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DVV International

80 **IPE**
International Perspectives
in Adult Education

Citizenship education and ALE

Britta Schweighöfer (Author)
Uwe Gartenschlaeger / Anja Thöne (Editors)

International Perspectives in Adult Education – IPE 80

The reports, studies and materials published in this series aim to further the development of theory and practice in adult learning and education (ALE). We hope that by providing access to information and a channel for communication and exchange, the series will serve to increase knowledge, deepen insights and improve cooperation in ALE at international level.

DVV International is the Institute for International Cooperation of the Deutscher Volkshochschul-Verband e. V. (DVV), the German Adult Education Association. As the leading professional organisation in the field of adult learning and education (ALE) and development cooperation, DVV International provides worldwide support for the establishment and development of sustainable structures for adult learning and education.

Citizenship education and ALE

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Content

Editorial

Citizenship education enables people to reflect and to act in a self-determined way. The core attributes of empowerment, development and dignity are the basic prerequisites for an active, peaceful coexistence of societies and for a sustainable improvement of living conditions. Thus, the achievement of the 17 Sustainable Development Goals of the 2030 Agenda also requires the global use of citizenship education. More than other educational sectors, adult learning and education (ALE) is oriented towards the specific needs of people, a basic prerequisite for the success of citizenship education (CE).

This study aims to help reflect the relevance and debate surrounding citizenship education and shows practical examples from the work of DVV International, in order to make our experience in the field of Citizenship education accessible to a wider audience.

DVV International works worldwide to overcome disadvantage, improve sustainable livelihoods and promote the human right to education. We understand citizenship education not only as a concrete curricular component, but rather as a central cross-cutting aspect of ALE. This cross-cutting nature is closely linked to the basic idea of DVV International´s inter-sectoral approach, which we pursue in our work. In our projects, we link different concepts and learning contents with each other, depending on the framework conditions on the ground. The specific perspective on CE can be very different in the more than 30 countries where we work in cooperation. Citizenship education is a core concern of DVV International.

There is no universally accepted definition of citizenship education. In general, there is a relationship between active citizenship education and citizenship education regarding both societal and individual learning. Citizenship education is about empowering individuals and communities through ALE. For DVV International as a professional organisation in the field of ALE and development cooperation, CE traditionally plays an important role. The same can be said of many of our international partners and the German Adult Education Centres (vhs), for whom civic, holistic education is an inseparable part of their mandate. Adult learning and education is particularly suited to deliver citizenship education, as ALE offers flexible and needs-based provision that can be adapted and scaled regionally and locally to people, communities and regions.

DVV International has been working with local partners to promote ALE in Ukraine for over twelve years. Despite the outbreak of the war and the currently uncertain future we continue with a lot of passion and professionalism our work that has been focusing on strengthening the ALE sector through the involvement of civil society actors and activities in the field of citizenship education. We would therefore like to provide an insight into the work that our colleagues and civil society partners have done in recent years, by providing a project example on CE from Ukraine.

It is worth noting the danger of generalising Western concepts of democracy or societal construction globally, especially when defining the objective of CE. CE starts from the universality of human rights. It must be emphasised that, from our experience, the possibilities of implementing CE offers depend strongly on the political and cultural system. In this context, it is not always permissible to assume a Western understanding of democracy that focuses strongly on political aspects, favours representative forms and places individualistic concepts at the centre. The good practices from our projects shall contribute to the debate by providing inspirations on how the concept can be put into practice – respecting the diversity of contexts. The editors would like to especially thank the author and all those, who contributed by sharing with us their valuable experiences.

Diverse global policy processes and regional debates indicate that, in view of the ecological, social, economic and digital challenges before us, a new positioning of ALE is needed, which focuses on enabling active citizenship. The UNESCO report "Reimagining our future together – a new social contract for education", is an example of this. In the future, the international community and international civil society actors will be called upon to define citizenship education as a central task and to explain the key role of adult education. The central question is how the political, legal and individual preconditions and needs of people are brought to bear in citizenship education. DVV International, the Institute for International Cooperation of the German Adult Education Association, recommends the use of citizenship education, particularly as a global cross-sectional task and as a key topic of any adult education – for sustainable global development.

We wish you an inspiring read!

Uwe Gartenschlaeger and Anja Thöne, Editors
DVV International, Bonn
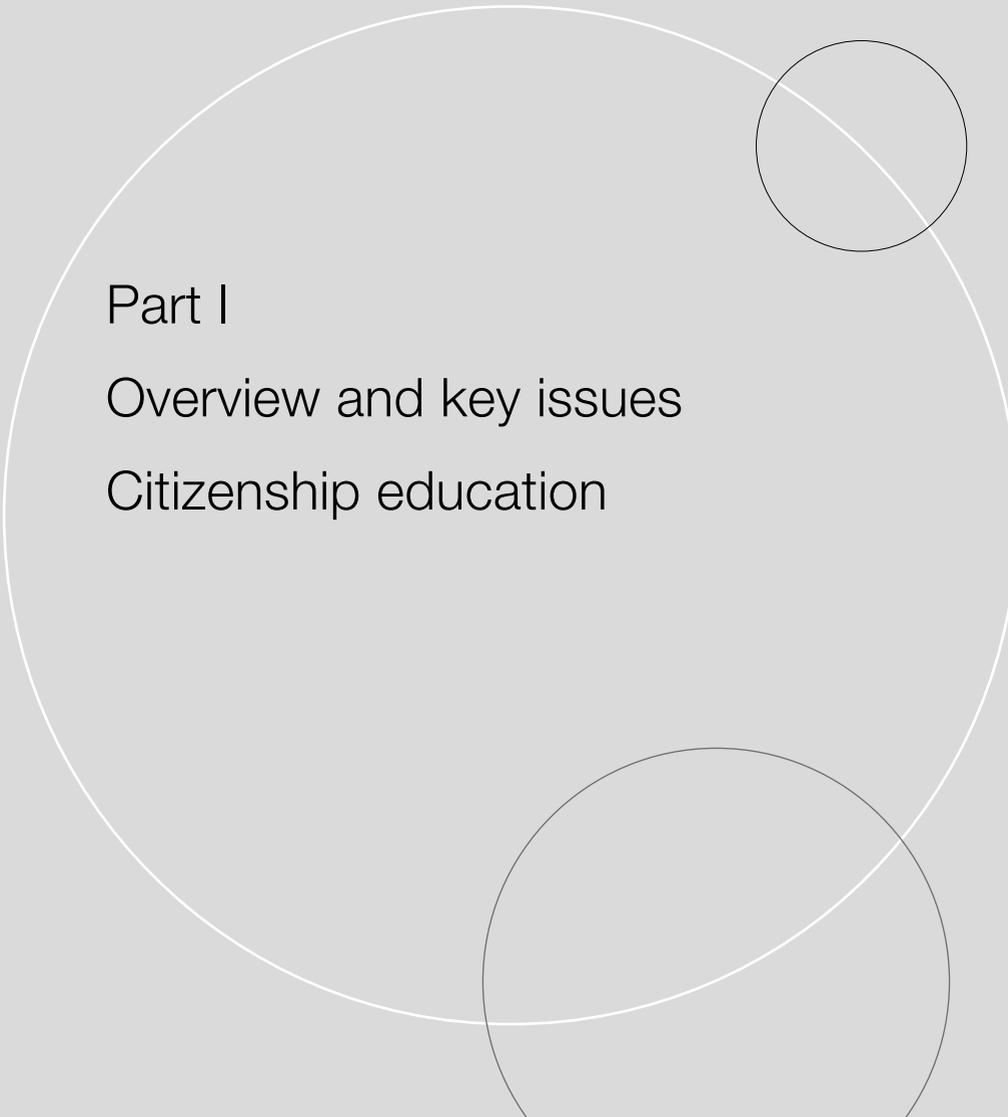
Part I

Overview and key issues

Citizenship education

Britta Schweighöfer

Part I
Overview und key issues

Where the journey starts

This issue of International Perspectives on Adult Education (IPE) is a contribution to the discussion on the role of adult learning and education (ALE) in citizenship education. Approaching the concept of citizenship education from an international perspective is not without its problems, since it does not have international validity per se. Citizenship is a concept rooted historically and geographically in the French Revolution. It contains the idea of a "citoyen" and thus the image of a citizen as envisaged in the spirit of the French Revolution. Hence, citizenship is committed to the values of liberty, equality and fraternity, and closely linked to the ideas of the Enlightenment. The "citoyen" is active, responsible and committed to the community. Historically this citizen is on its way to today's Western-influenced concept of democracy. What kind of images does the concept of the "citoyen" or "citizen" evoke in us? Usually, the imagined "citoyen" is male, white, and is not among the poorest. Even if he is committed to emancipatory ideas, he does not come from circles of the poorest or most marginalized groups in society. It is precisely from this perspective of historical-geographical connotation that the notion of "citizen" and thus also of "citizenship education" is criticized and is not suitable for everyone in an international context. There is a lack of an internationalized counterpart of the term, which is able to express multi-perspectivity and a wide variety of cultural, historical and geographical references and perhaps also different theories and concepts of democracy. Nevertheless, the term "citizenship education" is used throughout this publication, for reasons of connectivity to the international debate, as a linguistic label that may be useful for finding a focus for discussion.

By its very nature, citizenship education is always a political act, never just a pedagogical or andragogical one. Therefore, it is impossible to discuss citizenship education – especially in an international context – without also reflecting on one's own social position. This publica-

tions author is white, female, and lives in a country with above-average economic wealth. This country is below average in its spirituality and also in the people's perceived connection to their natural environment such as land or water. A country that reflects little on its colonial history and the country of the Holocaust where citizens have failed to the utmost. Acknowledging these historical and political localizations, privileges and (power) relations is a pre-requisite for discussing an imminently political topic in an international framework. This publication seeks to be an invitation to do so.

Definitions and key issues

Citizenship education – working definitions

To begin with, there is no uniform definition of citizenship education. Nowadays many understand it explicitly or implicitly as "active citizenship education", i.e., an educational process that does not exclusively impart knowledge, e.g., about the functioning of political institutions, but rather aims to impart the ability to act.[1] UNESCO's "Recommendations on Adult Learning and Education" of 2015 chooses a broad definition that can build bridges and describes "active citizenship education" thus:

> *"It empowers people to actively engage with social issues such as poverty, gender, intergenerational solidarity, social mobility, justice, equity, exclusion, violence, unemployment, environmental protection and climate change. It also helps people to lead a decent life, in terms of health and well-being, culture, spirituality and in all other ways that contribute to personal development and dignity."* [2]

However, the pure communication of facts (knowledge) about the (political) functioning of a society or the acquisition of skills without immediate

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[1] Strongly elaborated e.g., by ICAE in Citizenship Education and ALE The relevance of citizenship education (CED) for the further development of adult learning and education (ALE) and its impact on (current and future) ALE practice from ICAE's perspective. Background paper supporting the thematic chapter of GRALE 5. Belgrade 2020, page 8.
[2] UNESCO 2015: Recommendation on Adult Learning and Education, page 7. *https://uil.unesco.org/adult-education/unesco-recommendation/unesco-recommendation-adult-learning-and-education-2015*

usability in the sense of empowerment are also legitimate approaches of ALE. Good practice examples are the approaches in Mali and in Laos presented in this publication.

In Mali, conveying factual knowledge about the function of civic status documents is an important component. What is the purpose of birth certificates, marriage certificates and comparable papers of the modern state? Only with this knowledge can learners make an informed decision. They can weigh up the advantages and disadvantages of, for example, traditional marriage versus a marriage legitimised according to modern ideas and confirmed by documents.

In Laos, participants learn soft skills that contribute to evaluating information, reflection, opinion formation and advocacy. The application in a political, professionally or only in a private context is left to the learners.

Theoretical approaches to adult learning also teach us that the transmission of pure factual knowledge can also be appropriate. We assume that adults build their learning on prior experience and reference them for learning purposes. We also assume that adults give direction to their own learning. Applicability is high on the agenda.[3] We can therefore assume that learners create applicability themselves or – where the facts conveyed are irrelevant – abandon the learning process. The conceptual and practical thinking of action orientation and ultimately "empowerment" in citizenship education is certainly productive because it determines the attitude of the trainer. At the end learners themselves decide on their attitude and ability to act, however well the didactic process may be set up.

Undoubtedly there are also overlaps with the concept of "Global Citizenship Education". According to one – and again surely not the only – definition by UNESCO global citizenship

> *"... refers more to a sense of belonging to the global community and a common sense of humanity, with its presumed members experiencing solidarity and collective identity among themselves and collective responsibility at the global level."* [4]

The focus thus shifts to common global problems and concerns and their management in equally global processes. However, this is not a uniform and set understanding. For some, Global Citizenship Education already

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[3]/ For a quick recap see: *https://roundtablelearning.com/adult-learning-theory-principles-and-assumptions/,* accessed 30.11.21

[4]/ UNESCO 2016: The ABC of Global Citizenship Education, page 1.

begins where a topic affects more than one state. For example, this is the case in the project from Kyrgyzstan/Tajikistan presented in this publication with its focus on cross-border local conflict management.

A sense of urgency

The world is at a turning point and we must act now! Many contributions to the current debate on citizenship education convey this feeling of a special urgency.[5] This feeling is fed by various social processes which are currently ongoing. The consequences of the global overexploitation of our environment and climate change seem to become more visible. In the industrialised and richer countries of the global north, it seems to be becoming real for many citizens for the first time, especially in the form of severe weather events that result in deaths. The youth movement Fridays for Future is giving the issue increased global visibility. The movement claims to be present in 7500 cities in all continents.[6] At the same time, the COVID-19 pandemic poses specific and new challenges to all countries of the world. NECE (Network for European Citizenship Education) summarizes:

> *"2020 is a watershed moment for Citizenship Education in Europe. The pandemic has forced our societies to ask questions about the future of learning, of work and of civic participation. It has worsened pre-existing inequalities and injustices, and highlighted the potential fragilities and unsustainable aspects of our way of life. At the same time, 2020 has reminded us of the importance of mutual care and solidarity, between individuals, between countries and between continents, and of transnational thinking and action."* [7]

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[5]/ E.g., UNESCO 2021: Reimagining our future together. A new social contract for education. Report from the international commission on the futures of education. Executive summary. https://unesdoc.*unesco.org/ark:/48223/pf0000379381,* accessed 30.11.21

[6]/ *https://fridaysforfuture.org/*, accessed 24.12.21

[7]/ Network European Citizenship Education 2020: Declaration. 2020 – a watershed moment for citizenship education in Europe. *https://www.nece.eu/wp-content/uploads/2020/12/NECE_declaration.pdf,* accessed 30.11.21

Everywhere, the COVID-19 pandemic seems to make more visible unequal access to health services, income, education, social protection and social participation, to name just a few.

Nevertheless, if we think truly globally, we must admit that we know of many specific moments which constitute a turning point: In 1948, the adoption of the Universal Declaration of Human Rights in the wake of the horrors of World War II, the declarations of independence and wars of countless previously colonized states in Africa and Asia until the 1990s, the disintegration of the Soviet Union, the Arab Spring, and many others.

From today's retrospective perspective, the Club of Rome's study "The Limits to Growth. A Report for the Club of Rome's Project on the Predicament of Mankind"[8] seems to be a less spectacular moment in history. As early as 1972, this study conveyed the finite nature of our natural resources and the limits to growth. It might have been a reason contributing to UNESCOs adaptation of the "Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms" as early as 1974. The 1974 recommendations establish the guiding principles of Peace and

Teamwork session for students at the Teacher training center at Laos

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8/   *https://www.clubofrome.org/publication/the-limits-to-growth/*, accessed 02.12.21

Non-Violence, Human Rights and Fundamental Freedoms, Cultural Diversity and Tolerance, Human Survival and Well-being.[9]

UNESCO's progress report on Education for Sustainable Development and Citizenship Education[10] spans from these recommendations to the current well-known framework of the Agenda 2030 and the Sustainable Development Goals (SDGs), in particular SDG 4.7. on education for sustainable development.

