

'CITIZENSHIP EDUCATION FOR DIVERSITY'

GUIDELINES AND CONSIDERATIONS FOR POLICY MAKERS AND PRACTITIONERS

Emerging from a study on
'Citizenship Education for Diversity: Best Practices & Recommendations'
in Belgium, England, France, Hungary & Latvia

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'CITIZENSHIP EDUCATION FOR DIVERSITY'

Guidelines and Considerations for Policy Makers and Practitioners

CONTENTS

The project 'Citizenship Education for Diversity: Best Practices and Recommendations' gathered and examined national experiences in the field of citizenship and diversity education with a view to recommending a framework for the development and strengthening of national curricula in formal secondary education across Europe. The key outcomes of the project are an inventory of existing practices in Citizenship Education for Diversity in 5 European countries (Belgium, England, France, Hungary and Latvia) and operational guidelines on how to implement diversity education in the school curriculum. The project was carried out by members of the A CLASSROOM OF DIFFERENCE™-DIVERSITY EDUCATION NETWORK (ACODDEN) with the support of the EU Socrates Accompanying Measures Programme and the Compagnia di San Paolo. It was launched in spring 2006 and completed in summer 2007.

www.ceji.org/acodden/ced.php

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Since the Council of Europe's October 2000 Cracow Ministerial Conference, 'Education for Democratic Citizenship' (EDC) has been recognised as a public policy priority across Europe¹. This is part of a broader transnational policy trend² 'highlight(ing) a consensus that the education system plays a vital role in fostering respect, participation, equality and non-discrimination in our societies'³ and underlining the importance of inclusive, participatory learning environments that foster equal opportunities, diversity, non-discrimination and democratic values.⁴

However, while 'Education for Democratic Citizenship' has been generically defined as 'a set of practices and principles aimed at making young

*The 1996 Report to UNESCO of the International Commission on Education for the Twenty-first Century entitled 'Learning: The Treasure Within' has been heralded as a landmark document providing direction to the education sector for the century ahead. The Report defines four pillars of education: learning to know; learning to do; learning to live together/learning to live with others; and learning to be. In fact the International Commission has put greater emphasis on one of the four pillars, describing it as the foundation of education: learning to live together.*⁵

people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in society'⁶, there are significant differences between European countries' definitions of EDC, its relationship with overall education policies, its place in public policy⁷ and the importance of 'EDC-connected topics such as participation, empowerment, diversity, equity, multiculturalism and social cohesion'.⁸

The project 'Citizenship Education for Diversity: Best Practices and Recommendations' was launched in this context to gather and examine a number of these diverse national experiences with a view to recommending a framework for the development and strengthening of curricula at the national level across Europe. Conducted over the course of one year (2006-7), the project grew from an increasing awareness amongst members of the A CLASSROOM OF DIFFERENCE™ – Diversity Education Network (ACODDEN)⁹ of the assumptions and limitations underlying the different approaches and pedagogical practices adopted by European countries. The ACODDEN partners also noted that countries have progressed in different ways, while at the same time sharing common successes and difficulties with implementation.

The objectives of this study were to:

- Clarify the **concepts** (p.6-11) related to Citizenship Education for Diversity;
- Conduct an **inventory** (p.12) of existing policies and practices in the field of Citizenship Education for Diversity in formal secondary education across five European countries (Belgium, England, France, Hungary and Latvia). The national reports and the European synthesis of the results can be downloaded from www.ceji.org/acodden/ced.php;
- **Develop guidelines** (p.13-19) to establish common ground for the implementation of Citizenship Education for Diversity, expressed through this published document.

'Balancing unity and diversity is an on-going challenge for multicultural nation-states. Citizenship education can help to accomplish this goal. Conceptions of citizenship education in many nation-states, however, have fallen short. Unity may be achieved at the expense of diversity. Unity without diversity results in hegemony and oppression, and diversity without unity leads to Balkanization and the fracturing of the commonwealth that alone can secure human rights, equality and justice.'

