in the local classrooms in many countries in the world (Heimbrock, Scheilke & Schreiner, 2001; Jackson, 2004; 2019; Byker 2013; Franck & Liljefors Persson 2023; Liljefors Persson 2023).

Global responsibilities, interconnectedness and humanistic values

In the media and various conversations and texts, there is often talk about sustainability, sustainable values , and sustainable society. How can we understand these concepts and what they mean? What is commonly referred to are the 17 global goals for sustainable development, formulated in Agenda 2030, which point the way towards a future with justice for all people and in all societies (Agenda 2030, published 2021).

In September 2015, world leaders adopted the declaration on the 2030 Agenda for Sustainable Development with its 17 Sustainable Development Goals and 169 targets. It is a global action plan whose objective is to transform the world, and it builds on the Millennium Development Goals and "provides a universal, transformative, ambitious, shared and

common vision for all humankind, all religions and cultures, and all creatures on earth." (Agenda 2030; UNEP, p. 4). The Agenda 2030 is also intended to stimulate action in the five areas of people, planet, prosperity, peace, and partnership, which are of critical importance for humanity and the planet as a whole (UNEP, p. 5). It stresses that many global problems are continuing and occurring more frequently, such as natural resource degradation and more intense natural disasters, and inequalities in and among countries rise as well as unemployment, particularly for youth, a primary global concern. Other challenges include violent extremism, terrorism, humanitarian crises and forced displacement of people as these counteract developments that have been made, so work will need to continue with the goals of Agenda 2030 in focus (UNEP 2016). As we see, Agenda 2030 contains goals to build peaceful and inclusive societies, to ensure everyone's human rights, to promote gender equality, and to protect the environment and natural resources to ensure the survival of the Earth. In these global goals, we find that the three dimensions that together form part of the conceptions of a sustainable society – the economic, the social, and the environmental (WCED, 1987) – are indirectly included. These are also central for all education in school. Still, perhaps the notions of (social) sustainability, and thus of global ethics and responsibility, are primarily made visible in the formulations found in various course plans in many countries.

Teaching about global responsibility and interconnectedness builds on ethical values, human rights, countering racism and xenophobia, and working for inclusion. To open discussions between students and to prepare opportunities for meetings between different cultures, religions, norms, and values and allowing the students to test their values is urgent as a teacher. It can contribute excellently to the students' acquisition of the tools to become active and engaged individuals in a democratic, inclusive, and sustainable society. Also, they need to learn to listen to their classmates – and to understand "other" peoples' views on things. At the same time, students learn to discuss in a civilized and democratic way with their classmates, even if they disagree with the issue. This is also to practise a sort of awareness of interconnectedness and to actively practising democracy. (Biesta et al 2019; Linklater 2020; Liljefors Persson 2023; Franck and Liljefors Persson 2023).

Teaching about global responsibility and interconnectedness may focus on global humanistic values but with a critical perspective as well, in order not to give away for colonial tendencies

and to not be based solely on European values, but aim to educate for a sense of justice, generosity, tolerance, and responsibility seen in a global perspective. In addition, finally, these are questions that may develop students' competence to approach future global issues regarding values and responsibilities, i.e., such as those we find in Agenda 2030, and thus strengthen their ability to act in a society on the way to greater sustainability.

Taking action: Global action and activism

As noted in the previous sections, critical reflection on fundamental values, ethics, morality, democracy, solidarity, equality, inclusion, climate, and sustainable economy is an important starting point for any individual, at any age, to become aware of global justice and the importance of economic and social sustainability. Education must pay adequate attention to this. Ideally, reflection should lead to empathy and a high sense of responsibility. This sense of responsibility is an important determinant of personal motivation to transform thinking into sustainable action locally and globally, alone and in groups. Yet more is needed to sustain and succeed, such as practical experience, tools, good examples, personal coaching. Education and training for teachers also have an important role to play. Pupils and students must become socially engaged through community-based projects closely linked to one or more of the Sustainable Development Goals. This strengthens their self-confidence and their expectations of their efficacy, supported by social support. The development of specific dispositions, skills and attitudes should be the focus of educational efforts aimed at this purpose. Let's build reflection and awareness into teacher education and throughout the curriculum at all levels of education, from early childhood education to university. We will create citizens who can channel their sense of responsibility into appropriate contextual action, which Rossiter and Bacon have conceptualized as 'response-ability' (Rossiter, 2012) (Bacon, 1990).

"Response-ability" is a form of responsiveness that implies a person can take initiative, think creatively and solution-oriented, select and implement the appropriate approach and tools, and encourage others to work together inter-professionally. The role of the teacher is invaluable here. Bacon describes it as the teacher's ability and willingness to provide each

pupil with all the personal support and guidance needed at a level accessible to the pupil. (Bacon, 1990) Bacon (1990) adds that the aim of every teacher should be to help each pupil to become responsive.

Furthermore, a person, community, or organization can only act responsively if some basic conditions are met, such as knowing, thinking, and living human rights, children's rights, and justice in a broad universal sense. It's not about justice as it is implemented in a state or country, but about justice from a transnational perspective and following the value of being human, always situated in a personal context. This leads us to the concept of 'global justice'.

As mentioned earlier, the concept of global justice is grounded in the theory of cosmopolitanism, which focuses on the importance of the individual as opposed to the state, community, or culture. Cosmopolitans take the individual as their starting point because they believe all human beings have equal moral worth and are entitled to equal ethical consideration. In this sense, even if cosmopolitans disagree about ensuring that individuals are the subject of equal moral concern, these different approaches focus on the individual's value. This focus on the moral importance of the individual has led some cosmopolitan scholars to engage critically with theories of justice that have traditionally been confined to the state and the realm of political (rather than international) theory. This effort has led to the theory of global justice, which seeks to address the question of how best to ensure a just life for all individuals on planet Earth, regardless of their nationality or status (https://www.e-ir.info/2018/01/02/global-justice-in-international-relations-theory/ accessed on 11 October 2023).

There are indeed global challenges that cannot be tackled on a small scale, such as climate change and global warming with its many consequences such as floods, forest fires, ... a global pandemic such as COVID-19, global poverty, or international business and trade.