Universal Declaration of Human Rights 1948
Article 26

"Everyone has the right to education. (...) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all national, racial or religious groups ...".

Guiding Principles of UNESCO 1974 recommendations

- Peace and Non-Violence

- Human Rights and Fundamental Freedoms

- Cultural Diversity and Tolerance

- Human Survival and Well-being

Agenda 2030 – SDG target 4.7

"By 2030, ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development".

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[9] See UNESCO archives for the 1974 recommendation here: *https://atom.archives. unesco.org/1vcnq* and the 2018 follow-up report here: *https://unesdoc.unesco.org/ ark:/48223/pf0000266176* both accessed 30.11.21

[10] UNESCO 2018: Progress on Education for Sustainable Development and Global Citizenship Education. Findings of the 6th consultation on the implementation of the 1974 Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (2012-2016).

In the last consultation on the Progress Report, 83 (or 43 %) of UNESCO's 195 Member States participated. A total of 67 countries reported that the guiding principles of the 1974 Recommendation – Cultural Diversity and Tolerance, Peace and Non-Violence, Human Rights and Fundamental Freedoms, Human Survival and Wellbeing – are reflected in programmes outside the school system. A further breakdown shows that

> *"71 % of countries include the Guiding Principles in non-formal and adult education programmes, and 44 – 46 % do so in media-based and informal education. The number of countries resorting to non-formal education is highest in Africa (92 %), followed by Europe and North America (80 %) and Arab States (71 %)."* [11]

Another highly relevant finding deals with the analysis of enabling factors and obstacles. These can be summarized as follows:

- *"In all regions, the most common enabling factor facilitating implementation of the Guiding Principles was the establishment of new education/pedagogical initiatives (...)*
- *Political/policy priority given to the Guiding Principles was the next highest reported enabling factor in all regions except Asia and the Pacific (...)*
- *[In Asia and the Pacific] countries also cited increased demand as a prevalent enabling factor (...)*
- *The largest number of countries noted the lack of financial, technical, human or other type of resources as the obstacle to implementing the Guiding Principles (...)*
- *This was particularly the case in Africa, where the rate reaches 82 %, well above the global average of 44 %."* [12]

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[11]/ UNESCO 2018: Progress on Education for Sustainable Development and Global Citizenship Education. Findings of the 6th consultation on the implementation of the 1974 Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (2012-2016), page 10.

[12]/ UNESCO 2018: Progress on Education for Sustainable Development and Global Citizenship Education. Findings of the 6th consultation on the implementation of the 1974 Recommendation concerning Education for International Understanding, Co-operation and Peace and Education relating to Human Rights and Fundamental Freedoms (2012-2016), page 11, author's highlighting.

In other words, political/policy priority and innovative pedagogical initiatives, be it demand driven or not, are on the top of the list. Resources may not be a sufficient factor, but surely, they are necessary and resources tend to result from a political will. Therefore, the above cited "sense of urgency" is important. When one looks at citizenship education today, it is not because one is looking at something entirely new, but because one may be experiencing a particular momentum that wants to be harnessed. This is the moment to create salience and cross the line that turns agenda setting into effective policy change.

ALE and empowerment

Adult education is a holistic approach as personal development, economic, social and political participation are inextricably interwoven. It goes far beyond the acquisition of skills and knowledge. Rather, education enables people to develop an understanding of themselves and their own social and political environment and to empower themselves to act effectively. More than other educational sectors, ALE is oriented towards the specific needs of the people. ALE makes it possible to respond to the individual circumstances of each learner. This includes regional, political and cultural conditions as well as individual learning and educational levels. The holistic approach of ALE is particularly visible in the community learning centre model of the Ethiopia project presented in this publication. Furthermore, ALE often works intersectoral, which is also visible as a common feature of the projects presented here as citizenship education is generally linked to other areas of life and learning. These include, for example, literacy (Mali and Mexico), vocational education and training (Morocco, Malawi and Tunisia), the promotion of business start-ups as an integral part of conflict transformation (Kyrgyzstan/Tajikistan) or the combination of citizenship education with the acquisition of a 2nd chance school qualification (Germany). Thus, ALE is comprised of formal and non-formal learning and also includes informal learning when learners engage in activities that are not undertaken with a learning purpose in mind.

Adult education aims to reach all citizens. This is especially true for citizenship education and education for sustainable development, as social transformation processes should be as broadly anchored in society as possible. In development cooperation, ALE often has a clear focus on socially disadvantaged groups.

Citizenship education, however it may be shaped in different contexts, is always related to issues of social inclusion and exclusion. A particular strength of non-formal adult education is its ability to foster

inclusion of people who have been denied learning in the formal education system, where they have failed in it, or where the system does not provide for learners of all ages. ALE is effective in engaging people who are socially disadvantaged in a particular context and at a particular time. Examples, including those presented in this publication, include refugees, migrants, indigenous people, ethnic minorities, school dropouts, illiterate people, prison inmates, people on low incomes, or people who are socially, economically, or geographically relegated to a social periphery in affluent societies. Within all these groups, gender, sexual orientation, skin colour and bodyabledness can play a role in reinforcing or mitigating exclusion. Intersectional approaches show that discrimination is often a combination of different facets of social exclusion. Through its integrative capacity, adult education is also an effective instrument of development cooperation. At the same time, adult education must abstain from categorizing people along vulnerability, risk levels or marginalization as it is often done in development contexts.[13] Some of these categorizations are helpful in analysing discrimination but they also tend to reduce people to their deficits. ALE, on the other hand, understands each learner as someone who is working on his own empowerment.

The ALE concept of empowerment is strongly influenced by the work of Paulo Freire. The term "empowerment" is often described as "authority or power given to someone to do something".[14] In this sense citizenship education "empowers people to actively engage with social issues".[15] Freire, on the other hand, looks at empowerment in a different way:

> *"For him, the empowered person, group or institution are the ones who perform, on their own the changes and actions that cause them to grow and become stronger. The power is not given to them but instead comes from them."* [16]

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[13]/ For a discussion on terminology see also DVV International 2019: International Perspectives in Adult Education. IPE 79. Edited by Bettina Brand and Beate Schmidt-Behlau, pages 22-25.

[14]/ Oxford Languages by google search. *https://www.google.com/search?q=empowerment+definition&oq=empowerment+definition&aqs=chrome..69i57j0i512l-6j0i22i30l3.5638j0j7&sourceid=chrome&ie=UTF-8*, accessed 03.03.22

[15]/ UNESCO 2015: Recommendation on Adult Learning and Education, page 7. *https://uil.unesco.org/adult-education/unesco-recommendation/unesco-recommendation-adult-learning-and-education-2015*

[16]/ Valoura, Leila 2017: Paulo Freire, the Brazilian Educator, Author of the Term "Empowerment" in Its Transformative Sense. *https://www.researchgate.net/publication/343862314_Paulo_Freire_the_Brazilian_Educator_Author_of_the_Term_Empowerment_in_Its_Transformative_Sense_1*, accessed 03.03.22

In this sense, empowerment is an inner active process and not something that can be given from the outside. It is part of one's own and self-chosen transformation. ALE has embraced this understanding by seeing learning processes as the learner's own activity. Places of learning constitute offers for personal and social transformation. In this sense, citizenship education offers are places where the self-image of the citizen and the relationship between the state and its citizens are understood or renegotiated.

It would go beyond the scope of this article to summarise even the most important thoughts and concepts of Freire.[17] However, traces of his concepts can be found throughout this publication. The Laos project example provides a reference to the problem of a strong hierarchy between teachers and learners, which needs to be resolved. The contributions from Latin America point to a close interlinkage between learning processes and participation in struggles for power in unjust societies and hence reminds the reader of Freire's pedagogy of the oppressed. The contributions from South Africa and Palestine take up the ideas of Freire's pedagogy of hope. Some project descriptions quote Freire explicitly, some rather display his spirit, and all describe citizenship education as part of transformative processes, in which empowerment plays a key role.

No citizens, no legitimate state: citizenship education nonetheless?

Unfortunately, the concept of citizenship education itself is deeply exclusionary towards all those who do not hold citizenship. Citizenship education refers to educational processes that are linked to social participation in state structures. However, at least 4.2 million people are stateless and registered as such, estimates suggest a substantially higher figure of at least 10 million.[18] Not belonging to a state and not being able to obtain citizenship is, in a formal sense, the ultimate exclusion. Statelessness can lead to people having no identity papers at all and thus becoming "invisible". As a consequence, access to state services can be denied, including access to the formal education system. What can citizenship education look like in such a context? This is illustrated in this publica-

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17/ For a recommended summary see *https://iep.utm.edu/freire/#H6*, accessed 03.03.22

18/ Rosa Luxemburg Stiftung 2020: Atlas of the Stateless. Facts and figures about exclusion and displacement, page 11.

tion by the contribution from Palestine[19], which shows how citizenship education can be based on tradition and cultural-historical concepts. The living community replaces the (formally) non-existent state or the non-existent citizenship, while the content of what we call citizenship education can nevertheless be developed through learning. In a state of permanent crisis and war-like conditions, hope and resilience become central goals of citizenship education.

Another challenge is the attempt to implement citizenship education in contexts of totalitarian or at least deeply undemocratic states. DVV International's experience in Belarus shows that clever labelling of the intervention can sometimes create a certain scope for action. In Belarus adult education projects could be implemented under the name "Education for Sustainable Development". The content of these projects was consistent with the state's commitment to sustainable development and therefore only met with surmountable obstacles. Nevertheless, it can be assumed that the governmental decision-makers were not fully aware of the implications of such participatory and activating educational process-

Training for GCED multiplicators for NEET youth and senior schoolchildren, Isfara, May 2021

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[19]/ This does not imply that all Palestinians are stateless. However, the proportion of those who have no citizenship (i.e., Jordanian, Egyptian or Israeli, for example) is very high.

es. In ALE, citizenship education content and an empowering methodology are inextricably linked. In this sense, there are no non-political topics in adult education. In the case of Belarus such "disguised intervention" was possible up to a certain period. In 2020 when the political situation in Belarus deteriorated due to multiple human rights violations and the violent suppression of protests during the election campaign, the space for open educational work was shut. At that time the subject matter of the educational programmes was not decisive. Rather only public actors or those displaying a clear loyalty to the political regime in place were able to continue any educational work.

Active citizenship education becomes almost impossible in countries where not only repression, but also massive violence in response to civic engagement must be expected. A sad example is Colombia. Frontline Defenders assessed that in 2020 out of a total 331 documented cases in which Human Rights Defenders were killed, 177 were located in Colombia. Here, the state or even private actors strike back mercilessly when citizens pursue a human rights agenda that stands in the way of powerful interests. In the Americas, the thematic sector of land rights / indigenous rights / environmental protection is the most dangerous overall, having experienced the most assaults.[20] This shows that thematic niches can be very different in different countries. The label sustainable development may have facilitated educational processes in Belarus, but in Colombia these very issues are so closely linked to power and economic interests that addressing them can be life-threatening. Adult educators, especially in the field of citizenship education, must know and be able to interpret these underlying conditions. Strategies must be adapted to local context and owned locally in order to avoid putting people at risk of violent repercussions.

Citizenship education: selected approaches

The way citizenship education is understood and implemented will always depend on how key concepts such as democracy, citizenship and the relationship between citizens and the state are anchored in a given country, region or time. The historical experiences of a country and its citizens, especially with (colonial) foreign rule, power and violence, are fundamental aspects that have become inscribed in countries and people. This background is interlinked with tradition, the current political system and

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[20]/ Front Line Defenders: Global Analysis 2020, pages 4 and 21.

the educational landscape. If one looks at concepts of the global South, it stands out that the wounds and the overcoming of the colonial era strongly shape the debate on citizen education.

The selection of concepts presented below is, of course, not comprehensive. Among other things, it presents a few examples that specifically seek to set themselves apart from the understanding of Western democracies. At the same time, they cannot represent entire regions or continents. There are also people and organisations who understand and represent citizenship education along the "mainstream" of Western models of democracy. They design educational measures accordingly because they value the Western model. And everywhere there are people and organizations that try to combine the two.

Ubuntu in Africa

Ubuntu is – at least as a buzzword – a comparatively well-known, but also a dazzling concept. Sometimes it is used as a political fighting term, with which an "African" identity[21] is also fought over in the education system. A comparatively extreme reading of the significance of Ubuntu for democratisation processes and education highlights the following aspects, among others:

- African democracies are unique in their kind;
- Afrocentrism is a permissible perspective on democracy and citizenship education;
- In this context, Ubuntu is the only model that does justice to African culture and identity;
- The community takes precedence over the individual. Individualism is closely associated with egoism and selfishness;
- Traditional African education is an appropriate and productive basis for democratic culture.[22]

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[21]/ Some authors understand this "African identity" as an identity of sub-Saharan African states and groups. Others make at least no linguistic differentiation here and use the term "Africa" to refer to the entire continent.

[22]/ Cf. *http://eprints.gla.ac.uk/view/author/9968.html* and Horsthemke, K. (2004) Can ubuntu provide a model for citizenship education in African democracies? *http://eprints.gla.ac.uk/view/journal_volume/Comparative_Education.html*, 40(4), pp. 548-558, page 545-546.

Proponents of Ubuntu claim e.g., that it

> *"...emphasizes respect for the non-material order (...); it fosters man's respect for himself, for others, and for the environment; it has spirituality; it has remained non-racial; it accommodates other cultures and it is the invisible force uniting Africans worldwide. Therefore, unlike Confucian or European philosophies, it transcends both race and culture."* [23]

Critics counter that it must be conceded that African countries do not face unique problems to which unique solutions can be found. They say that a consistent retreat to traditional norms, values and law poses inherent problems for democratic systems in conceptualizing equality and participation.

> *"For those most affected by customary law's regulation of marriage, inheritance and access to land are women, and young women in particular (those most vulnerable to the oppressive features of custom) are traditionally expected to be meek and submissive rather than entitled to full democratic participation."* [24]

Critics also point out that indigenous African education models understand learning as preparation for comparatively rigid gendered roles and activities in society. Furthermore, traditional educational models often emphasize preservationist elements, including the social status quo and social hierarchies. Also, forms of instruction, up to and including indoctrination, are often predominant over reflective and critical thinking. [25]

In contrast to these rather extreme positions – both in the understanding of Ubuntu and in the criticism directed at it – there have been other voices in recent times. These aim more at tapping the best of both worlds. They try to make Ubuntu fruitful for democratic thinking and practice in a specific African context.

23/ Makgoba, 1996, quoted from Enslin, P. and Horsthemke, K. (2004) Can ubuntu provide a model for citizenship education in African democracies? Comparative Education, 40(4), pp. 548-558, page 547.

24/ Enslin, P. and Horsthemke, K.. (2004) Can ubuntu provide a model for citizenship education in African democracies? Comparative Education, 40(4), pp. 548-558, page 552.

25/ Enslin, P. and Horsthemke, K.. (2004) Can ubuntu provide a model for citizenship education in African democracies? Comparative Education, 40(4), pp. 548-558, page 554.

With this in mind, Precious Simba engages in a feminist critique of Ubuntu in her 2021 dissertation.[26] She points out that a narrow understanding of Ubuntu cannot be an ethical and moral foundation of educational efforts. It is too male-oriented and reproduces a binary gender understanding in society. At the same time, Simba gives weight to the voices of community educators and also to the communities themselves. When communities were introduced to feminist approaches to education, they often asked how they were compatible with their own culture and with Ubuntu. In summary, Simba develops the following concept of Ubuntu:

> *"I argue for a view of ubuntu as a social framework that mediates the encounter with the other permitting the currency of power between encountering bodies and geared towards the establishment of relationship ... ".* This understanding *also includes that the rules of the game, the power relations and their establishment within this relationship can then be reflected upon. "An expanded interpretation of ubuntu as a framework of encounter informed by a social script (...) opens an opportunity to re-write the social script..."* [27]

In this reading, Ubuntu can equally encompass being raised in one's own tradition as well as the social questioning and further development of this very tradition.

