



## TEACHING AND LEARNING FOR A SUSTAINABLE FUTURE

### CITIZENSHIP EDUCATION

The idea of ‘citizenship’ is said to be as old as settled human communities. Indeed, the English word ‘citizen’, like the French word ‘citoyen’ is based on the Latin word ‘civitas’, which means “people united in a city or community”.

Therefore, a common definition of citizen is:

A citizen is a person furnished with knowledge of public affairs, instilled with attitudes of civic virtue and equipped with skills to participate in the public arena.

Source: Heater, D. (1990) *Citizenship: The Civic Ideal in World History, Politics and Education*, Longman, London, p. 336.

#### Activity 1 - Participating in my community

**Q1:** Describe your home (or school) community to show the type of conditions under which your students can learn to practice their citizenship skills.



The next three questions ask you to fill in the table that follows Question 4.

**Q2:** Identify five issues that affect the quality of life and environmental conditions in your home (or school) community in Column 1.

**Q3:** In Column 2, rank these issues in order of their likely impact on achieving a sustainable future in your community.

**Q4:** Weighing the issues: Your community has many resources to help overcome the problems posed by these issues. Assume that these resources add up to 100 units. How many units would you allocate to working on each of the five issues? Type the number of units in Column 3.

Issue	Rank order	Weighting
1.		
2.		
3.		
4.		
5.		
		100

## Activity 2- Citizenship education for the 21st century

This activity invites you to explore alternative meanings of [education for active citizenship](#).

There are three steps in the activity:

- Reading an [article](#) on 'Citizenship Education for the 21st Century'. **(DOC 1)**
- Answering a series of questions to explore the meaning of, and different approaches to, citizenship education. **(DOC 2)**
- Using insights from the reading to expand your answers to the questions about citizenship education.



**Activity 3 - Active citizenship in schools . (DOC 3)**

**Q5:** Tick the word that best completes each statement for you. If you consider neither word is appropriate, tick the centre box.

*In my experience school-based opportunities to involve students in decision making and citizenship are . . .*

		N / A		
common				not very common
exciting				boring
cross-curricular				indiscreet subjects
new opportunities				old opportunities
supported				not supported
values				tokenistic
school constructed				personally constructed
beneficial				not beneficial
necessary				unnecessary

**Q6:** Identify the opportunities in your school for students to be involved in active citizenship projects?

Make a list of projects in your school



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What are the opportunities for increasing the number of such projects?

What barriers might need to be overcome to increase these opportunities?



**Q7:** Think about your school situation in relation to these six sets of statements. Mark the box next to the statement in each set which best describes the style of decision making in your school.

*In my school . . .*

	Tick	
1A		Teachers devise and co-ordinate election and voting procedures.
1B		Students run election and voting procedures.
2A		Only older students are encouraged to participate on councils and committees.
2B		Student representation exists from all year levels on councils and committees.
3A		Student councils are not valued by the school administration.
3B		Student councils are recognised and valued by the school administration.
4A		Students do not develop an understanding of school decision making.
4B		Students develop an understanding of an individual's ability to participate in decision-making.
5A		Students develop knowledge of rules and laws.
5B		Students develop skills for helping in rule making processes.
6A		Students resist change through fear of its implications.
6B		Students recognise change as a constant condition of society, and diversity as something to be valued.

**Q8:** Analyse the pattern of decision making you described. What are the implications for a school if one type of decision making dominates?



**Activity 4 - Acting locally - acting globally . (DOC 4)**

**Q9:** List the moral, political, economic and/or economic principles that you think underlie the work of Amnesty International?

**Q10:** What skills, attitudes and knowledge does a citizen need to be an active member of a group such as Amnesty International?



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### Activity 5 - Rescue Mission: Planet Earth

Young people are engaged in many examples of active citizenship projects all around the world.

One project, called 'Rescue Mission: Planet Earth' was sponsored by the [United Nations Environment Programme](#) and [Peace Child International](#).

In this project, young people from around the world contributed their ideas about ways of building a sustainable future. These were published in a book, Rescue Mission: Planet Earth.

A few years later, another group of young people wrote a book and contributed to an Internet site called [Pachamama: Our Earth – Our Future](#). *Pachamama* is a young person's guide to the [Geo-2000 Global Environmental Outlook Report](#).