Who should represent this global justice: citizens, organizations, governments, NGOs, or other international organizations? So far, international organizations have been the main advocates of Global Justice. Still, they often clash with the jurisprudence of different states and countries, which is mainly focused on the indigenous population and culture. We believe that the right approach is to have an open dialogue and align and adapt laws and justice to

the changing, diverse society in each region and area abroad where agents and companies operate.   This requires a participatory approach in which the weaker citizens, migrants and minorities in society also stand up, dare to defend their human rights, and, together with their community, seek ways to strengthen social cohesion and promote and achieve inclusion respectfully. This requires a different and more open vision and mission from all governments, consultative bodies, boards of profit and non-profit organizations, associations, neighbourhood committees, community councils, etc., in which empathic listening and participatory needs assessment form the basis for developing and implementing an action plan. This important social change also requires systematic feedback from the target group. Therefore, all citizens benefit from trained observation and respectful communication skills to advocate for the interests of their community, themselves, and human citizens abroad. The 'social connection model' (Young, 2009, 96) illustrates this view well: the relevant measure of agency-specific responsibility in global interconnections and actions is not direct control or traceable causation but active contribution to structural processes that lead to injustice. The nature of responsibility in the context of global injustice and justice is inherently collective and is exercised through collective action (Young, 2006). But collective action isn't possible without the conviction and commitment of the individuals who participate in the joint effort.

Unfortunately, this democratic approach does not yet apply in all countries, especially where autocratic or authoritarian regimes are in power, far-right political parties dominate, or ethnic groups argue and fight over their territory. This is one of the significant obstacles Global Justice faces. International organizations and NGOs, such as the United Nations and the Red Cross, follow the interests of citizens as closely as possible but very often do not have enough power on their own to make a significant positive difference. Awareness raising and advocacy training are more important than ever for all citizens and stakeholders worldwide. Virginia Held highlights a theory of responsibility for global justice that argues for a shift in focus from "attributions of responsibility" to "recommendations to take responsibility" for what needs to be done (Held, 2018).

In terms of global and local action, we have seen a shift from apathy to action in recent years. Citizens' attitudes and beliefs largely determine their motivation, behaviour, and actions. Attitudes and beliefs are not easy to change and are often passed on from generation to

generation. Fortunately, there is published evidence from school-based educational research. The evidence suggests that experiential, interactive learning is an effective means of engaging students and educators in issues such as justice and environmental sustainability (Lechuga et al. in Wilson, 2010) Visual arts, participation in creative design, simulations, participatory theatre, promenade theatre and street theatre have been shown to be effective. Development and social change organisations have begun to use participatory theatre to raise social awareness and engagement, assuming that experience and emotional involvement shape attitudes and that changes in attitudes lead to changes in behavior and action (Wilson, 2010). Current and future research can certainly focus on using creative, innovative, experiential tools for activism and education (Wilson, 2010). The results of virtual reality experiences can certainly be taken into account.

The United Nations General Assembly adopted and launched the Sustainable Development Goals 2030 in 2015. From the outset, it was understood that the goals could not be achieved without structural organization in each country concerned, the involvement, training, and education of all levels and sectors, the provision of interactive and creative toolkits and good practices for all age groups, training centers, governments, businesses, educational institutions, associations, neighbourhoods, and individual citizens themselves.

One example is the launch of the 'Act Now' website (https://www.un.org/en/actnow consulted 11 October 2023).

'Act Now' is the United Nations' campaign and platform to inspire people to take action on the Sustainable Development Goals. The Goals can make life better for all of us. Cleaner air. Safer cities. Equality. Better jobs. These are issues that matter to everyone. But progress is too slow. We need urgent action to accelerate the changes that will lead to better lives on a healthier planet. 'Actnow' inspires citizens, individuals, organizations, and policymakers with possible concrete actions that will have a positive impact on a healthy planet, a just society, a better economy, and a world that works together. A mobile app allows citizens to select and track personal actions related to the Sustainable Development Goals. The citizen can see their impact in terms of the number of actions taken and environmental metrics such as CO_2, water and electricity saved. The citizen can also take educational journeys, participate in group

challenges, get tips, and take quizzes, all aimed at acting for our common future. (https://www.un.org/en/actnow consulted 11 October 2023)

In collaboration with many innovative organizations, the platform offers plays, films, campaign material, and concrete actions for a common future, such as a healthy planet, a just society, a better economy, a world that works together. Citizens are invited to join the movement, upload their actions, and inspire each other through the provided application and social media.

The platform provides resources on SDG tools for students and their teachers, such as a teacher's guide, storytelling, 170 daily actions to change the world, an SDG book club, and board games. (https://www.un.org/sustainabledevelopment/student-resources accessed 11 October 2023)

More and more, the concept of global justice and the framework of sustainability SDGs are being integrated into our daily lives and habitual behaviour in all stages of life, from early childhood to old, blessed age. Education plays a significant role as a pioneer and model, encouraging children, students, and adults to become global change-makers and citizens through innovative and creative methods.

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Chapter 10
How to promote decolonial pedagogical practices?

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The importance of bringing the topic of decolonial thinking to this chapter relies on the fact that colonialism is more than invading and taking control of territories and entire populations. Not shading this important fact, the focus will be given to understanding colonialism as one group having control and power over other groups (Kohn & Reddy, 2023). This colonial dynamic persists in many contexts, such as the educational one.

When considering the so-called European values of human dignity, freedom, democracy, equality, human rights, solidarity, and community, it is easy to note that they exist beyond Europe. On the other hand, European colonization prevented these values from existing in many countries in the southern part of the globe. Moreover, the educational structure prevailing worldwide is rooted in European grounds. The epistemological paradigm in educational settings is that teachers own the knowledge and that students should receive it passively and disciplined. This practice undermines critical thinking, deliberative discussions, and collective knowledge production.

On the other hand, educational practices that aim for global citizenship, global responsibility, and justice may support an epistemological turn by fostering a shift in how knowledge is understood, acquired, and applied. Educational practices prioritizing global citizenship, global responsibility, and justice encourage students to adopt a more critical, contextual, and interconnected understanding of knowledge. Challenging traditional epistemological frameworks and promoting a more inclusive and diverse approach to knowledge can support an epistemological turn towards a more global and socially just perspective.

Human Dignity is a value that has many definitions, such as every human's transcendent value (Mea & Sims, 2018), as an anchor for all other human rights (Reyneke, 2011), and as a religious comprehension that all human beings deserve esteem, honor, and respect (Melé, 2015). Although human dignity seems to be an evident and general right by all the definitions

brought here, it is hardly understood as a universal feature belonging to all people (Tapola, 2011). A similar situation is found in educational settings, where not all humans are perceived as worthy as others. Epistemic racism and epistemic sexism are part of Western universities (Grosfoguel, 2016). The ideas and knowledge of women and people of non-white skin tend to be perceived as inferior. These subalternizing situations are also closely related to the value of equality, defined by the European Commission as "equal rights for all citizens before the law" (2023). The same idea should go beyond the legal sphere, reaching the educational and academic spheres: all citizens have the right to be read, studied, and cited. This comprehension is strongly linked with global citizenship because of intercultural awareness and respect, which applies not only to different cultures of different countries/continents, but also to the so-called minorities within our countries/continents.