James A. Banks¹⁰





Citizenship education, human rights education, diversity education, intercultural education, global education, multicultural education, anti-bias education... Whatever the name and potential validity of the educational approach, these Guidelines recognise the value of all approaches striving towards a similar societal vision based on the values of equality, diversity, participation and social responsibility, using the umbrella term 'Citizenship Education for Diversity.'

In order to understand what is meant by 'Citizenship Education for Diversity', it is useful to clarify the three core concepts in the context of these Guidelines. This clarification does not intend to provide formalised definitions, but rather to provide direction for educators to actualise the principles outlined in the Guidelines.

'Citizenship is a complex and multidimensional concept. It consists of legal, cultural, social and political elements and provides citizens with defined rights and obligations, a sense of identity, and social bonds.'

Orit Ichilov¹¹

Citizenship

Concepts of citizenship originated in the classical world of the Greeks and Romans, before experiencing a renaissance during the European Enlightenment. Emphasis is traditionally placed on the practice of citizenship as it relates to political action and participation in the political process by those who are recognised citizens within a particular nation-state. Notions of liberties and rights are also critical to concepts of citizenship, as are responsibilities to uphold the laws created through democratic processes. While democracy is not generally considered to be a necessary condition for the existence of citizenship, it primarily exists as a concept within a democratic framework.

However, contemporary understandings of citizenship encompass more than simply 'a status given by the state.'¹² Increasingly there is a direct link between citizenship and identity, both of which are considered multi-dimensional, relating to the individual as well as the collective(s). There is increasing political recognition of the important role of civil society and the value of participation in society as a whole.

While there still remains a wide variety of ideas and divergences on the concept of citizenship, there are a few common elements amongst the various schools of thought:¹³

- Belonging to a community, defined through a variety of elements (a shared moral code, an identical set of rights and obligations, loyalty to a commonly-possessed civilisation, a sense of identity). Geographically speaking, people belong to the local community in which they live, as well as the state and possibly regional affiliations as well, such as the European Union;
- The existence of citizenship in public and democratic spaces, in which citizens have equal rights as well as responsibilities and should respect the rights of others.

Regarding the development of these Guidelines on Citizenship Education for Diversity, there are several notions to emphasise in considering an approach to citizenship:¹⁴

- Citizens belong – to a community, a city, a state, Europe, the world;
- Belonging means feeling/being part of a group and it is not static, but fluid;
- Each person has multiple belongings and multiple identities, defined not only by culture and ethnicity;

- People may be born citizens, but they also become citizens;
- Each individual, and each collective, has rights and responsibilities to the wider society;
- Active citizens display ethical, respectful behaviour;
- Active citizens participate in their surrounding environment and feel confident to make a contribution;
- Individuals and collectives have a voice, and are able to be critical and self-critical;
- Democratic values and citizenship go hand in hand;
- Citizens display respect for the organisation of society and its laws;
- Societies can be inclusive or exclusive in defining 'who is a citizen?' Inclusiveness is one of the goals of citizenship education for diversity.

'Democracy is a way of living together as well as a kind of government.'

John Dewey¹⁵





Education

The word 'education' is thought by some to derive from the Latin *educere*, meaning 'to lead out,' facilitating the realisation of the potential and latent talents of an individual. Others, however, claim its etymology is found in the Latin *educare*, 'to train' or 'to mould'. These two approaches may at first glance appear to be conflicting, raising important questions about which teaching method(s) are most effective, how to determine what knowledge should be taught and which knowledge is most relevant. However, aspects of both approaches play an important role in establishing a sound knowledge base and developing specific skills to enable students to become responsible, enterprising citizens.

'Education is at the heart of both personal and community development; its mission is to enable each of us, without exception, to develop all our talents to the full and to realize our creative potential, including responsibility for our own lives and achievement of our personal aims. This aim transcends all others. Its achievement, though long and difficult, will be an essential contribution to the search for a more just world, a better world to live in.'