**Q11:** Identify the school subjects where you think these young people would have learnt about the issues that have interested them - and developed their skills for taking action.



### Activity 6 - Citizenship across the curriculum

Citizenship education can be taught in all subject areas; it is a cross-curricular concern.

- [Process integration](#) – through attention to general educational objectives, especially skills, attitudes and values. **(DOC 5)**
- [Content integration](#) – through attention to topics in the content of different subjects. **(DOC 6)**

**Q12:** Identify examples of ways in which active citizenship can be integrated into the teaching of different school subjects through process and content integration.

**Q13:** From these examples, what can you conclude about:

- i) The possibility of any one subject being able to teach active citizenship by itself?





ii) What are the implications of this for curriculum planning at the syllabus level?

iii) What are the implications of this for curriculum planning at the school level?



### Activity 7 - Reflection

**Q14:** What can you as a teacher, do to encourage student involvement and participation in active citizenship in your school?

**Q15:** What skills are needed and used by active student citizens working on a school or local issue?



**Q16:** Identify one or more groups working for sustainable development (eg. social justice, human rights, conservation etc.) in your community.

**Q17:** Into which topic in your teaching programme could you incorporate learning about the work of these groups and citizenship skills in your students?



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# DOCUMENTS



## Activity 2

### DOC 1

# Citizenship Education for the 21st Century

## What is meant by citizenship education?

Citizenship education can be defined as educating children, from early childhood, to become clear-thinking and enlightened citizens who participate in decisions concerning society. 'Society' is here understood in the special sense of a nation with a circumscribed territory which is recognized as a state.

A knowledge of the nation's institutions, and also an awareness that the rule of law applies to social and human relationships, obviously form part of any citizenship education course. Taken in this sense, citizenship education is based on the distinction between:

- the individual as a subject of ethics and law, entitled to all the rights inherent in the human condition (human rights); and
- the citizen – entitled to the civil and political rights recognized by the national constitution of the country concerned.

All human beings are both individuals and citizens of the society to which they belong. Therefore, human rights and citizen rights are interdependent.

Men, women and children all come into the world as individual human beings. Thanks to the immense historical conquest of human rights, we are equal, in rights and dignity, to all other human beings. When citizenship education has the purpose of 'educating future citizens' it must necessarily address children, young people and adults, who are living beings, having the status



of human beings endowed with conscience and reason. It cannot, therefore, exclude consideration of individuals as subjects, each with individual characteristics.

Moreover, human rights include civil and political rights, the latter obviously relating to the rights and obligations of citizens. Thus a comprehensive human rights education takes account of citizenship, and considers that good citizenship is connected with human rights as a whole.

Conversely, citizenship education which trains ‘good’ citizens, ie. citizens aware of the human and political issues at stake in their society or nation, requires from each citizen ethical and moral qualities. All forms of citizenship education inculcate (or aim at inculcating) respect for others and recognition of the equality of all human beings; and at combating all forms of discrimination (racist, gender-based, religious, etc.) by fostering a spirit of tolerance and peace among human beings.

Thus, when we speak of the purposes to be ascribed to either citizenship education (producing citizens with moral qualities) or human rights education (comprising a knowledge of the social and political rights of all human beings, and their recognition) we inevitably end up with the complementarity between citizenship and human rights.

Depending on the cultural traditions of each education system, we shall have, in some cases, civics education, comprising a knowledge of human rights and their exercise, and in others, human rights education, stressing civil and political rights as the basis of citizenship, and hence the national features assumed by these rights and guaranteed by states.

Bearing in mind this complementarity, citizenship education means not only ‘educating citizens’ but also ‘training children for adulthood and citizenship’.

Citizenship education has, therefore, three main objectives:

- educating people in citizenship and human rights through an understanding of the principles and institutions [which govern a state or nation];
- learning to exercise one’s judgement and critical faculty; and
- acquiring a sense of individual and community responsibilities.

These three objectives correspond both to educating the individual as a subject of ethics and law, and to educating citizens. These objectives suggest four major themes for citizenship education:



- The relations between individuals and society: individual and collective freedoms, and rejection of any kind of discrimination.
- The relations between citizens and the government: what is involved in democracy and the organization of the state.
- The relations between the citizen and democratic life.
- The responsibility of the individual and the citizen in the international community.