The debate about the need to use and suggest authors that deviate from the cisgendered-heterosexual-white-man category has already been broadly discussed (Hooks, 1994; West et al., 2013, Liu, Rahwan & AlShebli, 2023). Citation diversity is also rising as a recommendation of scientific publishers (Rowson et. al, 2021; Nature, 2023) once a bias was identified toward authors' visibility depending on their gender and race. The next step in seeking to reduce epistemic racism and epistemic sexism is to assure that ideas from female and non-white students are recognized in the classroom as valid knowledge.

All class participants (students or teachers) are equal and should be perceived as such. The author Bell Hooks uses a provocation on "talking back," explaining that it is crucial that we treat people in authority positions as equals and that we express our opinions, even if it is in disagreement (hooks, 2015). Teachers are the authority figure in the classroom, and, commonly, female, and non-white students are silent during classes and discussions. To encourage female and non-white students' voices is to foster human dignity and equality in the classroom. To enable all students' voices (instead of only valuing the knowledge from books and teachers) is to foster human dignity and equality in the classroom. Every human being deserves to be recognised, valued, and respected in educational settings, and this is achieved not only by valuing all the persons involved in the pedagogical process, but also their own knowledge.

When discussing people's values, reflecting on the meritocratic system is important. Meritocracy assumes that individuals have an equal starting point and access to opportunities. However, in reality, systemic barriers and structural inequalities prevent equal access to education, resources, and opportunities. Meritocracy can perpetuate these inequalities by rewarding those with advantages, such as individuals from privileged backgrounds or with access to better education and resources. This can undermine the democratic ideal of equal opportunity and social mobility (Sandel, 2021).

As important as democracy and equality in educational settings, the value of freedom should be discussed here as going beyond the idea of "freedom of movement between countries". Freedom is about students being free to learn, think, be aware of their life conditions, and pursue changes. It is also about teachers working with students in cooperation and dialogue (Freire, 2022). Educational Settings should be places to experience freedom and autonomy (Walsh, 2017). Schools and universities prioritizing freedom and autonomy empower individuals to develop their unique potential, foster motivation, and engagement, enhance critical thinking and problem-solving skills, stimulate creativity and innovation, nurture responsible citizenship, promote lifelong learning, and prepare individuals for a dynamic and complex world. Freedom and autonomy are essential for fostering global citizenship, global responsibility, and justice. They empower individuals to act on their values, take responsibility for their actions, advocate for social change, and contribute to creating a more just and equitable world. By promoting freedom and autonomy, we nurture individuals capable of embracing their global responsibilities and working towards a more inclusive and sustainable future.

Thinking about all individuals perceived as capable, we unfold the concept of human rights advocated by Mignolo (2017): the notion of "human" is still grounded on racism and individualism. Moreover, those who aim to promote and secure human rights should change their positions of "working for" to working to and with subalternized people. This practice of working with students and junior researchers is extremely important for achieving deeper learning and establishing new paradigms. Academically speaking, solidarity and community can be understood as an openness from both sides to the dialogue and to the possibility to be changed:

To me the willingness to change and be changed, to remain always open, is a defining principle of intellectual life. It is a way of approaching ideas at odds with the prevailing academic strategy where one finds a position, defends it, and sticks with it (hooks, 2003)

This comprehension allows us to produce knowledge collectively, argue, think together, elaborate possibilities, and expand scientific and academic knowledge paradigms. We achieve a new academic level when we understand ourselves as a community and treat each other with solidarity in the classroom/university.

The so-called "European values" were brought here in a decolonial perspective and dialogue with the perspective of global citizenship, global responsibility, and justice because when they are fully considered in educational structures and relationships, we can develop and nurture a more adequate, respectful, and responsible education. As it can be perceived in this section, one can promote decolonial pedagogical practices by practicing the "European values" in academic attitudes and choices.

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Chapter 11
Global Competence Framework as a tool for teaching global citizens in higher education

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Introduction

Due to globalization, the world is interconnected and, as a result of increasing migration, people live in diverse communities, and their actions have local and global impacts. This has demands on the individual and their perception of (social and ecological) responsibility and justice transcending the boundaries of the nation-state, thus reinforcing the individual's global identity (e.g. Estellés & Fischman, 2021). Therefore, it is important to strengthen the individual's ability to "live together" with others (humans and non-humans) on one shared planet and to address the challenges that they currently face (Shultz, 2021). This is consistent with the concept of global citizenship that is increasingly finding its way into educational policies, strategies, and preparation of students and future teachers (e.g. Yemini et al., 2019; Estelés & Fischman, 2021).

The concept of global citizenship has been criticized mainly for its vague definition (Welply, 2019) and contextuality (Yemini, 2021). Bourn (2021), for example, criticizes it for its "elitist notion" that is only relevant to the Western community. Furthermore, it may include some Western assumptions and prejudices (e.g. Andreotti, 2006; Welply, 2019; Schipling, 2020).

With the growing importance of the concept of global citizenship, there has been an increase in the number of universities that see themselves as important actors in the development of

their students as global citizens (Bosio, 2021), with the aim of translating its principles and goals into all areas of human activity, including the pre-service teacher education.

According to some authors (e.g. Stein & Andreotti, 2021), contemporary modern universities are in the grip of neoliberal thinking, which is oriented towards power (hierarchical) relations, economic growth, the competitiveness of the individual in the global market and the adoration of Western knowledge. The authors (e.g. Stein & Andreotti, 2021) further point out the problematic nature of the modern neoliberal educational system (at all levels, including the university one), which limits the transformative potential of global citizenship and thus social change in terms of global justice, equality, and respect for planetary boundaries.

In this context, these authors speak of the need for a radical reform (also of the educational system) that will change individuals' mindsets and enable them to imagine their existence on the planet differently (Stein & Andreotti, 2021). Change of this nature, however, is associated with discomfort for the individual and requires great demands; the experience of this change can be compared to a storm in which one must find a balance, i.e., a position in the "*eye of the storm*" (Stein & Andreotti, 2021, p. 20). These demands will often cause the individual (citizen, teacher, leader, etc.) to cringe at the intensity of change and paradoxically rationalize the "status quo" despite its harmful patterns.