From Learning: The Treasure Within, Report to UNESCO of the International Commission on Education for the 21st Century, 1996

Drawing upon our understanding of the concept of citizenship as elaborated above, we can say that education has an important social, political/civic and economic purpose as well as an intellectual one. In the context of Citizenship Education for Diversity, there are several additional aspects of education to highlight here¹⁶:

- Learning is a process that is lifelong;
- Learners are actors in the education process;
- Learning occurs in the formal, non-formal and informal educational contexts;
- In the formal school system, there is a structured pedagogy to achieve knowledge, understanding, skills, self-awareness, autonomy, ethics and responsibility;
- Education is preparing young people to become competent citizens by treating them as responsible participants in the school community.

There is a dangerous tendency to assume that when people use the same words, they perceive a situation in the same way. This is rarely the case. Once one gets beyond a dictionary definition – a meaning that is often of little practical value – the *meaning* we assign to a word is a *belief*, not an absolute fact. Here are a couple of examples:

"The central task of education is to implant a will and facility for learning; it should produce not learned but learning people. The truly human society is a learning society, where grandparents, parents, and children are students together." – Eric Hoffer

"No one has yet realized the wealth of sympathy, the kindness and generosity hidden in the soul of a child. The effort of every true education should be to unlock that treasure." – Emma Goldman

"The aim of education should be to teach us rather how to think, than what to think—rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of other men." – Bill Beattie

"The central job of schools is to maximize the capacity of each student." – Carol Ann Tomlinson

These quotations demonstrate the diversity of beliefs about the purpose of education. How would you complete the statement, "The purpose of education is..."? If you ask five of your fellow teachers to complete that sentence, it is likely that you'll have five different statements. Some will place the focus on knowledge, some on the teacher, and others on the student. Yet people's beliefs in the purpose of education lie at the heart of their teaching behaviours.

From Teacher's Mind Resources, www.teachersmind.com





Diversity

Diversity describes the differences that exist among human beings. In the context of these Guidelines, it refers to the wide range of social and cultural variations that exists within and across groups that live in Europe (see Figure 1).

International migration is having a great impact on diversity within nations and within Europe today. The political, social and cultural dynamics surrounding migration, embedded within historical factors such as colonisation, create a situation in which there are structurally or culturally advantaged (privileged/empowered) or disadvantaged (marginalised) groups. They may be marginalised due to their skin colour, ethnicity, religion, language, gender, sexual orientation, (dis)ability or citizenship status. The quest for equality and social justice by and for such groups is the main driving force behind the increasing recognition of diversity.¹⁸

'In essence, diversity is the sum of all those parts that make us who we are – different individuals with the common experience of being human and the unique experience of being ourselves.'