## Democratic culture and citizenship education

If there is one idea inherent in civics education, because it concerns politics and institutions, it is the idea of [democracy](#).

Comprehensive citizenship education cannot dispense with this concept or with a knowledge of the institutions that enable a country to function democratically.

Rather than confining ourselves to noting and describing institutions (the necessary but not sufficient requirement for civics education), we should explain how the operation of the machinery of state respects government of the people by the people, and makes it accountable to citizens.

However, this way of tackling democracy may seem remote and foreign to the world of school and of children. It is therefore desirable to imbue the whole of school life with a culture of democracy.

Educational practice is of equal value with knowledge when we come to tackle civics education. One of the major flaws in civics instruction has been that it fails to bring democracy to life in schools, and remains at the stage of merely enunciating principles and describing institutions. When the organization of a school does not lead to a democratic mode of operating on which pupils can give their opinions, children and adolescents lose interest in citizenship and see only the mismatch between what adults say and what they do, between knowledge and action, a mismatch which they usually call 'hypocrisy'.

Schools should therefore set up 'governing boards' with representatives of pupils and staff, and other bodies in which pupils express their views and in which decisions are taken in consultation with everyone, both young people and adults. The representation of pupils in these various bodies can and should be achieved by an open election system which has the same qualities of transparency as in any democracy worthy of the name.



If we are to develop a credible civics education, respect for others – pupils and teachers, administrators and minor employees – and non-violence in attitudes and behaviour must be the rule in schools.

Respect for others, and their dignity, in the same way as the self-respect of a free autonomous individual, springs from each individual's personal ethic, the will to 'live together, with and for others in just institutions'.

These qualities, whether described as 'moral' or 'ethical', are required of all human beings and all citizens. They form part of both civic 'virtues' and individual 'virtues'. They enable each individual to live as a 'good' citizen.

In other words, in citizenship education, respect for the 'Other', regarded as one's equal, with his or her individual differences and distinctive physical, intellectual and cultural features, is to be explained and above all experienced in daily life in all schools. Based on these principles of equal dignity and respect for others, citizenship education has the task of combating all forms of negative discrimination and racism, sexism and religious fanaticism.

Thus citizenship education can be regarded as an ethical (or moral) education as well as education in citizenship.

## **A new way of teaching citizenship education**

The introduction and continuance in schools of a democratic culture forbid dogmatism in any kind of civics education. The methods and approaches chosen are those based on discussion among pupils and between pupils and teachers, and make provision for children and young people to speak and express themselves. Modes of expression may be varied: in addition to oral exchanges, drawings, songs, poems, different kinds of written material are excellent instruments for reflection on citizenship, democracy, justice, freedom and peace.

In a democracy, citizenship education seeks to educate citizens who will be free to make their own judgements and hold their own convictions. Compliance with existing laws should not prevent citizens from seeking and planning better and ever more just laws. Respect for law, which is one of the objectives of civics education, calls not for blind submission to rules and laws already passed but the ability to participate in drawing them up.

One of the practical tasks of citizenship education is therefore to look at the rules governing a school, improve them and reformulate them.





The values transmitted by citizenship education are not dogmatic principles laid down once and for all. A living culture calls for the creation of new values, although they should all be judged by the criterion of respect for others and for human dignity.

Thus, with regard to the laws and values accepted by an entire social group, citizenship education can in no way be a catalogue of set questions and answers. Citizenship education should be the forum which gives rise to and nurtures a genuine culture of discussion. Whatever the problem posed, such as the ongoing development of humanity or the stability of the rule of law, an exchange of ideas, notions, judgements and individual opinions is necessary. Even among young children, dialogue of this kind is possible.

Citizenship education needs also to be taught in ways that bring out the ever-constant link between knowledge and practice. The interaction between concepts and action gradually produces the ability to think in terms of values and to refer to them. Values are universal when they concern human rights: for example, the values of liberty, dignity, solidarity and tolerance. As they are firmly anchored and promoted in different cultures they can also concern a region of the world or even a special country, nation or religion. All should be made the subject of discussion and reflection and be studied in each course of citizenship education.