The role of teachers is essential for social change (Bourn, 2021); their goal could be "*to prepare students with the stamina and the intellectual, affective, and relational capacities that could enable more justice-oriented coordinated responses to current and coming challenges*" (Stein et al., 2023, p. 987). According to Stein et al. (2023), teachers can overwhelm students with the complexity and ambiguity of global issues, leading to loss of motivation and hopelessness. Alternatively, to protect their students, they may offer simplistic solutions and present a more positive perspective on global issues. What is essential, however, is to strengthen the learner's intellectual, affective, and relational capacities, and their emotional resilience and stamina in the face of "volatile, uncertain, complex and ambiguous" ("VUCA", Stein, 2023, p. 987) global challenges.

Global Competence in Teacher Education

Although the role of teachers in developing a young generation of global citizens is crucial, (pre-service) teachers will not find themselves very competent as global citizens. The ambiguity of the change that the global citizenship education aims to bring about and its overly lofty goals may also contribute to this (Estellés & Fischman, 2021).

Global competence is seen as a direction for developing the global citizen's knowledge, skills, values, and attitudes to take responsibility for their actions (Byker & Putman, 2019). Thus, existing global competence frameworks can support teachers in translating these principles and goals into practice. Some authors (e.g., Bamber et al., 2018) point out that the introduction of frameworks may reduce the comprehensiveness of approaches to global citizenship or mention that they are primarily relevant to the Western context (a criticism similar to that of the concept of global citizenship). Other authors recognize the importance of frameworks as support for comprehensive course design for pre-service teachers (e.g., Kopish, 2019; Crawford et al., 2020) as well as for formative assessment (Bourn, 2021), for charting their progress, and for self-evaluation of pre-service teachers. Furthermore, their critical conception focused on values such as social justice, equality, and sustainability, and their orientation towards global consciousness (Freire, 1970) aimed at the ability to read and rewrite the world using the above mentioned values.

It can be said that the articles dealing with the concept of global competence in the context of pre-service teacher education most often focus (1) on the above mentioned frameworks of global (or intercultural) competence as a support for the development of globally competent teachers, i.e. those who will be able to empower learners for life in the contemporary world, and specifically as a support for educators of pre-service teachers in designing comprehensive courses and their objectives in terms of specific learner outcomes; (2) pedagogical approaches and methods that are consistent with the principles and goals of global citizenship education (e.g. Crawford et al., 2020; Kerkhoff & Cloud, 2020), and which (e.g., according to Yemini et al., 2019) can contribute to the necessary reform of teacher education; and (3) the transformative potential of global competence (and global citizenship education) to shift learners' mindset, and consequently their global responsibility and action.

Therefore, this chapter aims to present frameworks that significantly shape teacher education, pedagogical approaches, and methods suitable for developing learners' global competences and stimulate the transformative potential of this educational concept.

Global competence frameworks

In the available resources, the most relevant global competence frameworks in teacher education are the Globally Competent Teacher Continuum (Longview Foundation, 2008; Tichnor-Wagner et al., 2016, 2019), the Global Competence Framework (OECD & Asia Society, 2018) or the Global Competence Rubrics (Sokal & Parmigiani, 2022). They aim to develop the pre-service teachers as global citizens and globally competent teachers who can translate the principles and goals of global citizenship into appropriate pedagogical approaches and methods for the classroom, school, and community in which the school is located.

Above all, the development of the pre-service teachers as global citizens should be directed towards their understanding of the interconnectedness of the world, the development of empathy, the ability to be aware of their view of the world (its limits and how they affect their actions) and openness to other perspectives. In this context, it is essential that pre-service teachers' teaching is based on dialogue (more below - in the section on pedagogical approaches and methods) in which different perspectives and voices different from the dominant narratives (i.e., the voices of marginalized groups) are given sufficient space. It should also aim at self-awareness of (cultural) identity and respect for other cultures, the future teachers' willingness to engage in global challenges and thus translate their understanding of global issues into actions with real impact, the willingness to build partnerships and collaborations within the local community, the nation and the world and to engage in international or intercultural dialogue (e.g. OECD & Asia Society, 2018; Tichnor-Wagner et al., 2016, 2019; Sokal & Parmigiani, 2022).

The Globally Competent Teacher Continuum (Longview Foundation, 2008; Tichnor-Wagner et al., 2016, 2019; further "Continuum") was selected for the Jean Monnet project "Citizenship Education in the Context of European Values" - as a theoretical framework for the

research/work of Working Group 3 "European Values and Teaching Global Responsibility". Although the "Continuum" is used by pre-service teacher educators to support the design of a course syllabus (e.g. Kopish, 2017), it is ideal as a self-assessment framework for pre-service teachers to map their learning progress. A globally competent teacher, according to Tichnor-Wagner et al. (2016, p. 7):

- **communicates in multiple languages** – specifically, this means communicating with learners, their parents, and community members who are non-native English speakers (e.g. Asia Society, 2014; Zhao, 2010); this may also include a willingness to have learners speak their native language with classmates even in the context of instruction or to incorporate multiple languages into daily classroom instruction (e.g., written words or books, magazines in multiple languages placed in the classroom);

- **creates a classroom environment that values diversity and global engagement** – this means the teacher uses multiple resources (e.g. books, maps, photos, videos, etc.), provides specific global examples (on a particular topic or area), engages learners in discussions about global issues, provides opportunities for learners to reflect on the impact of their actions on global issues and people (e.g. Banks, 2008; Zhao, 2010), leads learners to embrace their own "layered identity" and to understand the different lived realities of other interconnected global actors (Andreotti, 2006; Andreotti & Pashby, 2013);

- **implements learners' experiences (and their own) that support the content (a particular topic or area) and exploration of the world** – this means that the teacher provides a space for learners' interests and experiences, connects them to global issues in the classroom, encourages learners to think critically about their actions and processes that contribute to injustice (inequity) and the state of the environment, and thereby encourages them to take responsibility (Leduc, 2013; Noddings, 2005);

- **creates conditions for intercultural and international dialog** – teacher facilitates authentic dialog in the classroom that are shared and collaborative, not one-way; include online (e. g. zoom) dialog or dialog with visitors/speakers from other countries and cultures (e.g., Devlin-Foltz, 2010);

- **develops local, national, or international partnerships** – this enables the teacher to empower learners to work together in a real-world context to gain experience – experience-based global learning (e.g., Merryfield, 2002; Sprague, 2012); conversations and partnerships can be an essential first step in developing empathy and the ability to work with (rather than for) others to find alternative solutions to global problems (Andreotti, 2006);

- **assesses learners' development of global competence** – through various methods, e.g., rubrics, and continuums (Boix Mansilla & Jackson, 2011), allows students to critically reflect on global competence and the impact of their own actions (positive or negative) on the current global situation (Andreotti, 2006).