Allsobrook and Ndlazi also highlight what Ubuntu can do as a traditional element in conjunction with the comparatively modern South African Freedom Charter of 1955. They place this in the context of a deeply fractured South African society:

> There is *"... a long-running disconnect between citizen and subject in South Africa – a consequence of the constitutive condition of our colonial state, which by design imposes its laws on black subjects and reserves rights for (employed, registered, formerly only white resident) citizens. (...) We are divided by race, class, wealth and income, which afford security of persons, property and land tenure rights, and*

26/ Simba, Precious 2021: A FEMINIST CRITIQUE OF UBUNTU: IMPLICATIONS FOR CITIZENSHIP EDUCATION IN ZIMBABWE. Thesis (PhD)--Stellenbosch University, https://scholar.sun.ac.za/handle/10019.1/110042

27/ Simba, Precious 2021: A FEMINIST CRITIQUE OF UBUNTU: IMPLICATIONS FOR CITIZENSHIP EDUCATION IN ZIMBABWE. Thesis (PhD)--Stellenbosch University, page vi-vii *https://scholar.sun.ac.za/handle/10019.1/110042*

access to functional health care, education, transport, legal representation, and so forth. We have little sense of ourselves as common citizens. We are not in active solidarity." [28]

Against this background, they argue for an understanding of "*integrated citizenship; not to impose false universality from above, nor incoherent heteronomy from below*", which is anchored in everyday social practice. In this sense, citizenship education should be strongly oriented towards common social practice. This is the only way to prevent the self-image of the citizen from disintegrating into an official image or a mask that is then not worn in the informal or private sphere.[29]

Allsobrook and Ndlazi link this openness for Ubuntu with the much more recent element of the Freedom Charter and highlight its particular importance:

> *"The Freedom Charter is valuable for citizenship education because it explicitly addresses the objectives of the democratic struggle against apartheid for a united citizenry and it calls attention to the social struggles of the impoverished and the oppressed. " They emphasize the link between what is understood as the "official" conceptualization of citizenship as "equal political rights for all citizens, and a more popular interpretation of democratic access to socio-economic rights."* [30]

In doing so, they identify a common blind spot of the Western understanding of democracy and citizenship education, which often omits a society's social struggles and economic self-empowerment. Western democracies have traditionally been much more attached to civil and political rights than to economic and social rights, and export this in their understanding of democracy.

Many of the project examples in this publication underline the importance of this link between civic-political and socio-economic components of educational processes. Citizenship education is rarely an isolated measure. As a rule, it is embedded in learning contexts that also take into account vocational training and the economic security of the learners.

28/ Allsobrook, Chris, and Gugu Ndlazi. 2021. "Restorative Transformation After Lockdown: Freedom and Ubuntu in Civic Education." Phronimon 21 (February), page 2.
29/ Allsobrook, Chris, and Gugu Ndlazi. 2021. "Restorative Transformation After Lockdown: Freedom and Ubuntu in Civic Education." Phronimon 21 (February), page 3.
30/ Allsobrook, Chris, and Gugu Ndlazi. 2021. "Restorative Transformation After Lockdown: Freedom and Ubuntu in Civic Education." Phronimon 21 (February), page 6.

Popular education in Latin America

In Latin America, the work and (international) understanding of educational processes under the label "citizenship education" reaches its limits and can trigger misunderstandings rather than a common thought process. The term citizenship education is associated with a very narrow understanding of civic education. This, in turn, is understood as merely imparting knowledge about the functionality and processes of the political system and the history of the country in question. The linguistic confusion goes so far that key stakeholders in adult education are sometimes surprised when they hear the term citizenship education and ask what they should have to do with it, since they do not implement any civic education programmes. [31] Among some non-governmental education providers and social movements, the term is clearly associated with negative connotations. Citizenship education is associated with political dominance; a tool of the politically and economically powerful that is used to maintain the status quo of power relations. In Latin America, the overall understanding of citizenship education as outlined in this publication would be better captured by the term and concept of "popular education".[32] Key conditions and concepts that play a role here are the following:

The starting point: Latin America is characterised by strong economic and social inequality. At the same time, many Latin American countries are ethnically (and thus also linguistically) diverse. Inequality and social exclusion are placed in a historical context of colonization and exploitation as well as totalitarian dictatorships that were or are in power. While inequality and diversity are no greater in Latin America than in many Asian countries, they are emphasized more frequently and more prominently in political analysis.

Social movements as the home of educational processes: non-formal education processes in Latin America are closely linked to social movements and thus rarely understood as "education only". Rather, they often

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[31]/ From personal conversations between DVV International representatives in Latin America.

[32]/ Analogous to this criticism, the concept of "active citizenship education" is sometimes criticized (and not only in Latin America). This actually represents a process in which the state withdraws from responsibility for common goods such as health or education and active citizens are then supposed to fill these gaps. On this debate, see also DVV International 2019: International Perspectives in Adult Education. IPE 79. Edited by Bettina Brand and Beate Schmidt-Behlau, page 22.

Capacity building for bilingual trainers in La Albarrada Community Learning Centre,
Chiapas, Mexico. © *Saúl Osornio*

see themselves, especially but not exclusively in adult education, as part of a movement that aims at inclusion of population groups.

buen vivir as a key concept [33]*:* In the Andean countries of Latin America, "buen vivir" represents an alternative to common ideas of development. "buen vivir", the good life or life in harmony wants to create satisfaction in the social, material and spiritual sense. It is supported above all by indigenous movements and also contains the clear demand for self-determination and territorial autonomy within pluri-national states. The concept, which on the surface is often associated in a somewhat reductive way with harmony with nature, thus goes much deeper. It is deeply conflictual for many governments, as it rejects state dictates or even a governmental penetration into local communities. Development is driven by local civil society, not by the central state. Closely linked to this is the tendency to reject the exploitation of natural resources and the various extractive industries. Coal, oil and gold mining are devouring immense areas all over

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[33]/ Cf. Altmann, Philipp: e-Paper no. 9 2020/09. *https://www.dandc.eu/de/article/der-indigene-entwicklungsbegriff-des-buen-vivir-zielt-auf-materielle-soziale-und-spirituelle*, accessed 10.12.21

the world, leaving behind uninhabitable moonscapes. Resettlements – often of indigenous population groups – go hand in hand with this and rarely take place peacefully and in accordance with the rule of law. Against this background, the Ecuadorian economist Alberto Acosto has placed "buen vivir" in a context of far-reaching criticism of the economic model of capitalism. Especially the goods from extractive industries are as a rule first and foremost export goods of a global economic cycle. Through the exploitation of the natural resources (mainly) of the global South, Acosto argues, the economic misdevelopment of the global North is advanced, leading to further destruction of the natural foundations of life.[34]

Solidarity economy[35]*:* Closely linked to "buen vivir" is the concept of an economy of solidarity. One of its central components is the communal use of commons, i.e., solidarity-based economic activity on the basis of common property. This extends not only to natural resources such as water, air, land, forests or biodiversity, but also includes socio-political principles of organization such as social security systems or public spaces. Currently, the conceptualization of education as a common good, to be understood and shared as a global treasure of knowledge and experience, is also on the rise.[36]

Both concepts – "buen vivir" and solidarity economy – have been reflected in international debates; for example, the influences of the Latin American understanding of solidarity economy can clearly be found in concepts of transformative change as outlined by the United Nations Research Institute for Social Development.[37]

The Latin American debate has also had an influence on the conceptualization of an understanding of global citizenship through the aforementioned thematization of extractive industries and their role in the world economy. It is all the more interesting that precisely concepts of global citizenship and thus also of a possible global citizenship education

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34/ cf. *https://gpd-ft.de/die-wege-der-hoelle-kennen-um-sie-zu-vermeiden-alberto-acosta/*, accesses 10.12.21

35/ For a more detailed account, see e.g., *https://www.sozialraum.de/solidarische-oe-konomie-entwicklungsstroemungen,-handlungsfelder-und-sozialraeumliche-organi-sationsformen.php*, accessed 10.12.21

36/ For details on the conceptualization of education and knowledge as a common good see e.g., UNESCO 2015: Rethinking Education. Towards a global common good.

37/ See, inter alia, the UNRISD Flagship Report 2016: Policy Innovations for Transformative Change. Implementing the 2030 Agenda for Sustainable Development. *https://www.unrisd.org/80256B42004CCC77/(httpInfoFiles)/2D9B6E61A43A7E-87C125804F003285F5/$file/Flagship2016_FullReport.pdf*

are often viewed very critically in Latin America. They are associated with international capitalism and neoliberalism. If global markets and with them global multi-national corporations have the real say, so the argumentation goes, why should citizens worldwide be used as fig leaves? Ultimately, profoundly undemocratic processes dominated by economic actors would be covered up by the sham democratic label of "global citizens".

Latin American debates and concepts as well as the networks of organizations active in ALE have much to contribute to the relevance of popular education for democratically activating educational processes. They are closely linked to processes of inclusion and empowerment. This is also illustrated by the examples from Latin America in this volume on multicultural education in Mexico and on health education in Ecuador. In particular the example from Ecuador highlights how closely connected the educational process is with social movements, trade unions and the engagement for labour rights and human rights.

Multifaceted Asia

Traditional Asian values?

Asia is often considered a challenging environment to advance citizenship education. Challenges are usually explained by the Chinese Confucian traditional values. Accordingly, the duties the individual has towards the community and the state is of greater importance than the duties the state has towards its citizens. Similarly, the relationship between teachers and learners is described as comparatively authoritarian and strongly characterised by hierarchies. Experiences from DVV International projects in Laos seem to confirm this. If one asks for translation of Citizenship Education in Lao, for example, the relevant term means something like "education that explains how to behave in society". This seems to confirm a top-down approach. On the other hand, adult education approaches which are clearly committed to the popular education model and a participatory and interactive methodology can be found in neighbouring Cambodia.[38] This shows that even with similar cultural backgrounds, social developments can diverge greatly over time.

Furthermore, many authors point to the extraordinary diversity of Asia with its many multi-ethnic, multi-religious, and multi-lingual states. Conse-

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[38]/ See e.g., equitable cambodia: community empowerment and legal awareness *https://equitablecambodia.org/website/our-program/2-16.html*, accessed 11.12.21

quently, there is a mix of Confucian, Buddhist, Taoist, European and Islamic and other influences. Moreover, Asian states have differing political systems based on a diverse political heritage. UNESCO Bangkok[39] highlights that the great diversity in the Asia-Pacific region is inevitably reflected in the diversity of approaches to Global Citizenship Education.[40] Diversity is a great strength but also a cause of conflict and tension. Therefore, "celebrating diversity" and "peace education/conflict transformation" are central themes of citizenship education in Asia's multicultural and multi-ethnic societies. In addition, there is a strong focus on sustainable development and social responsibility. Also, UNESCOs Mahatma Ghandi Institute of Education for Peace and Sustainable Development has a corresponding focus on social and emotional learning in these subject areas.[41]

Ghandi and citizenship education

However diverse Asia may be, Ghandi's philosophy and life have a charisma that is being taken up by a wide range of actors in and outside of Asia. In the process, the significance of Ghandi's philosophy for citizenship education is also reflected.

Namrata Sharma, for example, highlights the contribution of the individual to society, stating:

> *"Ghandhi, Makiguchi, and Ikeda's educational proposals were based on the understanding that the aim of human life and education should be the happiness of the individual, and in one's ability to live contributive lives for the welfare of self and others."*[42]

In Sharmas point of view this is challenging the "*Western dominated agendas and the underlying Western worldview*" in citizenship education in a productive way. She pleads for "*a shift in paradigm and perspectives (…) to a cosmological humanism as practices by Ghandi …*". She further stresses that the overemphasize on individual empowerment can lead

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[39]/ *https://bangkok.unesco.org/theme/education-sustainable-development-and-global-citizenship-education*, accessed 11.12.21

[40]/ UNESCO uses the generic term Global Citizenship Education, but in practice all the thematic trends mentioned and many examples of educational processes address issues relevant at national or community level and not necessarily globally.

[41]/ *https://mgiep.unesco.org/about*, accessed 02.03.22

[42]/ *https://aera21-aera.ipostersessions.com/Default.aspx?s=6B-18-C9-E1-16-51-02-94-BD-3B-AF-3F-F3-F8-D2-3D*, accessed 26.12.21

students to a positive self-perception as "*rescuers of the planet*" without having real impact on the welfare of others.[43]

Other initiatives put Ghandis heritage in the context of "slow violence" and "slow peace".[44] Considering that in Asia peace education plays a vital role within citizenship education, both concepts are relevant. Slow violence, as introduced by Rob Nixon means

> " … a violence that occurs gradually and out of sight, a violence of delayed destruction that is dispersed across time and space, an attritional violence that is typically not viewed as violence at all."[45]

Nixons image of this kind of violence is centred around climate change and other environmental catastrophes. In the context of citizenship education, it is particularly relevant that those who cause climate change largely live in democracies. Democracies are considered to be more peaceful forms of government, because it is known from conflict research that democracies generally do not wage war against each other. However, this says nothing about whether and how democracies perform with regard to structural or "slow violence". We have to take these connections into account if the goal of citizenship education is to be understood as democracy education.

"Slow peace" is a label used by a group of educators to describe their approaches to pedagogies of peace. It is based on Ghandis concept of "ahimsa". "Ahimsa" is part of Hindu, Jain and Buddhist philosophical traditions and is believed to date back to the 6th century BCE. The common English translation of "ahimsa" is "non-violent", but many have pointed out that this is a very narrow translation, which might even be associated with passiveness. Instead, ahimsa can be understood as a commitment to respect life in all forms, implying connectedness between all living things.[46] Applying "ahimsa" as an approach to pedagogy focuses on features like non-violent communication, intrinsic motivation for learning, listening before critique, dialogue instead of debate, to name a few.[47] Many of these

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[43]/ *https://aera21-aera.ipostersessions.com/Default.aspx?s=6B-18-C9-E1-16-51-02-94-BD-3B-AF-3F-F3-F8-D2-3D*, accessed 26.12.21

[44]/ *https://sites.google.com/view/slow-peace-and-the-long-march/home*, accessed 26.12.21

[45]/ Nixon, Rob (2011): Slow violence and the environmentalism of the poor, page 2.

[46]/ Sage Handbook of Education for Citizenship and Democracy 2008, page 185.

[47]/ see as one example *https://www.ualberta.ca/graduate-studies/media-library/professional-development/gtl-program/2016-07-28gtlslow-peace-post-secondary.pdf*, accessed 26.12.21

are part of an adult educator's toolbox. Applying a "slow peace" approach in citizenship education moves the focus from democracy as a system to non-violence and peace as a goal.

Individual and collective rights

Looking at the individual and society in Asia from a human rights perspective Reyes and Tan point out that systematic comparative analyses of human rights in Asian and Western states show a differentiated picture. Asian states perform worse in comparison in the areas of civil and political rights. On other relevant human development indicators such as education, infant mortality, life expectancy or social stability, however, they perform better than Western countries from comparable income groups. It is therefore possible that there is a different weighting between individual civil-political rights, which are seen as a priority by Western industrial societies, and community perspectives. The latter are more likely to be effective in the field of economic and social rights – conceived as collective achievements.[48]

In accordance with this differing weighting of civil-political rights on one hand and economic, social and cultural rights on the other hand, curricula on citizenship education in the West often focus on civil-political rights. In practical terms this means that in Western-style learning contexts it is much more likely that, for example, voting rights will be discussed rather than labour rights or the right to food. In contrast, in many adult education centres around the world vocational training and (subsistence) agriculture are particularly sought-after fields that motivate adults to (re)start education. If citizenship education is to be made attractive as a complementary element for these participants, it must be done in a thematically flexible way. For example, collective land rights may be more interesting than individual voting rights. ALE delivers these tailored and intersectoral approaches.

48/ Cf. Reyes, V. & Tan, C. (2015). Political values in Asia, the ASEAN political security community, and Confucius' philosophy. In Glaser, H. (Ed.), *Norms, Interests, and Values: Consent and Conflict in the Constitutional Basic Order* (pp. 345-368). Baden- Baden: Nomos Publishers. Draft without pagination. *https://www.research-gate.net/publication/300880477_Political_Values_in_Asia_the_ASEAN_Political_Security_Community_and_Confucius'_Philosophy*, accessed 11.12.21

Democratization and decolonization in Arab nations: different views

An assessment of the chances and perspectives of citizenship education in Arab nations can be viewed from completely different starting points.