In other words, citizenship education is based on knowledge, practice and values that constantly interact. To be precise, let us say that awareness of the necessary reference to values gradually gives rise to practices and action which are themselves related to knowledge and skills about human rights and the institutions that regulate life in society. Pupils benefiting in this way from citizenship education learn step by step that citizenship unfolds and develops in a society imbued with values and in the human community as a whole.

## **Global dimensions in citizenship education**

The large worldwide population flows that are a characteristic feature of the modern world mean that schools cater for children from different cultural backgrounds. This cultural heterogeneity should be regarded as an opportunity for citizenship education.

In this situation, children are all required to mingle with and thus learn about and understand cultures other than their own. Far from blurring the cultural diversity of pupils, citizenship education can bring out the value of differences while respecting and affirming the universality of human rights principles. Respect for others - a universal principle - means, in the daily life of the school, a dialogue with others, and taking an interest in other family lifestyles, social habits and cultural practices. Citizenship education is the ideal forum, since discussion on social issues



can be organized so that opinions can be expressed on ways of looking at the world, in other words, on cultures.

This is a new form of action to combat racism. Racism is frequently due to the ignorance in which children are reared in respect of cultures other than that which is the majority culture of their country. Through a knowledge of these other cultures and the very existence of multicultural life in the classroom, children are fortified against despising the 'Other' and against hostile indifference, both of which are sources of racist behaviour.

## Conclusion

The problem posed by citizenship education is how to blend together the particular and the universal, the national and the international, the individual and society. The difficulty can be solved by integrating human rights education in this new subject, civics education.

This approach opens up new paths for education for peace, human rights and democracy.

Thus, citizenship education addresses both the individual and the citizen and provides an avenue for each individual citizen to acquire an understanding of the issues of peace in the world, and the challenges of the globalisation of economic, environmental and cultural problems.

Since sustainable development of human beings and the world they live in is linked to the quality of education, the time has come to regard citizenship education as a vital part of any education system and any teaching programme.

Source: Adapted from UNESCO (1998) *Citizenship Education for the 21st Century*.

## Democracy

According to the UNESCO Manual for Human Rights Education democracy is a form of government in which participation by the people (demos) is necessary. As a political system, democracy provides for:

- The separation of the legislative, executive and judiciary powers;
- Free elections;
- Pluralism of political parties; and



- Acceptance by the state of the general principles of law and human rights as defined by the international community.

The forms of democratic institutions, though important, are not the be-all or end-all of democracy. As Federico Mayor, a former Director-General of UNESCO noted:

Democracy is a practice: Though based on values that can be transmitted, it is essentially a way of acting. It is by putting it into effect that we justify it; it is by making use of it that we give it legitimacy.

Source: Bisch, P. Meyer (ed) (1995) Introduction, *A culture of democracy: a challenge for schools*, UNESCO.



## Activity 2

## DOC2

# THE MEANING OF EDUCATION FOR ACTIVE CITIZENSHIP

Education for active citizenship has a number of key objectives.

- Knowledge about local, national and international political systems.
- An understanding of how these systems work.
- The skills to put that knowledge to good use.
- An active commitment to democracy.
- A conviction that active participation is the right and responsibility of all citizens.

These aim to teach skills and knowledge that help people to be more involved in determining the direction of their communities. Education for active citizenship also encourages the sorts of values that help individuals, and the communities they live in, to become more democratic, more equitable and more sustainable.

You have explored the meanings of education for active citizenship in the following table:

<b>Features of Citizenship Education</b>	<b>Traditional Approaches</b>	<b>Active Approaches</b>
Primary Aim		
Main Teaching Method		
Where Learning Occurs		



## Activity 3

## DOC3 Strategies for Active Citizenship in Schools

### Negotiating school rules and policies

- Class and school rules
- Curriculum directories
- New and reversed policies
- Timetable frameworks

### Participating in school and community organisations

- Service clubs
- Project clubs
- Environment groups
- Development and human rights groups
- Youth clubs
- Local issues groups

### Developing skills and knowledge in school subjects

- Written and oral communication
- Gathering and reporting information
- Participating in forums
- Meeting procedures
- Elections

### Decision-making in different settings within the school

- Student councils
- School camps
- Student committees
- Representing students in school decision-making processes



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## Activity 4

## DOC4

### Amnesty International

<https://www.amnesty.org/en/>

#### Amnesty is impartial

Amnesty International believes that human rights violations are worth fighting against wherever they occur. In any single year, this means taking action on some 140 countries. To safeguard impartiality, members do not work for prisoners in their own country.