The Tichnor-Wagner et al. (2016) characteristics of a globally competent teacher are the starting point for the Tichnor-Wagner et al. (2019) "Continuum", which is divided into three dimensions - dispositions, knowledge, and skills - and aims to contribute to the individual development of (pre-service) teachers by enabling them to map the current level of their dispositions, knowledge, and skills and to specify further development opportunities. The "Continuum" also includes learning materials suitable for the development of (pre-service) teachers at a given level (e.g., Carter, 2020). The "Continuum" (Longview Foundation, 2008; Tichnor-Wagner et al., 2016, 2019) has been built upon by other authors – educators of pre-service teachers (e.g., Kerkhoff & Cloud, 2020) who complement it with specific pedagogical strategies (e.g., inquiry-based strategies) and attention to the classroom and school environment (culture and climate).

To develop empathy, openness to different perspectives, a deeper understanding of the interconnectedness of the world and the complexity of contemporary challenges facing humans and other-than-humans, and to translate this into responsible action with real impact, all of these is necessary to use appropriate pedagogical approaches and methods in the teaching of pre-service teachers. Through these, teachers have developed themselves as global citizens while at the same time developing their didactic competences that they can use in their future practice.

Global citizenship education requires new ways of thinking that are associated with innovative pedagogical approaches and methods (Yemini et al., 2019), which are also referred to as "signature pedagogies" (e.g. Boix Mansilla & Chua, 2017), and it is these that help to fulfil its transformative and value-creating potential. According to some authors (e.g., Tarozzi, 2020), the cognitive domain is mainly stimulated in the field of global citizenship education in courses for pre-service teachers. However, if the learners' mindset is to be changed and consequently their willingness to act (see further concept "response-ability"), it is necessary to purposefully strengthen affective and relational capacities in teaching through appropriate pedagogical approaches (Stein & Andreotti, 2021).

According to e.g. Crawford et al. (2020), storytelling is an effective approach, which contributes to the understanding of the world outside the familiar European environment. It is essential to recognize that some stories (also narratives) are dominant in our context and thus significantly create a frame of reference that determines how we understand the world. NGOs, which are key actors in global citizenship education and, in the Czech context, important producers of teaching and learning materials for (pre-service) teachers, are also helping to shape this frame of reference. The educator of pre-service teachers needs to be aware of who is telling the story they are bringing into the course and for what purpose (in the case of NGOs, these may be stories of "problems" that the NGO in question is addressing in a given region of the world, justifying the need for their work). With this in mind, it is essential to bring in diverse stories that will enable pre-service teachers to develop a balanced worldview (e.g., telling stories about the African continent as a homogeneous, troubled continent inhabited by powerless people). E.g., tell stories that do not support a dichotomous view of the world – i.e. the division of the world into developed and developing worlds based

on the criterion of economic growth, between those who can solve problems and those who create them, and between those who have scientific (Western) knowledge and those whose knowledge is backward. Indeed, the stories we tell significantly impact the formation of people's identities.

A significant opportunity is to have a dialogue about dominant narratives to question their (universal) validity, e.g., social thinking routines (e.g., Boix Mansilla & Chua, 2017) can be a means to do so. The story here is a stimulus for dialogue in which students ask questions and share different perspectives. Stein et al. (2023) describe that documentaries, videos, etc. are not primarily intended to serve as sources of "*right knowledge*" (Stein et al., 2023, p. 990) but rather as a stimulus for dialogue; according to Freire (1970), only through dialogue is it possible to know oneself, others, and the world. Dialogue thus appears to be one of the critical teaching and learning strategies in global citizenship education.

One of the goals of global citizenship education is to create conditions for international and intercultural dialogue, e.g., through COIL (Collaborative Online International Learning; e.g., Harris et al., 2021), study abroad and exchange programs (e.g., Byker & Putman, 2019; Kopish et al., 2019), international teaching experience (e.g. Kopish et al., 2019; Carter, 2020), or simulations (e.g. Myer & Rivero, 2019), among others. The individual gains unique experiences through these pedagogical approaches – the so-called "immersive experience". These are experiences where the individual becomes part of an unfamiliar environment, steps out of their comfort zone, and has a unique opportunity to understand the reasons for differences in worldviews and ways of communicating and to transform their knowledge into international and intercultural dialogue skills and cultural sensitivity (e.g., Byker & Putman, 2019).

Recently, it appears that online dialogue can be a means of inviting voices (e.g., of marginalized groups) to dialogue with each other that would not have access to other forms of dialogue (they would not be heard). This is based on the assumption that "student exchange" is actually an activity for a privileged group (e.g., Byker & Putman, 2019). For example, López & Lara Morales (2021) point out the importance of the equal status of each participant in the dialogue (i.e. one of the main principles of dialogue). Yet, according to them,

dialogue participants' arguments from a Western context may be considered expert instead of those rooted in a non-Western context.

According to Stein et al. (2023), dialogue should be combined with exploring the topic from different perspectives. Thus, other appropriate methods may be inquiry-based learning (e.g., Kopish et al., 2019), project-based learning (e.g., Brennan & Holliday, 2019), service learning, or volunteering (e.g., Byker & Ezelle-Thomas, 2021).

However, none of the pedagogical approaches can be considered as universal and it is essential to take into account the context of the classroom, school, and community in which the school is located. In the same way, the above mentioned frameworks of global competencies should be viewed, which, on the one hand, can provide teachers with the necessary support (scaffolding) when teaching complex and ambiguous topics. On the other hand, they can be reductive - i.e., narrow down the complexity of possible approaches to global citizenship education.