In 2011, Faour and Muasher raised the question whether the Arab Spring was followed by an establishment of democratic systems based on a Western-influenced understanding of democracy. They pointed out that

> *"In the absence of strong political parties and viable civil society structures in most of the Arab world, these uprisings are proving to be only the first step in a process that will not follow a clear path and will take years to unfold."* [49]

The authors emphasized, among other things, the urgency of reforms in the education system in order to establish sustainable democratizing change. It should not only be a matter of improving the infrastructure of education in a technical sense. Rather, citizenship education is the central element to fill democratic systems with life. As the authors phrase it, it means to "*learn how to think, seek and produce knowledge, question, and innovate rather than be subjects of the state ... "* [50]

In 2013, Faoud's follow-up study on citizenship education in the formal education system of eleven Arab countries[51] came to cautious conclusions. According to his assessment, although citizenship education is being taught, it is not in conjunction with the political will to have truly free, active and creative citizens in the country. The atmosphere in schools is seen as predominantly authoritarian. There is a lot of rote learning in the classroom and certain political or religious views are promoted. Most teachers lack adequate training to actually convey the concept of active citizenship in the classroom.[52] Also for Waghid and Davids their starting point is affirmative to the Western-influenced understanding of democ-

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49/ Faour, Muhammed and Muasher, Marwan: Education for Citizenship in the Arab World. Key to the Future. Carnegie Endowment for International Peace, 2011, page 1

50/ Faour, Muhammed and Muasher, Marwan: Education for Citizenship in the Arab World. Key to the Future. Carnegie Endowment for International Peace, 2011, page 6

51/ Algeria, Bahrain, Egypt, Iraq, Jordan, Lebanon, Morocco, Oman, Palestinian Authority, Tunisia, UAE

52/ Faour, Muhammad. A review of citizenship education in Arab nations. Carnegie Endowment for International Peace, 2013, *http://www.jstor.org/stable/resrep12771*, page 1-2

racy. In an examination of the Gulf Cooperation Council countries,[53] they conclude that societies in the examined countries are too patriarchal and too Muslim-centred to produce viable approaches to democratic citizenship education. According to the authors gender-based discrimination is strong and the importance of religious affiliation as well as family affiliation is highly valued. In contrast, a pluralistic understanding of citizenship is lacking.[54] Only where citizens can be different, but still the same, can there be viable approaches to citizenship education. Or as Faour and Muasher summarize:

> *"Democracy will thrive only in a culture that accepts diversity, respects different points of view, regards truths as relative rather than absolute, and tolerates – even encourages – dissent."* [55]

According to the authors these are precisely the conditions that do not exist in many Arab nations. Nevertheless, there are numerous successful approaches in the field of adult education in which citizenship education, adapted to the respective conditions of the country, is also implemented in the Arab region. The contribution to this publication from Tunisia shows this in impressive form. There, citizenship education is implemented in combination with other contents such as language competence and vocational training and further education. The approach shows in an exemplary way that non-formal ALE can create learning spaces where otherwise the social scope is not yet given.

Mujaawarah

The learning theorist and practitioner Munir Fasheh stands for a completely different approach. His approach is located in the context of "decolonizing education", whereby he himself prefers to speak of "healing", an inner process, instead of "decolonizing" as a process coming from the outside.

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[53]/ Bahrain, Kuwait, Saudi Arabia, Qatar, Oman, UAE
[54]/ *https://eric.ed.gov/?q=patriarchal+AND+society&pg=4&id=EJ1039412*
[55]/ Faour, Muhammed and Muasher, Marwan: Education for Citizenship in the Arab World. Key to the Future. Carnegie Endowment for International Peace, 2011, page 3

He assumes that native terminology is central to describing how people live together and the form of their communal organization. In this sense, he states,

> *"The word ahaali (the closest in English would be people-in-community) is contrary to citizens. The main relationship within a community formed by ahaali is the one among themselves and with the place, culture, and collective memory whereas the main relationship in a society formed by citizens is with a state and its institutions. (...) It deepened within me, as a result of neighborhood committees (...) which I refer to as mujaawarahs, the conviction that small groups formed by people with no authority inside or from outside, and with deep attentiveness to what is happening around, are the backbone of society;"* [56]

Fasheh thus outlines a completely different institutional structure of societies, or the lack of institutions, as they belong to a Western understanding of democracy. He further links this to "*muthanna*", the concept of how people perceive or locate themselves in relation to others and the meaning of plurality. There is no straight translation of the concept of "*muthanna*". One of Fashehs approximations reads like this:

> *"It is also different from Descartes' logic: 'I think, therefore I am'; the logic of muthanna can be expressed as 'YOU are, therefore I am'; my existence depends on my relation with you. That's why I believe that without muthanna, it is difficult to develop a pluralistic attitude in living and perceiving. Without having experiences that embody muthanna, one would consider a place like Boston to be pluralistic. There is cultural diversity in Boston but it is more like the diversity in a zoo, where each group lives in its own cage. Living in cages or in a 'melting pot' of cultures is contrary to the spirit of muthanna. "*

56/ Sukarieh, Mayssoun. (2019). Decolonizing education, a view from Palestine: an interview with Munir Fasheh. International Studies in Sociology of Education. 28. 1-14., pages 9 and 13.

Those who can only be themselves because there is a counterpart must inevitably have a different view on the question of individuality, individual rights and the form of society that can guarantee these rights.

Fasheh was associated with people who stand for empowering and activating adult education, such as Paulo Freire. The project example of Palestine in this publication shows how this can be put into practice. At the same time, Fasheh challenges adult education when he says: "*The occupying language is [also] words with positive connotations but no denotations, such as the 'right to education', 'excellence', 'critical thinking', 'creativity', 'quality education'*" [57]. He counters development policy approaches by saying, "*we stop starting with needs (...) we need to start with the strengths and what is healthy* [*in societies or communities*]*".*

In summary, Fasheh argues for development paths and visions in which people can connect to their traditions:

> "*What a culture needs in order to flourish is a space where people live in accordance with their ways, in free associations with each other. As the Zapatistas say: changing traditions in traditional ways, without tearing apart the social fabric in community.*" [58]

The linking to traditional value systems, combined with the invitation to transform them echoes the feminist consideration of Ubuntu as discussed in the previous chapter. "Respecting the social fabric in community" is something that ALE has internalised in its approaches as ALE is participant-oriented. In many participatory techniques, participants first choose the topic they want to discuss and learn about. They determine the content as well as the pace of the learning process, and adapt learning times to their particular circumstances. This is, for example, also a core component of the REFLECT circles for literacy as presented in this volume with the example of Mali.

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[57] Sukarieh, Mayssoun. (2019). Decolonizing education, a view from Palestine: an interview with Munir Fasheh. International Studies in Sociology of Education. 28. 1-14, page 3.

[58] Sukarieh, Mayssoun. (2019). Decolonizing education, a view from Palestine: an interview with Munir Fasheh. International Studies in Sociology of Education. 28. 1-14, page 8.

European experiences

Reference Framework of Competencies for Democratic Culture

With its Reference Framework of Competencies for Democratic Culture (RFCDC), the Council of Europe has developed a comprehensive concept as well as guidelines for implementation. Although the framework primarily targets the formal education sector, its content is also transferable to contexts of non-formal learning. This is exemplified in the project description from Kosovo in this publication. Moreover, in its Charter on Education for Democratic Citizenship and Human Rights the Council of Europe explicitly recognizes:

> *" ... the key role played by non-governmental organisations and youth organisations in this area of education and [is] anxious to support them in it (...) Member states should foster the role of non-governmental organisations and youth organisations in education for democratic citizenship and human rights education, especially in non-formal education. They should recognise these organisations and their activities as a valued part of the educational system, provide them where possible with the support they need and make full use of the expertise they can contribute to all forms of education. "* [59]

In Moldova, the Reference Framework was used as the basis for a comprehensive reform of citizenship education in the formal education system. Many governments place citizenship education unilaterally in the formal education system. The interaction between formal and informal education is often not sufficiently considered and important experiences from ALE are not taken into account. The experience from Moldova is hence taken up here in order to highlight some aspects of the interaction between formal and non-formal education.[60]

In Moldova, among other things, it became apparent that the content of the Reference Framework is inextricably linked to a participatory and interactive methodology. This in turn changes the school system and hence,

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59/ *https://search.coe.int/cm/Pages/result_details.aspx?ObjectID=09000016805cf01f*

60/ The following presentation is based on a series of interviews conducted by the author with stakeholders of the education system in Moldova in 2020. The survey was conducted in the context of an evaluation for the Council of Europe. The conclusions presented here for adult education and non-formal education reflect only the author's assessments and do not represent the position of the Council of Europe.

A participant of a educational programme for sustainable development explores an issue related to sustainability through interviews as part of a practical exercise.

makes it impossible to limit the spirit of an activating citizenship education to the respective school subject. Subjects and teachers not directly involved with citizenship education are confronted with teaching methods that are new to them and with students who begin to behave differently. The framework itself prefers a whole-school approach. This means that pupils should also be able to exercise participatory rights and co-steering within the school. Ideally, the skills for a democratic culture should also be applied to and expanded in conjunction with non-formal processes, for example in youth organisations. This in turn requires an exchange and permeability between formal and non-formal educational processes. Last but not least, the competence orientation of the framework poses a challenge to many teachers. Assessing students not according to a grading system, but competency-based, changes the view of the students and the self-image of the teachers. Teachers also have to reinvent themselves and their role if they want to implement learning processes in an authentic way that challenge old role models and hierarchies. Not only do they have to learn new methodologies, but they have to dare a transformation process of their own.

Therefore, ALE plays a major role for the qualification of teachers, trainers and facilitators. There is a huge need for teacher training and further education to teach "active citizenship". This is all the more pressing

when entire countries are undergoing systemic transformation processes, as in Eastern Europe, Central Asia or the Arab world. Non-formal adult education has an enormous wealth of experience to offer in this area: Methods that promote personal development processes and a holistic understanding of the interplay between content, methodology and institutional change. Non-formal adult education institutions have experienced that in turn active learners have an impact on the organisation as an institutional framework. This is an experience that is still poorly developed in the formal education system of many countries. It therefore makes sense for countries to follow the recommendation of the Council of Europe as outlined above to "*make full use of the expertise [non-governmental organisations and youth organisations] can contribute to all forms of education.*"[61]

Change-oriented adult education

A European multi-stakeholder project called FuturelabAE[62] has developed another interesting approach, the concept of change-oriented adult education. The starting point can be briefly described as follows:

> "*Traditionally, adult education is regarded as the repair shop for educational systems. People who have, for example, not gained school leaving qualifications are participants in second chance education programmes.*" [63]

This "repair-shop" view is reinforced by social analyses that classify adult education as a *"reactive solution to problems caused by digitalization, populism, globalization, sustainability, etc."*. In this context, it is argued that there is *"an increased burden (...) on individuals to adapt their skills in order to remain prepared for future changes."* According to the authors, Manninen, Jetsu and Sgier, this reflects a way of thinking in which change comes across as a natural disaster to which one can only react; as if citizens and political decision-makers had no part in how this change came about. [64]

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[61]/ *https://search.coe.int/cm/Pages/result_details.aspx?ObjectID=09000016805cf01f*

[62]/ *https://eaea.org/project/future-lab/*, accessed 01.03.22

[63]/ Thomas Fritz as cited in the context of EAEA's Future-labAE-project on *https://eaea.org/2019/11/26/change-oriented-adult-education-how-do-we-go-from-reacting-to-changes-to-shaping-the-future/*, accessed 13.12.21

[64]/ Manninen Jyri; Jetsu, Anna & Sgier, Irena (2019): Change-oriented adult education in the field of democracy and digitalization, page 6.

The change-oriented adult education turns this approach around with an understanding of adult education as the creation of *"new competencies and practices which are a necessary condition for any change and/or development to take place."* [65] The US civil rights movement that aims to overcome racism and discrimination is cited as an example.

The authors thus distinguish adult education approaches and formats with the main objective "to adapt to" societies from those that mainly aim "to pro-actively change" societies. The changers, in turn, can be divided into at least two groups: those who seek a gentler transformation of society (reform approaches) and those who envisage more radical change (structural transformation). As a simple rule of thumb, the authors point out that often a course description already points either to a more adaptive or a more change-oriented approach. Whereas adaptive approaches mainly use terms such as "inclusion, integration, adaptation, skills, employment", change-oriented approaches use terms including "emancipation, critical reflection, change, development, equality, awareness, dialogue, transformation".[66]

If we look from this point of view at the project examples presented in Part 2 of this publication, we will probably find all facets as well as mixed types. Some are more adaptive in their core approach and teach skills to cope with current (societal) challenges; some see themselves as pioneers or nuclei of structural change; some may intend only the former, but initiate processes in the learners that are more in line with the latter; some may insist that only the learners themselves will decide how the learning process will take effect. In any case, the concept of "change-oriented adult education" can sensitize us to the question of whether, when we speak of citizenship education, we know what goal we have in mind, adaptation or transformation.

Impact of citizenship education

Learning processes are complex and their results are always preliminary anyway, since we do not know how a building block of the learning biography will be used, incorporated, or combined by the learner later in life. Citizenship education – especially when it takes place non-formally

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[65]/ Manninen Jyri; Jetsu, Anna & Sgier, Irena (2019): Change-oriented adult education in the field of democray and digitalization, page 7.

[66]/ Manninen Jyri; Jetsu, Anna & Sgier, Irena (2019): Change-oriented adult education in the field of democracy and digitalization, page 25. As pointed out above this is meant as a rule of thumb, not as an objective indicator.

– usually eludes an assessment via grading scales. The 2016 Global Education Monitoring Report (GEM) specifically addresses the issue of global citizenship education and the measurability of impact. It concludes that "*data gaps for monitoring national and global progress towards target 4.7 outside the formal education system are particularly wide*".[67]

Cross-national statistical surveys usually capture correlations that reflect, for example, the overall positive relationship between educational attainment and participation in elections. However, they do not provide a differentiated view of the extent to which specific citizenship education plays a role in this.

Comparatively good data are available on educational approaches that are more in the nature of campaigns and where the intended effect can be measured shortly after the campaign. Examples of this are a campaign to increase women's voter turnout in Pakistan in 2008 and an anti-violence campaign during the pre-election period in Nigeria in 2007. Both campaigns were able to demonstrate the intended effect of increased voter turnout (of women) and a reduction in violent attacks in connection with the elections.[68]

The 2016 GEM also points to several examples (in Senegal, Dominican Republic, Poland and South Africa) that show a clear link between participation in citizenship education in NGO-run, non-formal education programmes and increased trust in state institutions such as the police, as well as increased participation within local formal and non-formal decision-making or conflict resolution mechanisms. The analysis also reveals the factors that contribute to the success of citizenship education:

- The use of local language;
- The use of a participatory and interactive methodology;
- The effect increases with more frequent/regular participation;
- In order to put what they have learned into practice in some form, i.e., to actually become active, the participants need other additional resources. [69]

The last point in particular demonstrates the necessity of anchoring the measures in socio-political contexts, i.e., a form of community organisa-

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67/ UNESCO 2016: Global Education Monitoring Report 2016. Education for People and Planet. Creating Sustainable Futures for All, page 288.

68/ UNESCO 2016: Global Education Monitoring Report 2016. Education for People and Planet. Creating Sustainable Futures for All, page 98-99.

69/ UNESCO 2016: Global Education Monitoring Report 2016. Education for People and Planet. Creating Sustainable Futures for All, page 100-101.

tion. One could also say that citizenship education is only really fruitful if it can be implemented collectively. Otherwise, the individual obtains comparatively little benefit from citizenship education. These conditions for success identified in the GEM analysis are also reflected in the examples of the DVV International projects.