#### Amnesty is independent

Amnesty International is independent of all governments, political factions, ideologies, economic interests and religious creeds.

#### Amnesty is supporter-funded

Amnesty International accepts no monies from any government. It is entirely funded by its supporters – informed and active citizens.

#### Amnesty is accurate

Amnesty International's activities depend on meticulous research into allegations of human rights violations. The credibility and accuracy of Amnesty's research is internationally recognised.

#### Amnesty is active

Victims of human rights violations and their families need practical help. Through its network of members and supporters, Amnesty International takes up individual cases, mobilizes public opinion, maintains pressure on governments for the release of prisoners of conscience, fair and prompt trials for political prisoners, an end to torture and executions, and improved international standards for the treatment of prisoners.

#### Amnesty is on the spot

Amnesty International representatives observe trials where accepted international standards are at issue, meet prisoners and interview government officials. Amnesty International also works to protect human rights with other international organisations such as the United Nations, the International Labour Organisation and UNESCO.

#### Amnesty is effective

Amnesty International works. It does more than expose human rights abuse. Since 1961 Amnesty International has seen thousands of prisoners released, torture condemned and the death penalty abolished in more countries every year.

#### Amnesty is community-based

Amnesty International has an active world-wide membership. There are more than 700,000 members in over 150 countries. Members, as informed and active citizens,



come from all walks of life and are encouraged to participate as fully as possible in Amnesty International's many activities.

What can individual citizens do?

Amnesty International's lifeblood is voluntary support of informed and active citizens. Amnesty can use whatever time, skills or money citizens can offer. Collectively, the help of individual citizens makes a difference to the worldwide struggle for human rights. A citizen who becomes a member of Amnesty International can:

- **Join a group:** Local groups carry out some of the most satisfying and effective civic work on behalf of victims of human rights abuse. There are over 4000 groups worldwide. These groups work for a particular prisoner of conscience, participate in country or theme campaigns, promote Amnesty International's concerns and activities in the local community, and raise funds to support Amnesty's work.
- **Join an action network:** Citizens work for human rights from their own home. Community action networks operate by getting as many people as possible to send letters or telegrams on behalf of particular cases of human rights abuses. Amnesty's networks include: Prisoners of the Month, Urgent Action cases, Religious, Women's, Trade Union, Medical and Lawyers' Networks.
- **Provide financial support:** Amnesty International urgently needs funds to help the victims of human rights abuse. The life-saving appeals, essential research, campaigning and vital publicity work all cost a great deal of money. Any amount citizens can give is gratefully acknowledged. As a Friend of Amnesty International, citizens are kept in touch with the organisation's activities and members can support Amnesty's work as and when they can.



## Activity 6

## DOC5

# Integrating through educational objectives

An over-loaded curriculum is a concern of many teachers. Increasingly, teachers are feeling that there is not enough time to cover all the additional material being put into the curriculum. As a result, many feel that covering the content of key subjects, such as language, mathematics, science and social studies, must come ahead of cross-curriculum themes such as Education for Sustainable Development.

However, there is another way of looking at this problem.

Many educational objectives, especially in the areas of attitudes and skills, are common across most subjects in the curriculum. Teaching about sustainability emphasises critical and creative thinking, problem solving, decision making, analysis, co-operative learning, leadership, and communication skills. As a result, it is a very good way of achieving educational objectives without adding to the problem of curriculum overload.

Examples of across-the-curriculum objectives that can be served by Education for Sustainable Development include:

### Attitudes and Values

- Care for the community.
- Respect for the beliefs and opinions of others.
- Respect for evidence and rational argument.
- Tolerance and open-mindedness.

### Skills

#### Communication skills

For example:

- Expressing views through different media; and
- Arguing clearly and concisely.

#### Numeracy skills





For example:

- Collecting, classifying and analysing data; and
- Interpreting statistics.

#### Study skills

For example:

- Retrieving, analysing, interpreting and evaluating information from a variety of sources; and
- Organising and planning a project.

#### Problem solving skills

For example:

- Identifying causes and consequences of problems; and
- Forming reasoned opinions and developing balanced judgements.