This can be an important support for the educator. Still, the disadvantage may be reducing global citizenship education to a set of skills whose achievement is easily measurable and thus becomes part of comparative tests (e.g., PISA 2018). Leaving aside the critique of the pressure of these measurements on national education policies and curricula (e.g., Auld & Morris, 2019; Engel et al., 2019), this "*fetishization of skills*" (e.g., Wheelahan et al., 2022. p. 475; in Koh et al., 2022) has also been criticized for its association with "soft reform" - i.e. partial changes while maintaining the status quo (e.g. Stein & Andreotti, 2021). For reform to have the desired impact - i.e., coexistence of humans and other-than-humans on a shared planet - the system must be radically reformed, i.e., decolonial thinking and practices must be introduced.

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Chapter 12

Recommendations for integrating GCE principles and themes into university courses

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The previous chapters and the global competence education (GCE) frameworks themselves suggest recommendations that should be followed in a course where the educator's goal is to develop global responsibility and activism:

- In the course, students should have the opportunity to explore the world beyond their immediate environments through current events of local, national, and global significance. Based on these events, they should understand the interconnectedness of the world and realise that their own decisions and actions have local and global impact. They should use these concrete examples to understand the causes of social injustice.

- In the course, students should have the opportunity to explore different currents of opinion, different sources of information and perspectives – of people of different cultural, socio-economic backgrounds, coming from the Global North and South e.g. through authentic stories or intercultural and international dialogue. Through the experience of different perspectives, students learn to respect differences, express themselves respectfully. Thanks to dialogic teaching, they are able to formulate not only arguments for their positions, but also counter-arguments.

- Understanding the diverse perspectives in the course should go hand in hand with understanding one's own (cultural) identity, misconceptions, and stereotypical assumptions. Only a critical self-reflective approach can lead to a deeper understanding of others and the world.

- In the course, learning is mediated through pedagogical strategies, methods and techniques that activate students, such as project-based learning, inquiry-based learning, and dialogic learning. In them, students have the opportunity to develop their own understanding of the problem, and can explore the problem in depth. In addition, these pedagogical strategies, methods, and techniques allow the knowledge acquired to be translated into active engagement in real problems.

- In the course, students are encouraged to be active, engaged, and responsible in community (and other) projects. They may be encouraged to work with non-profit organizations that focus on global issues.

- The course can be developed in partnership with other key players, e.g. non-profit organizations or community actors that can provide additional perspective on the issues being addressed. Additionally, they can allow for the incorporation of other valuable teaching strategies, such as service learning, into the course.

- Above all, courses for future teachers should also develop their competence to translate the global issues from curriculum into teaching practice through innovative and activating strategies, methods and techniques; they should have the competence to formatively assess their future students with an emphasis on the development of global competences; they should have the competence to create a stimulating and safe learning environment in which students can safely bring their different perspectives.

The above recommendations are the result of an analysis of existing global competence frameworks. The frameworks themselves can then help plan a comprehensive university course focused on global responsibility and activism. The existing frameworks serve primarily as tools for self-assessment of in-service teachers. Frameworks give them insight into areas in which they can improve, such as The Globally Competent Teacher Continuum (Longview Foundation, 2008; Tichnor-Wagner et al., 2016, 2019), but they also provide information

about the current level of competency development and can be used to monitor their own progress.

The only framework that focuses on self-assessment of pre-service teachers is The Global Competence Rubrics (e.g. Sokal & Parmigiani, 2022).

Although frameworks (including those for pre-service teachers) focus on 'actions' or 'skills', these areas are only designed as didactic competences, i.e. the ability to translate the principles and themes of global citizenship into teaching practice. What is missing is an orientation towards civic activism and global responsibility, , and which the authors argue should not be neglected in the university courses. To this end a course outline based on GCE principles is presented in the appendix below, that requires students to discuss the challenges to which education must respond, and devise strategies and practices to respond to these changes in the school and classroom.

Conclusion

It follows from the chapter that many experts and researchers in education, as well as many teachers at all levels of schooling, recognize that education in today's world must focus on developing the competencies to live peacefully, responsibly, and cooperatively with other humans and other-than-humans on shared planet and to engage together in solving current problems.

It is also clear that there is a need to redress the many injustices that have been and are being perpetrated against the freedom and autonomy of many systems, groups, and individuals due to the often unconscious perception of ourselves, our culture, our rooted patterns and the use of language as superior, more cultured, more advanced entities. The many words, uses of speech, and attitudes towards people testify to the fact that the Western world has, over many centuries, adopted many attitudes that do not sufficiently consider the sovereignty and freedom of all people in the world.

On the one hand, the chapters above, show somewhat different approaches to addressing the goals of global citizenship, global responsibility, and justice, on the other hand, they

illustrate that despite different approaches, terminology, and resources, scholars and curriculum developers come to similar conclusions and recommendations.

It is hoped that the texts presented here have broadened the awareness of global citizenship and global responsibility among readers and not only among teacher educators. Perhaps they have helped teachers to rethink their teaching approaches, strengthen their willingness to guide young people to aspire to be truly global citizens and know how to lead their students to global citizenship and global responsibility.

Hopefully, the global competence frameworks presented have enabled them to reflect on how they are meeting these goals in their own learning or in their pupils' learning. Perhaps they realized that an anti-colonial perspective is one of the valuable and equal perspectives to pursue a more just world. Maybe teachers have gained concrete suggestions for teaching and are motivated to use teaching methods that help pre-service teachers and students at different levels of schooling to understand the world around them in the most plastic way possible and to be willing to consider the context of events and phenomena and to engage in making the world more just and joyful for all individuals.

Appendix

Case study from Czech Republic

Blanka Zemanová, Charles University, Prague, Czech Republic

Name of university teacher/course guarantor	<u>Blanka Zemanová</u>
Study program (e.g. Primary school teacher training)	Initial teacher training for teachers of primary schools
Type of the study program: College/BA/MA/Ph.D.	5- year Master's study programme
Name of university and department	Charles University, Faculty of education, Department of Primary and Pre-primary education
Name of course. Type of course: Core/<u>compulsory course</u>, elective course etc.). Lecture, seminar/class exercise, other (please, specify). Completion conditions of course (oral exam, test, essay etc.). Number of credits and hours (teaching time, and out-of-class work).	**Current issues of education in the international context** – compulsory course – combination of lectures and seminars – Completion conditions of course: – 4 credits (teaching time: 34 hours; 46 hours: self-study and processing of assignments)

Target group of students (e.g. future teachers) and their age/grade Number of students	Student teachers of primary school 5th grade 80 (lectures), 25—30 (seminars)
Course descriptors/objectives	The aim of the course is to: 1. equip students with basic knowledge and skills in the area of content knowledge. 2. equip students with basic didactic knowledge. 3. develop students' awareness of the importance and necessity of global citizenship education (GCE) in student learning and attitudes leading to students' willingness to consider it in their teaching practice. The course is designed according to these three levels into three areas: 1. The GCE content/curriculum plane, 2. The plane of teaching methods and strategies, and 3. The plane of the teacher's personality and reflection of students' assumptions. Key expected outcomes:

	– Student competently discusses the role of global citizenship education (GCE) in contemporary inclusive schools.
	– Student analyses the possibilities of integrating GCE into the primary school curriculum.
	– Student plans for the integration of GCE into existing curriculum.
	– Student evaluates lesson preparation and lesson recording in terms of GCE objectives, methods used, developmental assumptions of young children and general didactic approaches.
	– Student will plan and implement a GCE lesson and reflect on its progress and outcomes.
	– Student will evaluate his/her aptitude in relation to GCE lessons and plan his/her further professional development.
	– Student will demonstrate an awareness of the range of organisations, courses, projects, literature, teaching materials, textbooks dealing with GCE.
Course description/annotation (a short, pithy statement which informs a student about the subject matter,	The course introduces students to current educational trends and concepts (with emphasis on global citizenship education - GCE) and related global issues (sustainable fashion, food security,

approach, breadth, and applicability of the course; includes a list of topics)	migration, conflict, etc.) through which they explore the interconnectedness of the world. In collaboration with non-profit organizations (e.g. People in Need - One World in Schools, Nonviolent Communication), students gain competencies to incorporate pedagogical approaches and methods effective for teaching global issues (e.g. dialogical methods, e.g. philosophy for children, working with documentary film). Also thanks to these pedagogical approaches and methods, the course promotes an open and safe environment for mutual dialogue, empathetic listening and respect for different points of view. In preparation for and during lectures and seminars at home, students seek out and work with current data sources, discuss the challenges to which education must respond, and devise strategies and practices to respond to these changes in the school and classroom. Course content is updated to reflect current societal changes.
Reference resources (focused on selected unit)	− Andreotti, V. (2006). Soft versus Critical Global Citizenship Education, In *Policy and Practice: A Development Education Review*, edited by S. McCloskey, 3(2006): 40–51. London: Palgrave Macmillan. − Andreotti, V. (2015). Global citizenship education otherwise: pedagogical and

theoretical insights. In Ali Abdi, Lynette Shultz, and Tashika Pillay (Eds.) Decolonizing Global Citizenship Education (pp. 221-230). Rotterdam: Sense Publishers.

– Boix Mansilla, V. Global Thinking Routines. https://pz.harvard.edu/sites/default/files/Global%20Thinking%20for%20ISV%202017%2006%2023_CreativeCommonsLicense.pdf

– Kenyon, E. & A. Christoff (2020). Global citizenship education through global children's literature: An analysis of the NCSS Notable Trade Books. *Journal of Social Studies Research* [online]. 44(4), 397-408. ISSN 0885985X.

The case study elaborates on a part of the course Current Issues in Pedagogy in an International Context, which focuses on "the danger of the single story". The course is designed for future teachers of primary school pupils and teaching through story is suitable for them. A story can convey to them the issues concerning the world beyond their immediate environment. However, its inappropriate use can reinforce some of their stereotypes, so it is important to know how to work with global stories. The aim of the unit is therefore to explore with students the dominant narratives we have about the world, how these narratives are shaped in society and how they affect our understanding of the world (people, places, and events) and how these narratives can promote inequality and injustice in the world.

According to Kashtan (2022), every human society carries a dominant narrative about what the people who make it up are like and what life itself is like. In contrast, many voices may be

silenced because they do not belong to the dominant culture (Ramos et al., 2021). Thus, according to Short (2020), global narratives used in teaching should accurately and authentically portray the lives of people living in different parts of the world and represent the experiences of all people equally (Short, 2019, in Kenyon & Christoff, 2020). The choice of global narratives should not reinforce the dualistic worldview typical of the criticized neoliberal discourse. In it, those with Western knowledge are perceived as global leaders, world problem solvers, and rights defenders, while others (often referred to as Blacks, natives, etc.) are seen as problem makers with a lack of knowledge and dependent on the help of others (Andreotti, 2015; Khoo & Jørgensen, 2021).

The aim of the selected unit is to explore the misconceptions we have about certain people or places and their origins in the context of scholarly sources. What role do the dominant narratives that society shares play in shaping them? The selected unit aims to create a space for minority voices or perspectives (texts from the perspective of authors from the global South) to create a more balanced view of the world.

Thus, the key concepts on which the selected teaching unit focuses are – dominant narrative, legacy of a single narrative, neoliberal and decolonial discourse, and global thinking routines. The entire teaching focuses on Africa (with more emphasis on Nigeria).

Students draw on a blind map of Africa the answer to the question "If you visited Africa, what might you see, hear, who might you meet?". The activity is taken from the manual "How do we know it is working?" (RISC, 2016). Students' answers are mostly related to the nature of Africa - deserts, wild animals, then more to sights (Egypt), indigenous people and unfavourable living conditions poverty, slums, etc.). After sharing and discussing preconceptions about Africa (particular areas, people, etc.), students watch the video The Danger of a Single Story (Ngozi Adichie, 2009). The video mostly conveys the AHA moment to students, making them aware of the presence of a single dominant narrative about Africa, making them realise how it influences people's identity shaping, how it affects their view of places and people living on the continent.

In other parts of the selected unit, students analyse the sources from which the dominant narrative is drawn. As these are future primary school teachers, the sources are aimed at

children of their future pupils' age. These include children's books, encyclopaedias, campaign leaflets to support the projects of non-profit organizations, and children's television videos. Students find that these sources fit the dominant narrative that concerns themselves. What follows is a discussion of dominant narratives in education, a decolonial approach to global citizenship that attempts to name the real roots of global problems, i.e., the unequal relationships that exist even among people, the lack of space for certain voices and perspectives. Students work with a variety of sources such as texts by Vanessa Andreotti, Chimamanda Ngozi Adichie, watch tiktok videos by Charity Ekezie, work with Short's characterization of the global story (2020) and the method of routines of global thinking (Ramos et al., 2021).

The goals of the selected unit are to understand how the dominant narrative influences worldview, identity construction, and to understand perspectives other than the majority (including the concept of global citizenship). The key approach of the selected unit is the experience of difference – different life perspectives and subsequent dialogue. Dialogue with students is a key approach of the whole block. All student outputs viewed videos and texts, together with open questions, serve as a stimulus for dialogue in which students have the opportunity to explore the roots of their own worldview as well as the worldviews of others.