All projects integrate output and outcome measuring to varying degrees. All work with participant feedback or surveys, many with more formalised evaluations. Mexico and Tunisia, among others, offer meaningful examples:

In a training-of-trainers project in Mexico, an evaluation captured different possible outcome and impact levels. Skills, attitude, self-identification, relationships at work as well as transfers of learning were considered. One of the interesting results is that the educational processes also have an impact on the institutions in which the participants work. Thus, learning does not only remain at the individual level, but also changes institutional routines and collaborative work.

In Tunisia, on the other hand, a much less formalized approach was chosen, which accompanies and depicts the path of individual learners in the form of a photo reportage. The Tunesian example pictures effects of citizenship education in non-formal learning processes the following way:

Participation in adult education programs has enabled the learners to better understand the family, community, societal and global issues to which they are exposed on a daily basis. They have studied, understood and exercised their citizenship for their own good and that of the community. They have been made aware of issues of civic and democratic responsibility, the environment, health, they have learned to use technology to open up to the world, they have been integrated into the economic circuits thanks to the professional training they have received or the jobs they have obtained.

Education has brought them out of the shadows. It has enabled them to go a step further, allowing them to achieve more personally and to transfer their knowledge to others with less education through collective action... in short, education has taken them into territories that were previously inaccessible to them: they are no longer spectators but become citizen actors. They are no longer on the fringes of the public arena but have taken hold of it.[70]

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[70]/ DVV International 2020: Éducation des adultes à a citoyenneté. Reportage Tunisie 2020 – 2021. Augustin le Gall, preface.

Conclusions

Searching for common ground

As shown above, the understanding of citizenship education is broad and diverse. At the same time, it is also susceptible to politicization in the sense of being misused for indoctrination and the spread of nationalism or aggressive patriotism. The more authoritarian a state, the higher the danger that citizenship education will also be implemented in an authoritarian manner. Even open societies have to question their own understanding of democracy and its worldwide promotion in the contexts of international exercise of power and colonial history. On the other hand, citizenship education, when delivered well and in the Freirean spirit of empowerment, may serve to start or refresh a collective responsibility for peaceful communities and societies.

In Germany, a minimum consensus, which establishes the following three principles as a standard for citizenship education has proven to be viable. This consensus entails the following principles:

- No indoctrination: In particular it is not allowed to overpower students, take them by surprise in order to generate specific opinions.
- Transparency of controversies: Whatever is discussed in a controversial manner in science or in politics must be presented fully and include all conflicting arguments.
- Participant centred: Participants shall be enabled to analyse a political theme, to establish their own interest and to develop scenarios to become active.[71]

In the authors point of view these criteria could be supplemented by the following:

- Transparency of trainer's attitude and interests: The trainer, teacher or facilitator also needs to be aware and transparent of what attitude

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[71]/ See summary of the Beutelsbach Consensus *https://www.bpb.de/die-bpb/51310/ beutelsbacher-konsens*, accessed 14.12.21. In 1976 this consensus was formulated in regards to the so-called concept of "political education" in Germany. In today's interpretation, however, it is applied directly to citizenship education and civic education likewise. See e.g., presentation: Background, Principles and Infrastructure of CE in Germany – an Introduction, Petra Grüne (Federal Agency for Civic Education), Bonn, 27.04.2021

or interests he or she associates with the topic being addressed. In a world of inequality facilitation cannot be a neutral process.

These criteria may serve as a stimulus for discussion as to whether there can be an overarching internationally accepted core concept of citizenship education.

In any case, ALE and the experience of countless adult educational centres all over the world are perfectly placed to put citizenship education, adapted to local needs and concepts, in place. Many civil society organisations have shown that they can offer and implement citizenship education even in difficult and repressive settings. Nevertheless, there are equally good and encouraging examples where local authorities are interested to productively cooperate with civil society on citizenship education.

As outlined before citizenship education refers to educational processes that are linked to social participation in state structures. Hence the question remains whether the education of citizens can be conceptualized as a separate process from the development of state institutions. In other words, if adult education is to educate citizens, the institutions that constitute the state cannot be disregarded. If a living democratic culture is the goal, citizenship education needs to be complemented with "statehood education" addressing all levels from local administrators up to decision makers in national and international fora. If there is a need for ordinary citizens to reflect on their role and become active, there surely is a need for policy and decision makers (and the private business sector) to reflect on ethic and democratic policy and decision making. In many states it can be witnessed that the key problem isn't a lack of active citizenship, but a lack of truly democratic leadership. In this sense, one may plead for an understanding of citizenship education as only one side of the coin. Adult education centres can often facilitate both: citizenship education and the enhancement of local democratic practices. They can serve as a communication platform, negotiating interests of different groups of population, convincing local authorities to support ALE to the benefit of the entire community and contribute to the integration of groups which might face disadvantages.

A call on policy makers

As described above, the 2016 GEM has identified conditions for the success of citizenship education. The main enablers are clearly policy priority and the availability of resources; this includes funding as well as expertise and human resources. Furthermore, the 2016 GEM concludes that a high

degree of contextualisation, including local language and terminology, is crucial. Many of the international approaches and concepts to citizenship education as outlined above confirm this finding.

When policy makers look at citizenship education, they predominantly have the formal education system in mind and often overlook the high potential of non-formal adult education. It is important that learners can become active in a freely chosen social environment, embedded in the local community in order to implement what they have learned. In contrast, strong institutional structures often stand in the way of an actual activation of a sense and practice of citizenship. Institutions, incl. schools are conservative as they tend to remain in the status quo and to change only in tough and lengthy processes. Opposite to this, non-formal and voluntary forms of organisation, such as Youth Committees, Neighbourhood Committees or Adult Education Centres are often easier platforms for citizens to try things out and develop activities. Furthermore, it is clear that often the formal school system lacks qualified teachers who can implement citizenship education not only in terms of conveying content to learners, but above all in the spirit of empowerment and enablement. Here, ALE can make a difference for teacher training and can unfold its potential to enrich formal education as much as the informal sector. A great wealth of experience of a truly activating citizenship education lies in the (critical) civil society of every country and in the participatory educational methodology practiced in adult education. This is the time to recognize this transformative expertise and practice and support its further development.

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CEAAL – Consejo de Educación de Adultos de América Latina: *https://ceaal.org/v3/*

Civic Education Network for Eastern and Southern Africa: *http://cenesa.org/*

CLADE – La *Campaña Latinoamericana* por el Derecho a la Educación: *https://red-clade.org/*

EAEA – European Association for the Education of Adults: *https://eaea.org/*

EENCE – Eastern European Network for Citizenship Education: *https://eence.eu/*

ICAE – International Council for Adult Education: *http://icae.global/en/*

NECE – Networking European Citizenship Education: *https://www.nece.eu/*

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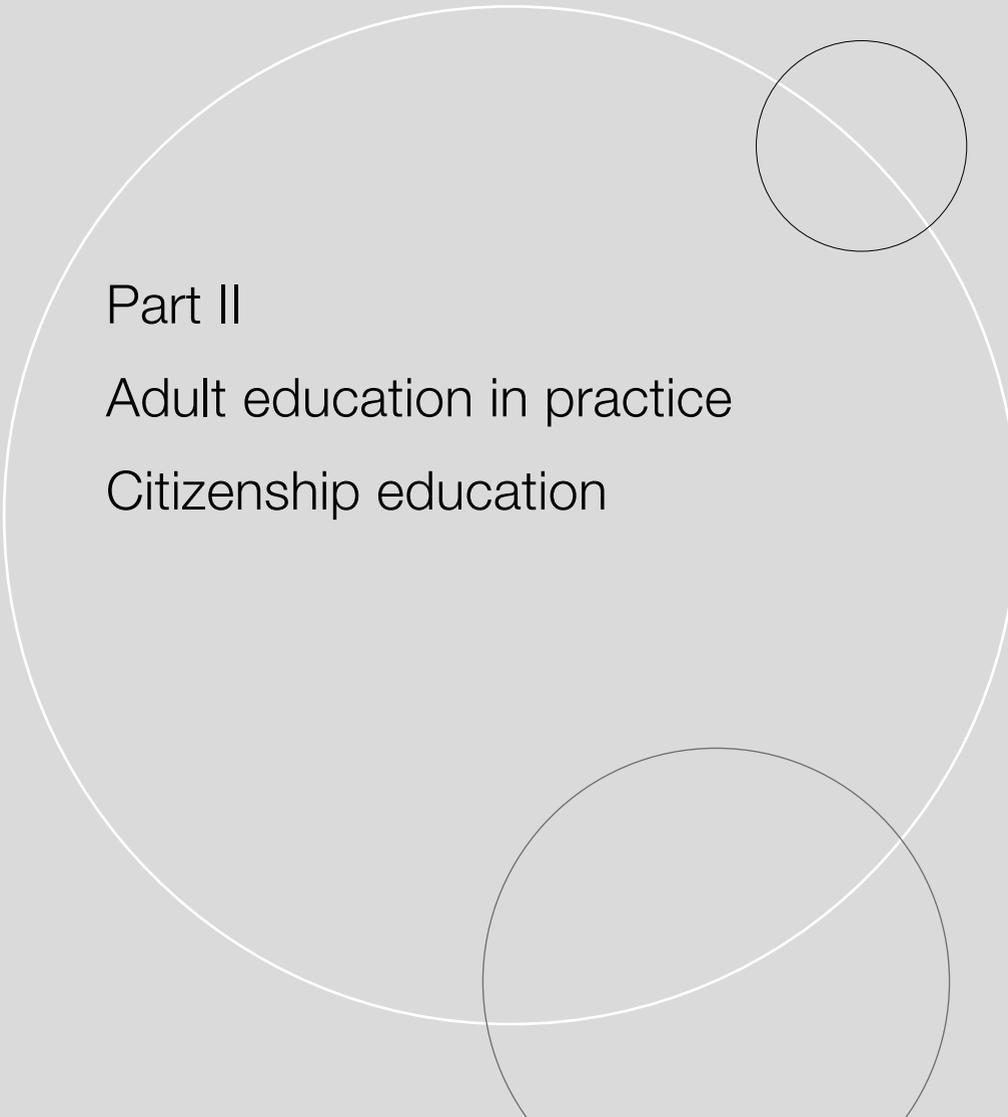
Part II

Adult education in practice

Citizenship education

Britta Schweighöfer

Part II
Adult education in practice

Introduction

For DVV International, citizenship education is an important part of its work. It is always understood as empowering. It is shaped by contextualisation in the respective state, region or community. It is – more strongly than educational processes in the formal system – oriented towards (immediate) locally formulated needs. In some cases, it is rather adaptive and addresses challenges citizens need to respond to. In some cases, it is clearly transformative. It aims to empower people to actively shape social processes. Most often, citizenship education is intertwined with other educational approaches and topics. Only rarely is citizenship education taught in isolation from other learner concerns in a separate curriculum.

In this sense, DVV International sees all its projects – not only those presented here – as a contribution to citizenship education. Learning processes that authentically convey empowerment are never apolitical.

As shown above, the impact of citizenship education is significantly higher when it takes place in the community or can be implemented in the community. This characteristic also runs through the project examples. Empowerment processes may take different forms, but they also have global commonalities. They are characterised by respect for the individual as well as for the community in which he or she is socially active. One will not develop without the other. Individual and community question each other and give each other impulses. This process is taken into account through a strong contextualisation of the projects.

This contextualisation is of course also shaped by traditions, schools of thought and regional factors. Nevertheless, every learning process is unique and open-ended.

We have therefore decided not to put the project examples in a regional order, for example. In the following, the country examples are arranged alphabetically. In this way, we would like to emphasise the commonalities more than the supposed regional differences. And we would like

to refer to the holistic approach of adult education. In DVV Internationals understanding citizenship education is not an appendage to e.g., vocational training, neither is it a stand-alone, it is an integral part of all educational processes. From Ecuador to Ukraine, the reader can certainly find many similarities.

Ecuador

Saving health workers saves lives

In a nutshell

Ecuador has responded to the COVID-19 pandemic with drastic measures. A state of emergency was declared and extended several times. At the same time, health workers in the overburdened health system complained about the lack of protection against infections but their concerns were not addressed. Instead, a regulation was passed according to which Corona infections are not defined as an occupational accident or work-related illness. As representation of the health workers, the Ecuadorian branch of the Public Services International responded to this situation with a project that combines education and training of trainers with a public awareness campaign. In a next step, a public dialogue was initiated that focuses on the labour rights of health workers, especially public employees.

Population in Mio[a]	Literacy rate, adult total (% of people ages 15 and above)[b]	Persistence to last grade of primary (% of cohort)[c]	
17.6 (2020)	**94 %** (2020)	**total** **97 %** (2019)	
		male **98 %** (2019)	**female** **95 %** (2020)

[a]/ https://data.worldbank.org/indicator/SP.POP.TOTL
[b]/ https://data.worldbank.org/indicator/SE.ADT.LITR.ZS
[c]/ https://data.worldbank.org/indicator/SE.PRM.PRSL.ZS?end=2020&name_desc=false&start=1970

The key issue[72]

The Covid-19 pandemic has led to a crisis in the health system in Ecuador. One of the state's responses to the pandemic was to declare a state of emergency, which was repeatedly extended by executive decrees. On this basis, the state has also come into a very strong position as an employer in the health sector. As a result of this strength, it was decreed, among other things, that an infection with the coronavirus is not defined as an occupational accident or work-related illness for health workers. The health workers were in any case poorly protected against infections in the course of their work. At the same time, the decree deprived them of legal recognition in case of infection. Against this background, PSI Ecuador (Public Services International Ecuadorian Branch) participated in a larger PSI (Public Services International[73]) campaign with its own measures. PSI estimates that worldwide, health workers account for 12 % of people infected with Covid-19.[74] PSI underlines that the (preventable) deaths of health workers are unacceptable and further destabilise health systems worldwide.

In Ecuador, the role of trade unions as representatives of the interests of workers in the health sector was ignored. According to the analysis of the project participants this also weakened the democratic process of balancing different interests and democratic structures in society.

Health workers rights are women's rights

According to Irene Khumalo, Chair of PSI's Women's World Committee (WOC) women make up 70 % of the global health workforce. Irene states "I am caught between the pandemic and the right to protection. In the middle, where I have to continue to practice nursing and at the same time ensure that my rights as a health worker are not infringed.

72/ The project description is informed by the internal summary paper by PSI : Informe. Proyecto Protección de Trabajadorxs de Primera Línea de los Servicios Públicos en Guayaquil y Quito.

73/ Public Services International is a Global Union Federation of more than 700 trade unions representing 30 million workers in 154 countries. PSI defends trade union and workers' rights and fights for universal access to quality public services. *https://publicservices.international/resources/page/about-us?id=5428&lang=en*, accessed 02.02.22

74/ *https://publicservices.international/resources/publications/poster---safe-workers-save-lives?id=10699&lang=en*, accessed 02.02.22

Adult education in practice

To put the educational project including its campaigning element in place PSI Ecuador (Public Services International Ecuadorian Branch) secured the support of the VISION trade union, the Andean Office of the International Labour Organisation (ILO) and the Pan American Development Foundation (PADF). The project comprises a number of activity areas:

Training programme for youth leaders and educators

The core training programme consisted of 8 virtual sessions with 167 participants (77 women and 90 men), including 15 young people and covered the following thematic areas:

- Facts and figures and basic understanding of SARS-CoV-2 (Severe acute respiratory syndrome coronavirus type 2) and the disease COVID-19;
- Biohazard management: SARS-CoV-2 in workplaces;
- Prevention and control measures in the community;
- Trade unions, OSH (occupational health and safety) managers and bipartite OSH committees in the face of the COVID-19 pandemic;
- Occupational diseases and occupational hazards benefits under COVID-19.

Systematization of all contents/materials in a training of trainers project

Once the education programme was completed the PSI Youth Educators Team built an education programme that systematised all the contents and materials provided by the involved stakeholders (e.g. ILO, World Health Organisation, and others). It served as a basis to develop a Training of Trainers programme in online and on-site formats. The University Andina Simón Bolívar supported the design process. This laid the foundation for a training programme to the benefit of organisations at local and national level, which subsequently started in January 2021.