Sharon Chappelle & Lisa Bigman¹⁷

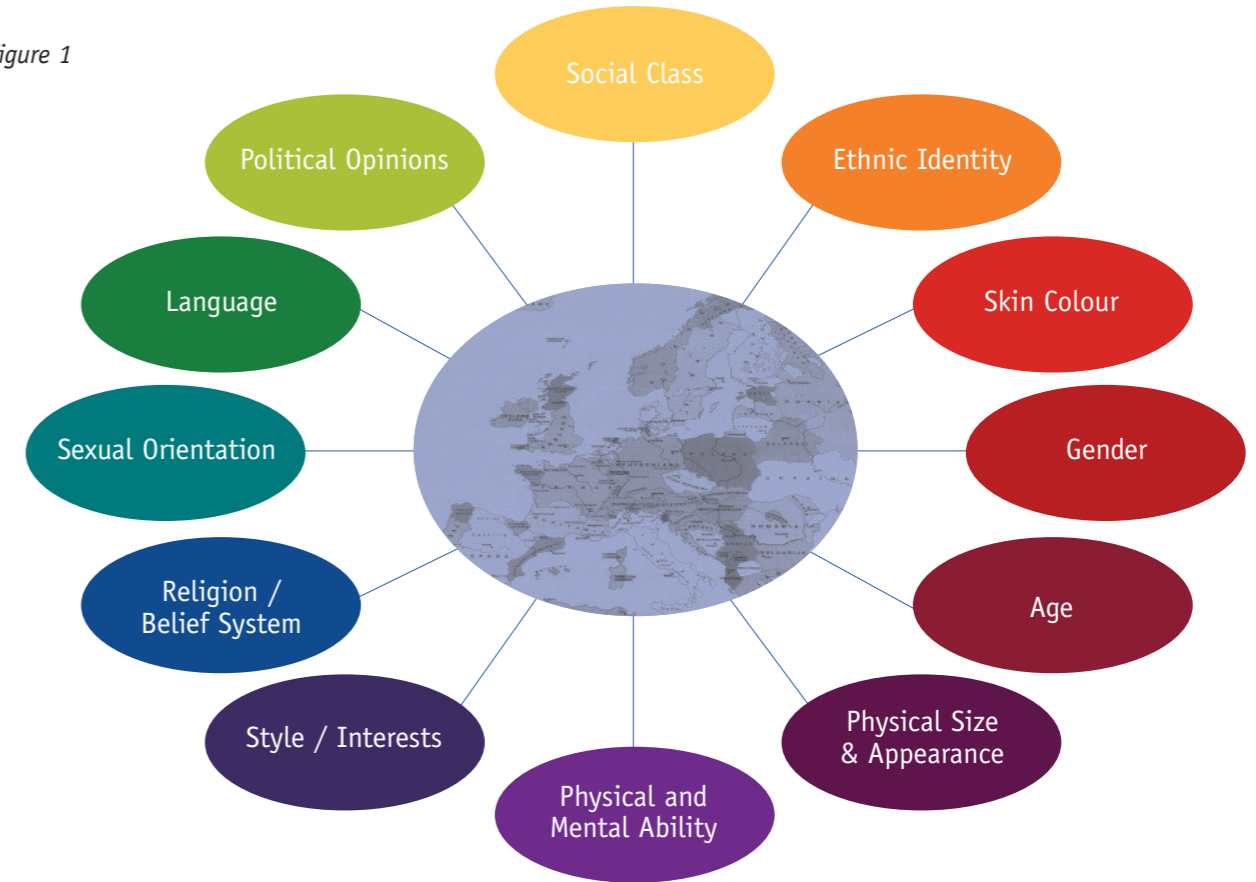
One of the privileges of dominant group status is the luxury to simply see oneself as an individual. Those in subordinate groups, however, can never fully escape being defined by their social group memberships. This does not mean that all members of a particular social group will necessarily define themselves in exactly the same way. There is an on-going, changing tension between individual and group identity(ies) that takes place within historical and contextual phenomena.¹⁹

Giving respect to the diversity within individuals and amongst social groups affirms the equality of human rights. It also provides recognition of the others with whom social space is shared, with whom common norms need to be negotiated, with whom we learn, work and live as neighbours.

Living productively and peacefully within the reality of diversity requires:

- Self-awareness of one's own identity, belongings, values, perspectives and prejudices;
- Skills to communicate interculturally, co-operate effectively, decrease the impact of prejudices on behaviours and confront discrimination (individually and systemically).

Figure 1



'Individuals are constituted partly by group relations and affinities that are multiple, cross-cutting, fluid and shifting.'