#### Personal and social skills

For example:

- Working co-operatively with others; and
- Taking individual and group responsibility.

#### Information technology skills

For example:

- Collecting information and entering it into a database; and
- Simulating an investigation using information technology.

Source: Adapted from Monroe, M. and Cappaert, D. (1994) *Integrating Environmental Education into the School Curriculum*, National Consortium for Environmental Education and Training, University of Michigan, Ann Arbor, pp. 3-5.



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## Activity 6

## DOC6

# Examples of Learning for a Sustainable Future in Existing Subjects

## Agricultural Studies

Agricultural education provides an excellent opportunity to teach about a number of very serious sustainability issues and problems, including food safety, nutrition and health, as well as groundwater contamination from agricultural chemicals, accelerated soil erosion, threatened and endangered plant and wildlife species, energy shortages, and soil and water conservation. Many opportunities are available for students to have direct experiences in dealing with these problems.

## The Arts

The visual and performing arts can develop an aesthetic awareness and sensitivity to both natural and built environments. Artistic programmes should incorporate elements of both natural and built environments into learning experiences offered to students. The role of art as a means of communicating messages about a sustainable future to others should also be included. The arts are a powerful medium through which ideas and feelings about sustainability can be expressed and can be the medium through which bonds among people and with the Earth can be strengthened.

## Commerce and Business Studies

Commerce provides opportunities for investigating the relationships between business, industry and sustainability. It can also help students learn how to manage resources carefully, to plan for the future, and to apply ethical criteria in financial decision-making.

## First Language Studies

All aspects of language arts have an important role to play in Education for Sustainable Development. Many elements of sustainable futures can serve as excellent topics for creative writing.



There is also a wealth of national literature – poetry, prose, drama and so on – which deals with people’s relationships with other cultures and with the planet in a variety of interesting, sensitive and thought-provoking ways.

## **Second Language Studies**

Programmes in second language learning provide excellent opportunities to develop a global orientation to studies of sustainability. This is particularly true at higher grade levels when current publications in the second language can be used as source material.

## **Health and Physical Education**

Health education is one of the most important subject areas in which to deal with various aspects of sustainability. Both physical and mental health are dependent upon high quality natural and built environments. Topics such as hazardous chemicals in the home and the workplace, air and water pollution, the need for healthy recreation activities in both indoor and outdoor settings, and the relationship between noise and health are important to consider when planning a health education curriculum.

The development of recreational skills has become an important part of the physical education curriculum in recent years. Included in this emphasis are canoeing, backpacking, camping, fishing, and other outdoor activities. Physical education programs have become a means to deal with topics such as outdoor ethics, the pros and cons of hunting, consumptive versus non-consumptive outdoor activities, and the relationship of a quality environment to physical and mental health.

## **Home Economics**

Home economics affords an opportunity to examine such issues as energy use and conservation, excess packaging and solid waste disposal, recycling, chemical food additives, hazardous chemicals in the home, and other lifestyle-related topics.

## **Mathematics**

The resolution of sustainability issues is often dependent on the collection and analysis of data, and the communication of results. Mathematics is an important tool for this. Many mathematical concepts can be illustrated by experiences and examples from the natural, social, economic and political environments.



## **Manual Arts and Technology**

Education for Sustainable Development is concerned with exploring the consequences of the interactions between technology and resources. It is also involved with exploring issues surrounding the application of new technology.

## **Religious Education**

Education for Sustainable Development provides opportunities for exploring the spiritual connections between people and between and nature. It is also concerned with the religious, moral and ethical implications of decisions affecting sustainability.

## **Science**

The study of science presents numerous opportunities to deal with sustainability topics. An important part of the content of Education for Sustainable Development involves sciences. For example, the emphasis on the development of problem solving skills and the study of the relationships between science, technology and society are very important. However, it would be wrong to equate Education for Sustainable Development with science as the humanities, social sciences and the arts as well as all other aspects of the curriculum also have key roles to play.

## **Social Studies**

Since policy decisions at the local, state, national, and global levels are made within the contexts of social institutions and human values, the various social studies or social sciences (such as geography, history, political science, anthropology, sociology, psychology, etc.) can contribute greatly to the study of how alternative plans and actions can affect a sustainable future.