Strengthening the visibility of occupational health and safety committees

The various stakeholders developed a first analytical overview of the functioning of the Occupational Health and Safety committees. The picture was very mixed. In some cases, participation in the committees was rather weak or the work on COVID-19 only poorly developed. In some committees there were no trade unions represented, but so-called work councils. In particular, public servants' organisations were not present in their function as representatives of health workers' interests.

In order to strengthen the visibility and positioning of the health and safety committees, a public relations and communication campaign was launched. Infographics and radio programmes explained the basic functions and structures of the committees.

https://publicservices.international/resources/publications/
poster---safe-workers-save-lives?id=10699&lang=en
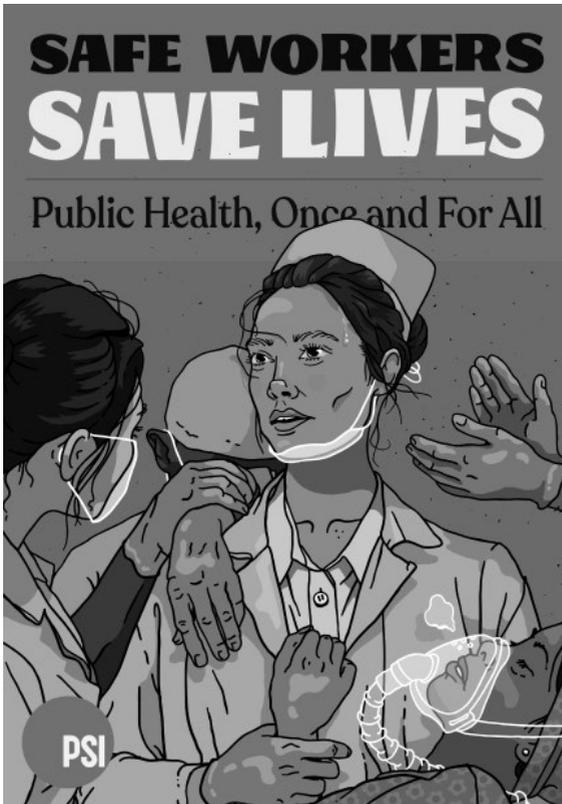
The infographics explained e.g.

- The main function of the committees to maintain healthy working conditions, to represent the needs and interests of all and to manage safety and health at work.
- The fact that committees have the right to be consulted on new measures in the respective institution, to be consulted on planning changes, to participate in the processes and to contribute to negotiations.
- The legal basis detailing that committees are regulated by national legislation and that compliance is compulsory. The committee is to be formed in any workplace with more than 15 employees. It should comprise three representatives of the workers and three representatives of the employers
- The criteria to be considered and to be elected as a member of the committee include that one must be of legal age, be able to read and write, work in the company and have a basic knowledge of safety and industrial hygiene.

Initiating social dialogue

In order to keep the issue on the agenda, the participating organisations decided to raise awareness during the Ecuadorian election campaign. None of the election candidates had flagged up Health and Safety at the workplace in times of COVID-19 in their election manifesto. Civil society actors also complain that the state is closing itself off to real dialogue on burning social issues instead of initiating it.

Since the occupational health and safety committees have not yet adequately fulfilled their role or do not even exist in many institutions, the project participants recommended that the state

- establishes and strengthens the relevant committees in all public institutions and companies in the health care sector and ensures that they function properly, especially in the context of COVID-19, and
- further ensures that in particular the labour and trade union representation of public employees is fully integrated into the committees.

Initial assessments suggest that this representation has been partially reinstated. However, full institutional competences to represent the interests of health workers are still lacking.

Ethiopia

Citizenship education in community learning centres

In a nutshell

Ethiopia has integrated citizenship education both in the formal and in the non-formal education system. However, implementation is facing some challenges. Within the sphere of non-formal learning community learning centres as a pilot approach accommodate citizenship education in an integrated curriculum framework. This framework combines literacy and numeracy skills with life skills and citizenship education. Experience shows that a focus of citizenship education evolves around issues of conflict transformation. Community Learning Centres offer a space for practical conflict transformation. In particular elders use this space for conflict mediation and resolution as well as for peace education.

Population in Mio[a]	Literacy rate, adult total (% of people ages 15 and above)[b]	Persistence to last grade of primary (% of cohort)[c]	
115 (2020)	**52 %** (2017)	total **38 %** (2014)	
		male **37 %** (2014)	female **39 %** (2014)

The key issue

Ethiopia has introduced civic education both in the formal and non-formal education systems so as to bring democratic culture closer to its citizens. There is a general understanding that the participation of all citizens is very important towards building democracy and the overall develop- ment of a given nation. One form of enhancing people's participation for democratic governance is the provision of civic education or what can be exchangeably called citizenship education.

However, one has to admit that there are some deficiencies to realize the full potential of citizenship education. In an intervention as part of the 8th multi-disciplinary seminar at Ambo University, Endalcachew Bayeh concludes that the main reasons comprise of the following: "*content and context related problems, lack of civil societies' engagement, lack of dem- ocratic school administration, improper method of delivery, pressure from external environment, weak democracy, limited geographical reach of the course, and lack of role model teachers.*"[75] Bayeh strongly calls for more intensive civil society engagement in civic education, which in his point of view, limits the risks of manipulation and indoctrination by dominant actors.

In comparison with the formal education sector, civic education in ALE was not given an equal focus. In addition, unclear ALE policies, challenges in curriculum and textbook development and a limited under- standing of civic education concepts and practices are core problems to implement civic education country wide.

Adult education in practice

The Integrated Functional Adult Literacy Framework

In 2011 the national Integrated Functional Adult Literacy (IFAE) curriculum framework was designed. It is since operational for the non-formal and informal education system and shall ensure that every adult learner is well informed on the basic principles and practices of citizenship education. Furthermore, this curriculum denotes that developing civic knowledge helps to understand oneself, one's rights and responsibilities, and how to

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[75] Bayeh, Endalcachew (without year): The Role of Civics and Ethical Education for the Devleopment of Democratic Governance in Ethiopia: Achivments and Chal- lenges. Proceedings of the 8th Multi-Disciplinary Seminar, Ambo University, page 1.

protect one's rights. Such knowledge helps people to critically question whether the available laws and directives meet their basic rights.

To this end, and in order to promote democratic rights and values the curriculum framework includes for the example the following themes: Building of a democratic system; the supremacy of the law; a sense of responsibility; a strong working culture; the search for knowledge; Self-reliance; people's participation; the rights of children, women and persons with disabilities; the structure of federal systems, and so forth.

The table below gives an overview of how topics related to citizenship education, critical thinking and social life are embedded within a wider curriculum for adult education. It implies that soft skills or civics are never taught as issues separate from life skills and from literacy and numeracy. Peoples' practical needs and ambitions, e.g., to make a living, are respected as departing point.

The "influential older people committee" evaluates the community involvement in peace and democratic relations.

Framework – the Integrated Functional Adult Literacy (IFAE) Curriculum		
Reading, Writing and Numeracy Skills	**Life Skills Package**	Further details on content / suggested themes (selection)
All thematic areas include reading, writing and numeracy skills, which are implemented in relation to content aspects (e.g. specific terms).	Agriculture	
	Health	
	Income Generation	
	Enhancing Critical Thinking	Problem solving methods Solving conflict through dialogue What should be done to bring about development / growth? Enhancing awareness and self-confidence
	Civic and Ethics	Democratic rights and values Building of a democratic system The supremacy of the law Equity Self-reliance Popular participation Justice; love of country Sense of responsibility Strong work culture Search for knowledge The rights of children, women and persons with handicaps The structure of a federal system etc…
	Environmental Conservation and management	
	Gender	Gender equality Sexual harassment/provocation Kidnapping Female circumcision Rape/sexual violence Early age marriage Problems of adolescence and their solution
	Social Life	Kidnapping and marriage Idder and iqqub Child rights Rights of persons with handicaps Care of the elderly Enriching/elevating the culture of work Urban migration of children, youth, and adults Useful cultures and harmful practices

Community Learning Centres and a focus on conflict transformation

DVV International supported pilot community learning centres (CLCs) have become a good place for implementing some of the core values of civic education. Partners in this endeavour are the Ministry of Education, regional education bureaus, and "woreda" (district offices).

Given that many regions and districts in Ethiopia have experienced violent conflict (cross-border or internally), pain and wounds stay in the minds of people. Reconciliation and peace are one of the most challenging issues for those who have experienced violence, the loss of loved ones or the loss of their homes.

Therefore, most CLCs have integrated a peace and reconciliation learning unit within civic education. But the engagement goes much further than a classroom learning exercise. The community learning centres offer a space and a platform for community members to be actively involved. In particular elders are using the centres for peace building and reconciliation activities. This includes the mediation of disputes among family members or in the community and teaching the community on the essence of peace. It also facilitates the support or the set-up of community committees. For example, in the so-called SNNP regional State (Southern Nations Nationalities and Peoples Regional State) the peace and reconciliation committee uses the CLC to discuss the status of peace in the area and work on a plan for awareness raising on peace and democratic rights.

In these educational and peace building processes core values of civic education are combined with indigenous values of the community, which is key to ensure sustainable peace in the community and the nation. For example, the CLC in Fogera (Amhara region) accommodated successful negotiations and solving of a conflict between some individuals. In order to demonstrate that the conflict is over, the two previously conflicting persons eat together, indicating the return to a normal relationship.

Citizenship education targets adult learners aged 15-60 years old, men and women, who are currently enrolled in adult learning programmes provided in the pilot CLCs or who wish to enrol in the future.

In addition, the above-described activities include e.g.

- The sharing of experiences of senior citizens as role models to the new generation (youth) in order to support youth as active, creative, and responsible citizens;
- The exploration of endogenous values that are useful for citizenship education;

- The provision of orientation and training to adult educators and experts on the role of citizenship education in adult education.

Lessons learnt for further plans

Summarizing the experience so far, the project team concludes that citizenship education has a meaningful impact when it is integrated with local values and practices. The indigenous peace and reconciliation initiatives practiced within the frame of the CLCs present good examples. Citizenship education is seen as fundamentally important to motivate citizens for active engagement in different local activities. It is also seen as a positive driver of change in regards to the attitude towards the most marginalized segments of the community; often women and persons with disabilities. Curricula for citizenship education must be needs-based and should be revised to accommodate immediate needs of the communities, such as conflict resolution. At the same time, it should accommodate immediate socio-economic needs of the population. Experience gained so far in the pilot community centres may inform this revision towards being more needs based.

In order to stabilize and further the approach a clear national level policy for citizenship education should be elaborated. In this regard lobbying and advocacy is a priority. Continuous awareness raising to build a joint understanding of all partners on citizenship education is equally important. To this end good practices on citizenship education should be documented.

Germany

"Strategies of domination and life strategies" – project work within the framework of the "2nd chance education" programme

In a nutshell

In Germany there are a surprisingly high number of students who leave education without proper qualifications. In 2012, this was true for around 2.7 million people. The adult education centre Bochum offers 2nd chance education leading to a recognized qualification. This allows for the continuation of educational pathways in the formal educational system incl.

Population in Mio[a]	Literacy rate, adult total (% of people ages 15 and above)[b]	Persistence to last grade of primary (% of cohort)[c]	
83.2 (2020)	**No data**	total **96 %** (2012)	
		male **97 %** (2012)	female **96 %** (2012)

a)/ *https://data.worldbank.org/indicator/SP.POP.TOTL*
b)/ *https://data.worldbank.org/indicator/SE.ADT.LITR.ZS*
c)/ *https://data.worldbank.org/indicator/SE.PRM.PRSL.ZS?end=2020&name_desc=false& start=1970*

vocational training. Citizenship education in the form of free project work is linked to this formal education and opens up opportunities to form opinions and take responsibility. Since 2010 about 800 youth and young adults have benefitted from the programme. They have improved their professional opportunities and advanced in their personal development. The citizenship component is supported through a co-operation between DVV International and the German Adult Education Centers.

The framework of "Global Learning"

DVV International fosters the promotion of global perspectives on Education for Sustainable Development (ESD) in German Adult Education Centers (vhs) since the 1970s. "Global Learning" is a concept in German-speaking countries, which is holistic in both, its content and its methodology. With topics such as climate change, consumption and production or human rights, justice and equality "Global Learning" links our daily lives to complex global economic, ecological, social and political structures. Participants are capacitated to better understand complex interconnections in our globalized world. The project "Global Learning at Adult Education Centers" supports the implementation of a wide variety of topics, methods and formats related to Education for Sustainable Development. The project facilitates the know-how transfer and action-oriented learning on global sustainability issues to the community level of adult learning and education.

The key issue

In Germany there are a surprisingly high number of students who leave school without qualifications. In 2012, this was true for 3.8 per cent of the population aged 15 to 64 – corresponding to around 2.7 million people (excluding those still in school). Men do slightly better than women with 3.6 per cent compared to 4.0 per cent. Even though they may have attended school for many years, these people have not obtained a recognized qualification and face great difficulties in finding employment or a placement for vocational training, as in Germany an education degree is usually a prerequisite for vocational training. Consequently, 14.3 per cent of the population aged 25 to 64 have no vocational qualification (excluding those in school-based or vocational training). Among men, the corre-

sponding share is 12.2 per cent, among women 16.4 per cent.[76] Unskilled job opportunities are rare in a highly industrialised society. People who have comparatively low financial means and consume less than desired perceive this partly as social and economic stigmatisation. Young people in particular describe that consumer goods such as "the right trainers" can be a prerequisite for social recognition in their peer groups.

Adult education in practice

The concept

The adult education centre in Bochum is one of the centres offering 2nd chance education, which is fully in line with official curricula and recognized as equivalent to formal school qualification. It offers adolescents and young adults the opportunity to obtain different qualifications such as:

Group work in the framework of the programme Education for Sustainable Development. Producing video clips on various issues.

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[76] Figures are based on the so-called microcensus, a representative household survey of official statistics in Germany. Quoted from the Federal Agency for Civic Education: *https://www.bpb.de/nachschlagen/zahlen-und-fakten/soziale-situation-in-deutschland/61653/bevoelkerung-ohne-abschluss#Mikrozensus*, accessed 17.11.21

- A lower secondary school qualification after grade 9 and vocational preparation;
- A lower secondary school qualification after grade 10 and vocational preparation;
- An intermediate school qualification and vocational preparation;
- An entry qualification for selected studies at universities of applied sciences.

However, the Bochum adult education centre believes that this is still not enough to cope with our current life in a changing society and growing complexity of international relations. Therefore, the centre offers what is called the 2nd chance education PLUS.

What the **PLUS** is about:

P = Developing **Perspectives**, such as expanding and acquiring key qualifications. In addition to deepening general education, this includes project-oriented learning in the form of communication training, job application training and learning and developing presentation techniques.

L = Developing a desire to **learn**, how to use customized learning opportunities and special support offers with regard to personal learning fields. This includes motivation training, team development, experiencing culture and sport together and taking part in excursions.

U = Shaping the **future**, how to formulate individual goals, plan for them step by step and work on their implementation jointly with a coach.

S = **Start** vocational training, such as carrying out qualified internships with intensive preparation and follow-up as well as targeted practice of test training.

(Global) citizenship education has a firm place within this PLUS. This implies that German adult education centres manage to reach diverse groups of young people, who are otherwise not likely to enrol in the regular programmes of adult education centres and who might not actively look for content associated with citizenship education. In Bochum each course implements a theme in a self-determined way. Every year, this concept reaches about 80 youths and young adults. The programme has been running since 2010 and has had about 800 participants so far. Bochum is representative of a number of adult education centres in Ger-

many that work with similar concepts and offer qualifications for re-entry students.

Examples

"Strategies of domination" and "life strategies" are two examples of topics that the young people have dealt with in their project work in 2021.

Domination strategies: "You keep them stupid, I'll keep them poor" or social stratification through law and order

Under this theme participants looked at how strategies or structures of domination function, what their characteristics are, what advantages and disadvantages they have and where they exist in today's world. In addition, the motivation of the "rulers" and the effects on the society and on international relations were examined.