Iris M. Young²⁰



Insights from the Inventory of Existing Policies and Practices

Policy is the bridge between politics and practice, making possible specific types of action which are necessary to achieve societal goals. The following key insights gained from our Inventory across five countries can help inform future policy development:

- **Pedagogical strategies** in CED include giving it subject status with dedicated timetabling, cross-curricular learning objectives, in-school and out-of-school projects, special events and infusing CED into the democratic governance of the school. These are better seen as mutually supportive rather than as alternatives.
- Where citizenship and/or diversity education holds the status of a **compulsory national curriculum subject**, there are clear advantages in terms of (i) infrastructure development (teacher education, monitoring agencies, resources development) and (ii) depth and co-ordination of cross-curricular CED.
- **NGOs play a vital role** in promoting and implementing CED, whether by preparing the ground for it or by reinforcing it in systems in which it has achieved curricular status.
- CED is **difficult to institutionalise in schools** – not only because it represents a major innovation, but also because it is a subject of a different kind that offers a (healthy) challenge to some traditional school structures. Evidence that it improves academic performance would be a useful incentive for policy-makers and schools.
- **Monitoring strategies and agencies** (inspection systems, vetting of materials, research, public examinations) – which vary in kind and intensity across the participating countries – are a critical component of successful CED institutionalisation.
- The general way in which an **education system is governed and policy is implemented**, either “top-down”, “bottom-up”, or some combination of the two, seems to influence the efficiency and the spirit with which practice takes place. Ideally, there would be an intentional balance between the two dimensions of policy setting and implementation, including communication between a variety of stakeholders, practitioners and policy-makers.

Ten Key Principles for Citizenship Education for Diversity

Recognising the importance of democratic school governance, the critical value of lifelong learning, and the interdependency of the various members of the school community, in order for students to learn to become active citizens within and respectful of diversity, schools should:

1. Foster respect for and appreciation of differences, and opposition to discrimination on the basis of skin colour, ethnicity, language, religion, gender, sexual orientation, social origin, physical or mental condition, and on other bases;
2. Facilitate the development of students' self-confidence and competence to learn, participate and develop their potential as whole individuals;
3. Provide an environment that is inclusive and respectful of diversity and human rights for all;
4. Establish a process of communication and decision-making that encourages the participation of the various stakeholders in the school community (students, teachers, parents, non-teaching staff and management);
5. Establish clear policies, programmes and pedagogical practice to address and prevent discrimination, exclusion, violence and bullying;
6. Empower students to analyse social problems, identify potential solutions and be capable to act appropriately;
7. Foster knowledge and experience of different cultures as well as an understanding of multiple perspectives on historical and contemporary events;
8. Foster experience and understanding of systems of governance, including local, regional, national and transnational decision-making structures and provide opportunities to learn how social, cultural and political change can occur;
9. Provide a variety of positive role models reflecting the socio-cultural diversity of the student population;
10. Make use of participatory pedagogies that include knowledge, critical analysis, co-operation and intercultural skills for action to further respectful diversity.

Balances to be Struck



There are various tensions in the field of Citizenship Education for Diversity that can be a source of resistance. In order to avoid this, policy makers and practitioners must strike a balance between seemingly competing ideals.

The balance between equality and diversity

Equality does not equal the same or homogenous. It refers to equality of opportunity, of human rights, of treatment. It implies a recognition of differences amongst people and social groups, in terms of needs, skills, histories and existing structural or cultural biases which, if not considered, may adversely impact the attainment of equality.

Equality does not mean everyone has the same exact house – how boring our towns and cities would be! It means equal access to housing and equal access to social mobility with remedies in place to address areas of inequality (individual, institutional, direct or indirect discrimination).

Assuming every person or social group is exactly the same ends up creating inherently discriminatory systems. However, treating each with equal respect, for their human rights and personal potential, requires an appreciation for *diversity* and a confrontation of prejudices.

Diversity does not equal social segregation; rather it reflects the multiplicity and plurality of belongings and identifications within a given society. It does not deny the need to gather within groups, but tempers this need by recognising the variety of cross-cutting commonalities amongst groups. Diversity also exists in seemingly homogenous contexts.