Example of student feedback on a teaching unit "First of all I take away a 'HURRAH' feeling. It is unbelievable how many people (teachers) live in a one-sided view of Africa and other topics. It is good that we worked with this one-story problem and that you showed us another perspective. I hope others will think more about it too."

Case Study from Sweden

Bodil Liljefors Persson

Course title	Religion and Education: Existential Questions in Global Perspectives

Type of Study Program	Teacher Education for subject teachers in grade 7-9 and Upper secondary school in Religious studies. 5 year master program. Semester 6.
Name of University and department, name of the course teacher/course guarantor	Malmö University, Faculty of Education and Society, Department Society, Culture, Identity. Bodil Liljefors Persson and Martin Lund
Course description and objectives	The course aims for the students to develop the ability to investigate and analyze existential questions in global perspectives where current events form the basis for problematization. Ethics and sustainability are focused and aim for the students to gain insight into the conditions of various global processes as well as the viewpoints of various actors regarding these. Learning objectives: After completing the course, the student should be able to: 1. identify existential issues relating to solidarity, democracy, justice, human rights, peace and conflict issues, environment and resource management. 2. problematize and analyze current events and phenomena in international society and relate this to the science of religion, the subject of religious knowledge and religious didactics. 3. formulate problems, test hypotheses, critically review and evaluate collected information, as well as select relevant literature and treat selected problems based on this.

	Content
	Existential questions and questions about human rights are central, and man as an interpretive and meaning-seeking being is emphasized and related to different religions in the world. Current questions about global social problems and international conflicts are in focus and are related to ethical theories about global justice. In particular, issues that are central to the teaching of religious studies at school are identified. This also links didactic questions and choices to the theoretical content of the course.
Forms of work within the course	Forms of work Within the framework of the course, lectures and seminars, information search, group work and self-study are organised. The working methods are developed based on the purpose and goals of the course in collaboration between students and teachers.
Forms of assessment	Forms of assessment Within the framework of group work, the student completes a task about international social issues. The task is presented both orally and in writing in a group, in the form of a poster, which is assessed based on didactic choices, theoretical awareness and presentation skills. (Goal 1) In a second task, the students analyze a religious science problem area based on course literature on human rights and carry out a written and oral report in a group. (Goal 2)

	In a third task, a short individual text is written about current social issues, literature about these and their place in the classroom. (Objective 3) In a fourth task, the students prepare and carry out a debate about religion and science in groups. (Objective 4)
Course literature and other learning materials	Course literature and other learning materials Andersson, Dan-Erik and Modée, Johan (2011). Human rights and religion. Malmö: Liber (252 p.) Armstrong, Chris (2019). Why Global Justice Matters. Cambridge: Polity Press. (136 pp.) Hartsmar, Nanny & Liljefors Persson, Bodil (ed.) (2013). Civic education: democracy and inclusion for a sustainable society. 1st ed. Lund: Student Literature Lövheim, Mia and Bromander, Jonas (2012). Religion as a resource: Existential questions and values in the lives of young Swedes. Skellefteå: Artos & Norma Bokförlag (359 pp.) In addition to this, literature includes articles and book chapters that are posted by the course supervisor on the course platform (approx. 100 s) and a debate book that is chosen in consultation with the teaching teacher (approx. 100–150 s).

Course purpose and content

The course aims for the students to develop the ability to investigate and analyze existential questions in global perspectives where current events form the basis for problematization. Ethics and sustainability are focused and aim for the students to gain insight into the

conditions of various global processes as well as the viewpoints of various actors regarding these. The course can be said to have three blocks with different themes.

In the first block, global ethics and global social issues are studied. In addition to the lectures on these topics, the students also conducts two assignments: an individually written review of a debate book on a current global ethical or social issue and a poster that they do together in smaller base groups. In this block the students build on and develop their knowledge and understanding of ethics and life issues. The book review is based on this knowledge, but also contributes to deepening and developing source critical abilities, introduces a new element that can be used in the classroom (the book review form) and trains the students to use literature of a different type than textbooks used in their teaching. The poster task gives the students the opportunity to work with and focus on issues of sustainability, controversial issues and value-based work and introduces another didactic tool (the poster form). Both assignments also provide practice in independently searching for and processing information, in relation to both academic writing and the selection process that all teachers must undertake before teaching.

In the second block, issues related to civic education and racism are studied. One teaching session focuses on civic education based on an historical review of central concepts. At a text seminar, the book Medborgerlig Bildning/Citizenship Education is discussed based on student-led presentations of the content. In addition to this, there are two lectures on racism in history and the present, and with a theorizing perspective. Together, the elements of the block contribute to continuing education for the teaching profession and serve as preparation for working with educational leadership, controversial issues, value-based work and conflict management.

In the third block, issues related to human rights are studied. The block revolves around a task that is done in a group. In the assignment, the students connect theories and empirical evidence about human rights with current events and global social issues, preferably with a religious studies perspective. In this assignment the students build on their knowledge of human rights that they have acquired in previous courses and further deepen their knowledge

and abilities to work with value-based work and to reflect on controversial issues of various kinds.

The course contains various forms of work consisting of lectures and seminars, workshops, information search, group work and self-study. The working methods are developed based on the purpose and goals of the course in collaboration between students and teachers.

Self-study

The course contains lectures and seminars where the students will have contact with the teachers. The teachers are available to answer questions and provide guidance where needed and possible. This course requires a lot of work on the students part and they work both individually and in groups. It is very important that the students start reading the literature as soon as possible since that gives the students a foundation to stand on and makes it easier to understand and discuss what is said in the lectures.

Forms of assessment

Within the framework of group work, the student completes a task about international social issues. The task is presented both orally and in writing in a group, in the form of a poster, which is assessed based on didactic choices, theoretical awareness and presentation skills. (Aim 1, 3 credits)

In a second task, the students analyze a religious science problem area based on course literature on human rights and carry out a written and oral report in a group. (Aim 2, 2 credits)

In a third task, a short individual text is written about current social issues, literature about these and their place in the classroom. (Objective 3, 1 credit)

This course have been part of the Master program for teacher Education for Teachers in grade 7-8 and Upper secondary school for several years at Malmö university and it is continuously being evaluated and revised with respect to new course literature and ongoing research in the area of Human Rights, Citizenship Education, Global Values and Sustainability.

All publications arising from the CitizesnhipEducation and Europan Values Project