There were lively discussions among the participants, characterised by mutual respect. Participants in the 2nd chance classes come from many different backgrounds and countries and had experienced different strategies of rule and domination; in part also traumatic experiences. Democracy, perceived as extensive freedom of opinion, was highly appreciated. Work results were presented in form of posters.[77] In addition to the content-related and creative aspects, the participants learned a lot about photo technology and digital processing of the files. They experienced a complete production process from planning to the finished picture.

Life strategies: To be or to have – what is really important?

Under this theme participants reflected individually on what is really important to them in life, about being or having, about personal goals and social recognition. Thematically, participants focused on the following areas: social pressure, freedom, second hand trading, sustainable consumption, the income gap, the vicious circle of poverty, and exploitation through neo-colonialism. While visualizing these life strategies very different work products were created: a three-dimensional vicious circle, a time-line of economic exploitation, a second-hand shop, the illustration of the income gap and its consequences, to name but a few. Participants worked outside the premises as much as possible. This also resulted

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77/ See examples here : *https://ssl.vhs-bochum-zbw.de:8443/vhs-bochum-zbw.de/ index.php?page=327*

in a series of photo impressions from Bochum, which clearly show the balancing act between being and having.

As it became clear that due to COVID-19 it would not be possible to present the creative works on site, participants developed ideas to present their topics scenically in short video clips. Using their smartphones, participants recorded their presentation audio-visually and supported each other on the technicalities of editing, cross-fading and inserting effects.[78]

Results and lessons learned

The adult education centre in Bochum evaluates the thematic project work with rating questions and asks participants to rate whether

- they have received new information/knowledge;
- the topic was examined from different perspectives;
- there was sufficient variety of methods;
- they were able to relate the topic to their own everyday lives;
- they were able to form a differentiated opinion on the topic;
- they were able to contribute their own knowledge and skills;
- they were able to develop new ideas;
- the topic touched them emotionally.

Overall, 85–90 % of participants stated that these statements are fully or mostly true. Participants further stated that the freedom in the project work and in the formation of opinions is valuable.

Participant's comments:

"At first I thought: another moral lecture, but no, relaxed and exciting, a lot learned."

"Open, good and free working atmosphere – free discussions without a muzzle!"

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[78]/ Video impressions in German language: *https://ssl.vhs-bochum-zbw.de:8443/vhs-bochum-zbw.de/media/archive1/2021-I%20_Video_Herrschafts-und-Lebensstrate-gien-FOR.mp4*

The project staff in Bochum have drawn and summarized some lessons learned from the past 10 years practice.[79] To name just a few:

A challenge overcome:

Sometimes it is a challenge to accept the opinions and resistance of the participants and not to point the finger at them. At the same time, however, this is an indispensable prerequisite for the success of the projects. The projects are an invitation: The participants should not have an opinion imposed on them, but there is an openness that we offer them a way to deal with the questions and issues in their own way.

Intertwining citizenship education with "regular" lessons benefits both:

An example is the topic of "recyclable waste". We worked on this and made stools out of old cardboard. Mathematics comes into play: sizes had to be calculated and measured, after which the participants built the seat cubes. Basically, for us, project-based learning means that

Group work in the framework of the programme Education for Sustainable Development. Exploring issues of power and participation.

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[79]/ DVV International: Globales Lernen in der VHS und die Agenda 2030. Projekt-beispiele aus den vergangenen Jahren und Anregungen für eigene Veranstaltungen, Materialien 56, pages 15-17.

each subject lesson and project work complement each other in that the subject lesson provides the knowledge base. However, it also works the other way round: findings and experiences from the projects can be used in the lessons and help to recognise the importance of topics.

Methodology counts:

For citizenship education, it is crucial to use methods that are appropriate for the participants. For example: One project dealt with Africa – a continent that most would initially characterise as "quite far away". Then we looked at where there is "Africa" in our city: Restaurants, shops, street names... In a second step, we asked ourselves how do I live in Bochum and how do people live in a West African city – starting from building materials to construction methods to available infrastructure. In the process the "far away place" became much closer and visual.

Strategic use of the approach:

The final events to celebrate the handing over of certificates are always a highlight. Among the visitors were often representatives of the district and state governments, the job centre and the press, also because the participants always come up with creative forms of presentation: Dance performances, fashion shows, music presentations, shadow and stand-up theatre, ... We use these events to convey the contents of citizenship education, to show (also to politicians) how important the qualifications are and, of course, to express appreciation to the young people. They have just used their second chance and are entering a new phase of life not only with a qualification, but also with self-esteem and a sense of responsibility.

Kosovo

Civil society trains for human rights and democratic citizenship

In a nutshell

Kosovo is still a young country with its declaration of independence dating back only to 2008. The process of state and nation-building is in full swing and the country's political orientation and main aim is towards EU accession. Hence, Kosovo bases its approach to citizenship education largely on the Council of Europe framework. DVV International support activities for the promotion of citizenship education both for the formal and the non-formal education. Trainings are directed to civil society, educational experts, teachers and community stakeholders alike. In 2020 a training of trainers for 25 CSO representatives of different ethnic groups

Population in Mio[a]	Literacy rate, adult total	Persistence to last grade of primary (% of cohort)	
	(% of people ages 15 and above)[b]	total No data	
1.8 (2020)	93 % (2009)	male No data	female No data

[a]/ *https://data.worldbank.org/indicator/SP.POP.TOTL*
[b]/ *https://askdata.rks-gov.net/PXWeb/pxweb/en/askdata/askdata__01%20Education__13%20 Other%20statistics/Kosovo%c2%a0illiteracy%20Rates%201999-2009.px/table/tableViewLay- out1/?rxid=00f4a040-93d0-46a7-aeb3-86bd85114998*

from all over Kosovo was realized. Due to the COVID-19 related restrictions the training was adapted to an online-format.

The key issue

In 2008 Kosovo declared its independence from Serbia. Although a significant number of countries recognize its independence, Kosovo has not achieved full recognition as independent state. At the same time the Kosovar society faces challenges in terms of democratization and inclusion of ethnic minorities. While the majority of the population is composed of ethnic Albanians, there is quite a number of minority groups such as Serbs, Bosniacs, Roma, Ashkalia, Egyptians, Turks, Gorani, Croats and Montenegrins. Kosovo is a young state in two respects: the independence of the state is still in the making and the population is the youngest in Europe. Approximately 40 % of Kosovars are under the age of 26. Therefore, education, both formal and informal, is a present issue. Kosovo's political orientation is clearly European and the country has based its citizenship education activities to a large extent on the Council of Europe's "Reference Framework of competences for democratic culture."

Background

The Curriculum Framework for Pre-University Education in the Republic of Kosovo identifies citizenship education as one of the key learning competences. The declared aim of the curriculum is, among other things, the "preparation for lifelong learning."[80] The principles formulated in the framework also read as if they could come directly from the context of adult education. For example, it states

„ [The] framework promotes:

- *learning that is linked to the learner's background and to their prior experiences, interests, potentials and capacities;*
- *learning that is meaningful (e.g. learning that is oriented towards solving practical problems of everyday life);*

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[80]/ Republic of Kosovo. Ministry of Education, Science and Technology: Curriculum Framework for pre-university education in the Republic of Kosovo, 2011, page 15.

- *active involvement of the learners in the selection and organization of learning experiences, making them aware of their importance and also enabling them to assess their own learning outcomes."*[81]

Against this background, the work of DVV International in Kosovo is strongly oriented towards the needs of young people. The capacity building of teachers and trainers is equally supported in the formal education system (schools as well as vocational training institutions) and in civil society, e.g. also in the work with youth centres.

Box: The **20 competences** included in the competence model[82]

Values	Attitudes
• Valuing human dignity and human rights • Valuing cultural diversity • Valuing democracy, justice, fairness, equality and the rule of law	• Openness to cultural otherness and to other beliefs, world views and practices • Respect • Civic-mindedness • Responsibility • Self-efficacy • Tolerance of ambiguity
Skills	**Knowledge and critical understanding**
• Autonomous learning skills • Analytical and critical thinking skills • Skills of listening and observing • Empathy • Flexibility and adaptability • Linguistic, communicative and plurilingual skills • Co-operation skills • Conflict-resolution skills	• of the self • of language and communication • of the world: politics, law, human rights, culture, cultures, religions, history, media, economies, environment, sustainability

Adult Education in practice

Activities on citizenship education were implemented in co-operation with the long-term project partner Kosovo Education Centre (KEC)[83] and include the following elements:

81/ Republic of Kosovo. Ministry of Education, Science and Technology: Curriculum Framework for pre-university education in the Republic of Kosovo, 2011, page 22.

82/ Council of Europe 2018: Reference Framework of Competences for Democratic Culture, Volume 1, page 38.

83/ Kosovo Education Centre: *http://kec-ks.org/projektet/?lang=eng*, accessed 08.02.22

Kosovo Academy	Training of Trainers in Civil Society
Education professionals and community stakeholders	NGOs and community stakeholders
Enabling participants to strengthen the democratic culture in the schools in Prishtina	Enabling participants to promote Education for Democratic Citizenship and Human Rights Education in their ethnic communities.
Content based on the Council of Europe's framework for competences for democratic culture	
Supporting the creation of a network of professionals that promotes education for democratic culture and human rights education	

Complementary to citizenship education, measures for capacity building in conflict transformation are implemented. In Kosovo, these are usually understood as a separate field of intervention and are not subsumed under the term citizenship education.

In 2020 the above-mentioned Training of Trainers for Civil Society was implemented. Participants were selected through an open call posted on the websites of Kosovo Education Centre and DVV International as well as on social networks. A commission composed of CSO representatives and KEC and DVV International staff selected 25 participants from various NGOs out of a total of 32 applications. The transparency of the selection

*Active citizenship and Human Rights Education of Youth, May 2018*

process alone is part of what the programme stands for: equal opportunities. The participant group finally selected was very heterogeneous in terms of ethnicity, religion, gender and life styles.

Due to COVID-19 related restrictions the training programme was adapted to an online format. As a result of this adaptation, the online programme consisted of seven 120-minutes long online training sessions. The project provided tablets to enable equal access to the training for all participants. This certainly contributed to the full attendance of all participants in all sessions.

Content-wise sessions focused on the following:

• Understanding active citizenry;
• Cultural prejudices and stereotypes;
• Human rights;
• Activism for active citizenship and human rights;
• The role of CSOs to promote active citizenry and human rights.

Various interactive methods were used. A short film was shown during the opening session to trigger a debate on human rights and discrimination. Group work supported in particular the content of activism for active
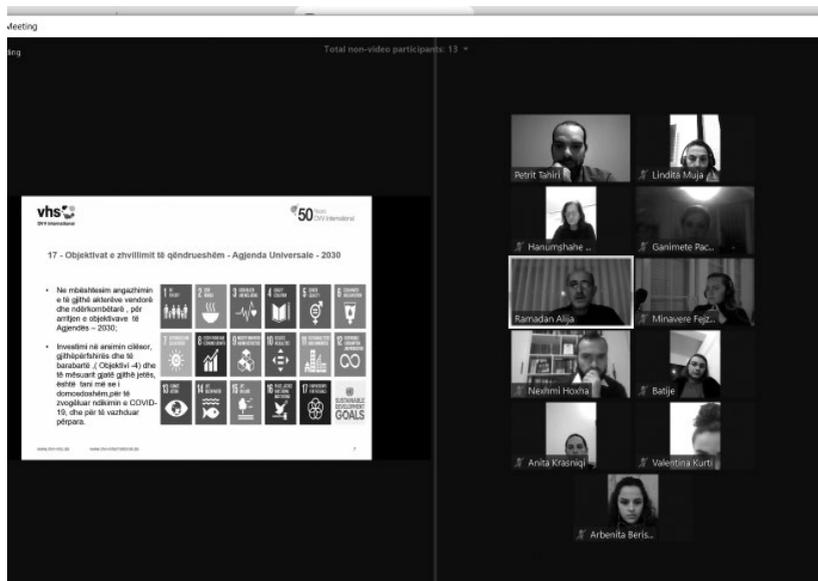
Education on Active Citizenship and Human Rights with the Youth, December 2020

citizenship and human rights; the last training session focused on the preparation of future individual plans for concrete actions of participants to further advance active citizenry.

Findings based on the participants training evaluation confirmed that all participants acquired new information and knowledge about active citizenry and human rights. The 25 participants are committed to transfer and promote the knowledge within their various organisations, which are spread all over Kosovo.

Conclusions and lessons learned

Following the implementation, the team in Kosovo formulated a number of conclusions and recommendations for further work:

- Democratic engagement is a cross-cutting concept that can be successfully incorporated in all ALE institutions;
- Teachers and Trainers should consider inclusion of topics and activities geared towards advancing democracy in all subjects thus spreading messages that contribute to strengthening the civic competency of all students;
- Democratic engagement can be well integrated in distance learning. This opens opportunities to promote active citizenship even under the specific conditions of the pandemic. Opportunities are not limited to classical learning. Rather, community discussion forums or sessions for student councils can be implemented, which serve the purpose of opinion and decision making.
- The learning process is not only about content, but also about the ALE institutional culture. Democracy is not something that we learn but it must be something that we live;
- A current topic would be, for example, a learning project critically appraising government measures in response to COVID-19. It would contribute to the development of critical thinking skills and promote active citizenship. While some material is available on the impact of the COVID-19 crisis on pre-university education, a debate on the impact on adult learning and education is yet missing in Kosovo.

Kyrgyzstan and Tajikistan

Citizenship education for peaceful villages

In a nutshell

Since March 2020, DVV International in Central Asia has been implementing a cross-border project in 6 villages on the Kyrgyz-Tajik border. The main objective of this project is a contribution to peaceful relations and to the prevention of violent conflict in a region, which has seen latent and open conflict, including armed clashes.

Though challenged by recent outbreaks of violence and COVID-19 related restrictions, the project managed to reach over 4000 people so far. The project realizes a wide range of activities, including citizenship education, a peace academy, community security dialogues, business trainings, business promotion and capacity building measures for partner organisations. It is hence an integrated approach both to conflict transformation and to citizenship education in a conflict setting.

The key issue

The border between Kyrgyzstan and Tajikistan stretches to almost 1000 kilometers, and is only mutually recognized in parts. There are still around 70 disputed areas between Tajikistan and Kyrgyzstan – about 30 % of the entire common border. In the disputed areas Kyrgyz and Tajik villages are often scattered, so called 'chess' villages. The project works in six of these villages: Kara-Bak, Kok-Tash, Uch-Dobo (Kyrgyzstan) and Lakkon, Somonion, Khodjai Allo (Tajikistan).

Settling the unfinished border demarcation, and hence the main cause of the conflict, lies in the sphere of the governments at national and regional levels. However, the negotiation process has been staggering for years. At the local level the project contributes to mediate or defuse everyday conflicts between local residents, which at times turned violent, involved firearms and claimed victims.

Kyrgyzstan

Population in Mio[a]	Literacy rate, adult total (% of people ages 15 and above)[b]	Persistence to last grade of primary (% of cohort)[c]	
6.6 (2020)	100 % (2018)	total 98 % (2019)	
		male 97 % (2019)	female 99 % (2019)

Tajikistan

Population in Mio[a]	Literacy rate, adult total (% of people ages 15 and above)[b]	Persistence to last grade of primary (% of cohort)[c]	
9.5 (2020)	100 % (2014)	total 99 % (2016)	
		male 99 % (2016)	female 99 % (2016)

[a]/ *https://data.worldbank.org/indicator/SP.POP.TOTL*
[b]/ *https://data.worldbank.org/indicator/SE.ADT.LITR.ZS*
[c]/ *https://data.worldbank.org/indicator/SE.PRM.PRSL.ZS?end=2020&name_desc=false& start=1970*

About the conflict[84]

The first incidents of cross-border conflict between the then Soviet Republics of Kyrgyzstan and Tajikistan emerged in the 1970s and 1980s. At that time the Soviet authorities suppressed these local border conflicts with military force. Following the collapse of the Soviet Union and Kyrgyzstan's and Tajikistan's independence, the situation at the border

https://simplemaps.com/resources/svg-maps; https://ru.wikipedia.org/
wiki/%D0%A4%D0%B0%D0%B9%D0%BB:Eurasia_location_map_-_Political.svg

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84/ *https://www.dvv-international.de/en/our-work/stories/detail/the-role-of-women-in-peace-building-between-kyrgyzstan-and-tajikistan*

deteriorated repeatedly accompanied by open and violent conflict. The root cause of this conflict lies in the fact that the border, which now separates two independent nation states, does not follow any clear-cut lines, and large parts have not been fully marked out up until now. Villages belonging to the one country are sometimes surrounded by the territory of the other, thus forming enclaves, or cut into halves by the international border.