The balance between school achievement and learning social skills

Teachers are often torn between teaching social and cross-curricular skills and the teaching requirements of their subjects. Some feel that they are constantly required to invest more and more energy into less and less time. How is it possible for them to teach a subject or a skill; design innovative teaching projects; be available for colleagues, pupils, the school management and parents; and adapt their teaching methods within a school system that seems relatively unadaptable?²¹

The teaching of social and cross-curricular skills is particularly problematised by the maxim ‘what gets measured, gets done.’ It is the content of assessments that largely drives education. How is the capacity to think creatively assessed in today’s

schools? To what extent is the typical student recognised and given respect? How often are students given the opportunity to recognise and evaluate different points of view when exams often require a single “correct” answer?

The teaching of citizenship and diversity, amongst other “social” or “soft” skills, can be treated as:

- An independent curricular subject, with time, resources and learning standards attributed to it;
- A cross-curricular or transversal skill which may or may not have time, resources and learning standards attributed;
- A “theme of the year” with some emphasis given to it in special events or school projects; and/or
- A one-shot training or initiative.

It is important that the objectives and expectations of results are realistic in relation to the investment of the school and school system. At the same time, it is also helpful to recognise that school achievement may be greatly enhanced by the development of citizenship and diversity skills.

First and foremost it is crucial to recognise that the learning of citizenship and diversity occurs through practice. This means that it can be infused

into the teaching methods and course content of subjects that have formal curricular status. Co-operative learning, exploring issues from multiple perspectives, and active participation are methods that can be used in any subject matter. Teachers who are well-prepared in the concepts and methods of citizenship and diversity should be able to ensure that their teaching supports learning in those areas.

Secondly, school achievement is more likely to occur when students:

- Feel recognised and valued;
- Feel welcome and included;
- Have opportunities to be active participants;
- Enjoy learning and going to school;
- Get along well with their classmates and teachers.

These are all outcomes when Citizenship Education for Diversity is well-implemented within the school environment. However, CED is more than building social skills. Citizenship education in general can provoke student action for social change which is a healthy part of institutional development.





The balance between “respect for all” and the limits of tolerance

This tension arises from the legitimate concern that everything can be tolerated in the name of “respect for all”.

Democracy provides laws and limits, determined through participatory processes, in order to protect basic rights and freedoms. Limits are necessary to provide safety and security in society. Within this framework, no-one should be allowed to infringe on another’s basic rights and freedoms, and violence or incitement to violence against others cannot be tolerated.

Respecting someone’s rights (to employment, housing, education, an environment free from discrimination and violence) does not equate to liking or agreeing with their lifestyle. However, education, experience and opportunities to come into contact or build relationships with others can greatly assist movement along the scale from tolerance to respect.

Within this process, it is crucial to recognise that everyone has prejudices and opinions which need to be acknowledged to avoid acting upon them as though they are “truths”. Critical thinking, self-awareness, and the ability to be self-critical are important skills developed in Citizenship Education for Diversity.

It is also useful to emphasise that conflict is inevitable and can be a healthy part of social development if strategies are in place to help it serve as a constructive rather than a destructive force in society. Negotiating tolerances and limits is a necessary part of society-building, a process in which institutions can and should play a key role.

The balance between integration and multiculturalism

Integration policies are generally understood as political attempts to include minorities, usually ethnic, into the majority culture and societal structures. Some have argued that integration policy implies assimilation whereby the minority cultures should give up traditions and important aspects of their identities. It would be necessary to examine the intent and impact of each policy and within each national context before making any judgment.

Multiculturalism is a term that can be used in a descriptive sense, meaning simply describing the multicultural reality of a given society. In recent years, however, multiculturalism has come under increasing attack as an ideology that advocates for a society that allows distinct cultural groups, each

with equal status, but without interculturalism. Since the terrorist attacks in New York, Madrid and London, there is increasing fear that multicultural policies have in fact encouraged communities to become insular and distance themselves from the rest of society. In France, for example, multiculturalism has become associated with “communitarism” signifying a kind of modern tribalism and (sometimes) cultural essentialism that divides rather than unites a nation.

Following the recent challenges to multiculturalism, several European Union countries have introduced policies for “social cohesion”, “integration” or “assimilation”. They are sometimes a direct reversal of earlier multiculturalist policies, and some might be considered as attempts to restore a monocultural society and to have racist undertones.

The idea behind *cultural pluralism* is that different unique groups can coexist side by side, but also consider qualities of other groups worth having. Cultural pluralism is a necessary consequence of a flourishing and peaceful democratic society, because of its tolerance and respect for cultural and ethnic diversity.

Interculturalism is the philosophy of encouraging exchanges between cultural groups within a society. It requires an openness to be exposed to other cultures, at which point there should be dialogue. Dialogue increases understanding, helps to find similarities and differences between one’s own cul-

ture and another’s, and eventually contributes towards cultural movements and developments of a unifying kind. There is an inherent assumption that the intercultural encounter with dialogue is an instrument to fight racism. Some would argue that it does contribute to the fight against racism, but only if there is an anti-discrimination dimension built in as well as parallel policies to monitor and remedy racism where it exists.

While each term (integration, multiculturalism, pluralism and interculturalism) has its own particular nuance, it is important to remember that the meanings associated with each will be based upon one’s cultural, historical and linguistic context. Clarifying terminology amongst colleagues or with the general public as to the intent and objective of policies or programmes is a critical part of the process if the initiatives are to have their desired impact.

More important than the term itself are the intentions and the long-term impacts of initiatives.





The balance between secularism and freedom of belief

The concept of *secularism*, that is the separation of religious power and temporal or secular power, is an ancient one. Indeed, it existed as early as Greek and Roman times. In the 5th century, Pope Gelasius I enunciated the “doctrine of the two swords” which separated temporal power and spiritual authority.

In the European context the French example of a secular state is often used, although there are in fact numerous examples of how the separation between religion and the state can be expressed (Czech Republic, the Netherlands, Turkey).

Comparatively speaking, the French model embodies the most radical of the concepts of secularism. Religious belief is to be considered as wholly part of private life and not part of public life. In this view, secularism is a concept which is closely linked to that of freedom of expression and opinion. Each individual may practice the religion of his or her choice (or not practice any religion at all), provided that this practice does not run counter to the rights of others and common law. In the interest of being religiously “neutral”, the repression of some aspects of religion has been deemed necessary. This is particularly true of civil servants, who do not have the right to wear religious symbols at work.²²

Supporters of the French model would argue that this approach is equally repressive toward all religions in order to equally protect all from interference by others. Others, however, would assert that is not the case. Throughout most of Europe Christianity has long been the dominant religious culture. Despite legal separation of church and state, there are numerous examples of inherent Christian bias in state structures (i.e. national holidays) and throughout the wider culture that tends towards greater tolerance of expressions of Christianity (e.g. wearing a crucifix) than expressions of minority religions (e.g. a Jewish kippa, a Sikh turban or Muslim headscarf).

The tension between secularism and freedom of belief has recently become an issue within the general public discourse as a result of reaction to and from the increasing Muslim population.

To find the right balance, perhaps it is not only a question of secularism but also a question of marrying the concepts of equality and diversity. By raising awareness as to the complexity of the issues involved, including and considering the variety of peoples within the social and political context when trying to find new strategies and policies, democracy can serve its purpose to protect the rights of all its citizens.



Things to Remember: Do's & Don'ts for Schools

Do:

- Model citizenship and diversity amongst the staff and in school governance;
- Identify opportunities to integrate CED into the curriculum and into the life of the school;
- Foster participation in CED initiatives from all levels of the school community;
- Provide in-service training for personnel involved in the implementation of CED;
- Integrate CED into the school development plan;
- Be sure all members of the school community are aware and supportive of the school commitment to CED;
- Set up clear mechanisms to address issues, grievances or needs within the school environment;
- Advocate for CED with your colleagues and managers;
- Promote your positive experiences to the local public and the Ministry of Education.

Don't:

- Preach CED without practising it;
- Expect miracles without dedicating sufficient time, energy and resources;
- Give up!



'You must be the change you want to see in the world.'

Mahatma Gandhi

Notes

- [1] Council of Europe, *All-European Study on Education for Democratic Citizenship Policies* (hereafter 'All-European Study'), Strasbourg, 2004, p.20.
- [2] The United Nations is currently engaged in a process to promote Human Rights Education which is similar to that followed by the Council of Europe to promote Education for Democratic Citizenship. The current situation of human rights education in each country's education system will be investigated, after which member states should begin developing priorities and a national implementation plan.
- [3] Louise Arbour (UN High Commissioner for Human Rights) & Koïchiro Matsuura (Director-General, UNESCO), 'Foreword', in *Plan of Action – World Programme for Human Rights Education: First Phase*, New York & Geneva, 2006.
- [4] Ibid p.4 & 5.
- [5] International Commission on Education for the Twenty-first Century, *Learning: The Treasure Within*, Paris, 1996.
- [6] Council of Europe, *All-European Study*, Strasbourg, 2004, p.18.
- [7] Ibid p.20.
- [8] Ibid p.21.
- [9] Established with EU funding from 2002-2004 to facilitate exchange amongst NGOs and schools using a wide range of educational approaches to address diversity issues.
- [10] James A. Banks, 'Introduction', in James A. Banks (ed.), *Diversity and Citizenship Education: Global Perspectives*, San Francisco, 2004, pp.3-15, cited in James A. Banks et al, *Democracy and Diversity: Principles and Concepts for Educating Citizens in a Global Age*, Seattle WA, 2005, p.7.
- [11] Orit Ichilov, *Citizenship and Citizenship Education in a Changing World*, London, 1998, cited in Council of Europe; *Under Construction: Citizenship, Youth and Europe – T-Kit on European Citizenship*, Strasbourg, 2003, p.20.
- [12] Council of Europe; *Under Construction: Citizenship, Youth and Europe – T-Kit on European Citizenship*, Strasbourg, 2003, p.19.
- [13] Ibid p.21.
- [14] Citizenship Education for Diversity Project Partners Meeting, Brussels, 31 January – 1 February 2007.
- [15] John Dewey, *Democracy and Education*, New York, 1961 (original work published in 1916), cited in James A. Banks et al, *Democracy and Diversity: Principles and Concepts for Educating Citizens in a Global Age*, Seattle WA, 2005, p.7.
- [16] Citizenship Education for Diversity Project Partners Meeting, Brussels, 31 January – 1 February 2007.
- [17] Sharon Chappelle and Lisa Bigman, *Diversity in Action*, Hamilton MA & Covington GA, 1998, p.6.
- [18] James A. Banks et al, *Democracy and Diversity: Principles and Concepts for Educating Citizens in a Global Age*, Seattle WA, 2005, p.18.
- [19] Maurianne Adams, Lee Ann Bell and Pat Griffin (eds), *Teaching for Diversity and Social Justice*, London, 1997.
- [20] Iris M. Young, *Justice and the Politics of Difference*, Princeton, NJ, 1990, cited in ibid.
- [21] From the paper *Schools and the Challenge of Cross-Curricular Skills* by Julie Godfroid, IRFAM, 2007. Available from www.ceji.org/acodden/ced.php.
- [22] From the paper *Secularism and Fundamental Freedoms* prepared by Hervé Dalmais, FORMIRIS, 2007. Available from www.ceji.org/acodden/ced.php.

CEJI - *A Jewish Contribution to an Inclusive Europe*
Avenue Brugmann 319 – 1180 Brussels – Belgium
Tel.: + 32 (0)2 - 344 34 44 – Fax: + 32 (0)2 - 344 67 35
E-mail: ceji@ceji.org – Website: www.ceji.org



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