Open hostilities during the post-Soviet period have usually cen-tred around water resources, land use, or the construction or alteration of roads, fences, and walls. At that time violence along the border was localized, involving several villages on opposite sides of the frontier. Recent armed clashes were the first incidents – since the five Central Asian states became independent in late 1991 – in which the militaries of two countries engaged in combat against each other. The fighting ceased relatively quickly, however it led to a number of casualties, mostly civilians.

Adult education in practice

The concept

"Peaceful Villages Evolvement" is a joint project by the Tajik 'Adult Educa-tion Association'[85], the Kyrgyz 'Youth of Osh'[86] and DVV International, and is hence committed to integrate different perspectives. The project ap-proach assumes that an intervention with a sole focus on the conflict will not be successful. Therefore, the social project component for conflict transformation is complemented by an economic component. Capacity building measures for the partners complete the concept.

At the social level the project assumes that border residents, who improve their conflict analysis and peace-building skills and participate in activities and dialogue with different ethnic groups on each side and across the border, will be more resilient to hate speech and radicalization. Increased conflict transformation skills, closer ties within their own com-munities, mutual trust, social cohesion, and tolerance towards the other community are enablers to choose a non-violent pathway.

At the economic level the assumption is that a growing local economy, in particular in the 'chess' villages and increased business opportunities and practice with communities of the other country will defuse the conflict.

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[85]/ *http://aeat.tj/ru/main/*
[86]/ *https://youthofosh.kg/*

Project planning and realities

The initial project planning for the social or citizenship component fore-saw core activities in three different areas:

● Citizenship Education targeting NEET[87] youth and senior schoolchildren as multipliers, who will reach out to other youth;
● A Peace Academy for women-leaders creating a space for cross-border women's initiatives and workshops;
● Community Security dialogues addressing issues such as history, identity, family culture values and positive social norms, conflict transformation and mediation.

However, when the project started in March 2020, it was faced with a changed and extremely challenging environment: COVID-19 related restrictions were introduced and the conflict deteriorated.

When COVID-19 related restrictions limited options to work on site, project teams in both countries adapted and conducted activities using various online platforms, aiming to keep the regional and cross-border character of the project going. Most face-to-face activities were conducted separately in Kyrgyzstan and Tajikistan, but simultaneously as far as possible. However, intercultural cross-border festivals had to be postponed. As in-country mobility was restricted in Kyrgyzstan in the spring of 2020, some DVV International staff members have been working from Osh

Training for multiplicators applying an interactive methodology.

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[87]/ Not in education, employment or training

ever since, which allowed them to establish even closer contact to the partner organization.

On top of these difficulties caused by the pandemic, the conflict situation in the project location itself worsened and open, armed conflicts occurred at the border between Kyrgyzstan and Tajikistan twice during the project implementation period up to now. These conflicts directly affected some of the pilot villages. The communities suffered deaths and injuries, public buildings and private houses were destroyed and a number of people had to leave their homes. Some are still displaced today.

After the outbreak of belligerent violence, it became impossible to conduct joint activities directly in the pilot villages as people were noticeably more cautious in their dealings with members of the opposite community. It was thus decided to conduct events separately but simultaneously until the situation improved and people's willingness to participate in joint events would be restored. Joint activities were furthermore temporarily made impossible as the Kyrgyz-Tajik border got closed due to the open conflict.

Despite these unfavorable conditions the project has reached over 4000 participants after its first 22 months of implementation. About 30 % of them are women.

Examples of successful activities include the following:

- Trainings in conflict sensitivity and conflict analysis were conducted and trainings on citizenship education for youth started;
- 15 community-based trainers were trained and started to use their new skills on citizenship and conflict resolution/mediation;
- Participants developed peace and conflict maps as an analytical tool: Two maps, one in Kyrgyzstan, and one in Tajikistan were developed identifying root causes, triggers of conflicts, and peace factors. After completion of the exercise, the conflict maps (findings) were exchanged among team members in order to achieve broader learning on similarities and peculiarities of findings in the two countries, and to identify common solutions for preventing violent extremism and potential conflicts;
- Manuals for citizenship education/prevention of violent extremism were developed and made available in Kyrgyz and Tajik language;
- The 'teahouse discussions' started, in which over 50 respected Elderly shared memories about peaceful times with youth and exchanged thoughts and ideas about building a non-violent future for 'chess villages';
- Last not least the women's peace academy started its work.

The women's peace academy

Since its inception the project specifically looked at women's potential in conflict transformation and aimed for a strong involvement of women and girls.

According to UN statistics, when women participate in peace-making processes, the resulting agreement is 35 % more likely to last 15 years.[88] When it comes to peace negotiations the *role of women in decision-making processes* is underestimated and gender stereotypes still influence actors and actions on the ground, especially in rural areas.

Furthermore, in Kyrgyzstan's and Tajikistan's rural areas men are frequently absent due to labour migration. Therefore, women have to be at the forefront of any decision-making and peace-building processes.

One of the planned activities in this regard was the *Peace Academy for female leaders* from both Isfara and Batken Districts, aimed to empower women in order to have an *active role in the prevention of violent extremism*. As a result, participants increased their knowledge and awareness on risk factors and acquired mediation skills. They demonstrated conflict sensitivity and learnt about methods and approaches to keep a sustainable community dialogue going. Furthermore, the women-leaders developed a total of nine small peace-building initiatives; some of which will be put into practice in the 2nd year of project implementation.

- Accompanying video material was produced, which is subsumed under the label "Men speak up for gender equality and peace". It aims to increase the acceptance of women as drivers for peace in the communities. The video productions titled "The rights and role of women in the society" and "The rights and role in raising of daughters" are to be broadcasted in the project's second year.

Results and lessons learned

It is yet too early to tell which difference the project – and other similar initiatives – can make on the ground. In particular the unfavourable external framework conditions constitute a considerate risk. However, the project's relevance has been demonstrated again and again over the past months of its implementation. At times communities at local level simply

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88/ *https://wps.unwomen.org/participation/*, accessed 12.11.21

refuse to be enemies and develop a considerate resilience to hatred rhetoric and radicalization.

At operational level the project team on the ground came to the following key conclusions:

- At the level of the population there is a lack of civic knowledge and skills, as well as a lack of recognition of its importance, based on the notion that "we do not decide anything, we cannot influence anything". Young people are more active, demonstrating initiative and interest. Many older people are more passive, assumingly because of their Soviet past. Through various training programmes this understanding and attitude has changed.
- Citizenship education can be effectively promoted through social networks and mass media, using various formats, such as videos, posters, journalist contests, motivational debates of civic activists, involvement of popular people as promoters, success stories of effective civic initiatives, etc. These formats and instruments can be used for both – awareness-raising and education purposes. The coverage of rural areas should be a special focus.
- At the level of training providers there is not enough educational and methodological material specifically for adults and young adults. The manual developed within the project helps to close this gap to some degree. However, updating as well as the elaboration of new modules is required. Online training programmes can further increase the availability and accessibility.
- At this stage only non-formal ALE providers offer citizenship education programmes for adults and youth in both project countries, thus, capacity building for these providers is crucial. There is only a limited number of trainers both in Kyrgyzstan and Tajikistan, as well as a lack of learning/reference materials in local languages. The over 60 young multipliers trained within the project are active only at the project locations; one district in each respective country, thus far from a country or even just border-wide coverage. In this sense, the project experience and its lessons learnt provide a basis for further upscaling.

Lao PDR

Soft skills for Laos youth

In a nutshell

In Lao PDR the educational system is rather teacher centred and estab-
lishes a clear hierarchy between teachers and students. Critical thinking,
self-reflection and self-initiative of learners is not encouraged and training
is hardly ever realized in a participatory manner. However, there is an
increasing understanding that soft skills are relevant for the integration
of youth into the labour market. In response to this the project provides
capacity building for the Vocational Development Department (VDD) of
Lao Youth Union (LYU) to integrate soft skills in their (vocational) training
programme. Approximately 2500 students graduate from these LYUs
courses per year. The LYU operates at central, provincial, district and
village levels and hence has a great outreach potential. While the partner-

Population in Mio[a]	Literacy rate, adult total	Persistence to last grade of primary (% of cohort)[c]	
	(% of people ages 15 and above)[b]	**total** **82 %** (2019)	
7.3 (2020)	**85 %** (2018)	**male** **80 %** (2019)	**female** **84 %** (2019)

[a]/ *https://data.worldbank.org/indicator/SP.POP.TOTL*
[b]/ *https://data.worldbank.org/indicator/SE.ADT.LITR.ZS*
[c]/ *https://data.worldbank.org/indicator/SE.PRM.PRSL.ZS?end=2020&name_desc=false&*
   start=1970

ship with the Lao Youth Union is fruitful, the long-term integration of soft skills into their work and institutional structure remains a challenge.

The key issue

The joint project with the Lao Youth Union (LYU)[89] addresses the fact that in public schools in Lao PDR, pupils are almost exclusively being taught hard skills. Skills such as leadership qualities, decision making, communication, teamwork, time management and conflict management do not play any major role in the Lao education system. Moreover, the way of teaching does not support the acquisition of soft skills. The system is rather teacher-centred and does not encourage any critical reflection of the world around the learners. It does not motivate pupils to ask questions or demonstrate self-initiative. Hence there is a great need for soft skills. This has been recognized in Lao as well as in Southeast Asia in general where teaching and learning is largely characterized by significant hierarchies between teachers and learners.

Through the project, soft skills aim to complement technical and academic know-how of the Lao youth as they are particularly needed to successfully enter and compete in an increasingly international labour market. Soft skills are relevant to integrate youth into the labour market and, at a macro level, to integrate Lao PDR into the ASEAN Economic Community (AEC). However, the need for these key competences goes far beyond economic sector demands.

Soft skills comprise leadership qualities, decision making, communication, teamwork, time management and conflict management. In more detail communication skills may include verbal, written and non-verbal communication and presentation skills. Personal skills may also include skills related to emotional intelligence, stress management, self-confidence, resilience, assertiveness, friendliness and enthusiasm to name a few.[90] These go far beyond the usage for career purposes only. They are pre-requisites to enable the young generation to become active citizens and shape their future in a self-determined way.

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[89]/ full name: Lao People's Revolutionary Youth Union
[90]/ PRIA and DVV International 2016: Training Manual for facilitators. Using soft skills in non-formal education. Compiles by Dr. Kaustuv Kanti Bandyopadhyay and Ms Priti Sharma.

Adult education in practice

As a partner in this project, the LYU is committed to advancing national development through working with the Lao youth. The LYU provides vocational trainings such as sewing, motorcycle and car repairing, computer technology, mushroom growing, beauty treatment, electrical wiring as well as English classes and in total, approximately 2500 students graduate from these courses per year. The LYU operates at central, provincial, district and village levels and co-operates with foreign countries and international organizations in a wide range of programme activities.

In a previous project phase, intensive training of trainers (ToT) modules was already implemented. The current project phase can build on these and will focus on two areas:

1. Enable the Vocational Development Department (VDD) of Lao Youth Union (LYU) to use soft skills in their training programme.

2. Train youth in target provinces (15 to 18 years) on soft skills.

The project first sets up a group of trainers from the six participating provinces; Vietiane Capital, Savannakhet, Xienk Honang, Khammonane, Salovan and Sekong. Trainers are selected through the provincial struc-

Leadership session for CLC Managers in Sepone district, Savannakhet

© Dalouny Sisoulath

tures of the LYU and serve as soft skills trainers later on. Before the delivery of trainings, trainers are familiarized with the soft skills concept and with adult education techniques. The ToT was successfully realized. The future trainers trained in a protected environment and supported each other in their training group.

At the same time, a group of experts consisting of representatives of DVV International, the Non-Formal Education Development Centre, the Faculty of Education of the National University of Laos and the LYU develops a soft skills manual which will be used by the future trainers in the target provinces. This process is still underway. As soon as this manual is completed, provincial trainers will be familiarized with its contents and be able to use it for their own teaching in the provinces.

In a second step, the provincial trainers are to conduct soft skills trainings for provincial youth between 15 and 18 years. These youths are being selected from local/provincial schools. They will each undergo several trainings so that the concept of soft skills can be comprehensively covered including time for practice and exchange. Due to COVID-19 related challenges work in the provinces has unfortunately not yet started and the project is slightly behind schedule.

Throughout the project, the Vocational Development Department (VDD) of the LYU is consulted and mentored in the implementation of soft skills to ensure that after completion of the project the VDD will be able to sustainably administer soft skills training programmes countrywide. One of the ideas for institutionalising the approach is to set up a separate department in the VDD. This department should be committed to the inclusion of soft skills as a cross-sectional element of vocational curricula in future work.

After the end of the project in summer 2022, it is envisaged that 720 youths from six provinces have gained a thorough understanding about soft skills and are also able to implement their newly gained competences in their daily lives. Furthermore, the VDD will have gained experience and reputation in the implementation of soft skills programmes jointly in consultation with its provincial structures.

Lessons learned

Regarding the soft skills training, it can be concluded that the use of participatory methods as such is already very helpful. As these are almost not used at all in the Lao system, any participatory approach already changes the learning situation and the relationship between trainers and

learners. As PRIA (Participatory Research in Asia) describes in their training manual:

> *"Participatory Training aims at creating an experience of personal and collective change, thus strengthening people's understanding that change is possible, within one's self and at the level of the group."*[91]

Training for local faclitators   *© Dalouny Sisoulath*

This underlines that the impact of a participatory methodology will never be limited to the subject-matter, but will have spill-over effects into spheres of life other than the vocational career.

With regard to the capacity building component, it became evident that capacitating the LYU and its responsible department to later implement trainings on their own is an intensive process, which needs considerable time and input. This part of the project was somewhat underestimated time-wise. This capacitation process includes the development of training material and the training of trainers as well as the provision of material and equipment. The envisaged change goes deep, for the individual as well as for the cooperation in the organisation. Many people are unfamiliar with questioning issues and discussing them openly without hierarchies. Change is therefore a long process.

Moreover, a major challenge will lie in the financial sustainability after the end of the project. It will be hard for the LYU to press for the inclusion of soft skills programmes if the political priorities lie elsewhere. In particular the work in provinces requires at least a modest budget for travel costs etc. Trainers will eventually need refresher courses and additional ToT's are to be foreseen. Both, the political will and a budgetary commitment are a must.

Malawi and Morocco

Prison education – Lifelong learning for everyone

In a nutshell

DVV International supports prison education programmes in a number of countries, of which Malawi and Morocco are presented here. A common feature of all programmes is combining different components such as literacy, vocational training, psychosocial counselling, citizenship education and other contents. Learning processes are understood as transformative processes. They enable the detainees not only to learn certain skills, but also to reflect on their own lives and behaviour. In the short term, this favours successful reintegration and reduces the risk of recidivism. In the long term, however, the aim is to promote personality development and to enhance legitimacy of the relationship between state and citizen.

The key issue

Many prisons all over the world suffer from a perennial problem of over-crowding. Prisons with more than twice the number of inmates as they are designed to hold are not uncommon. In Malawi the prison occupancy level (based on official capacity) is over 200 %, in Morocco it is somewhat over 130 %. The Republic of Congo has the highest occupancy rate with

over 600 %.[92] Consequently, most overcrowded prisons face a number of problems such as increased violence, overworked prison staff, limited access to education and other support services. Furthermore, the sheer number of prisoners makes it difficult to set up and run reintegration programmes.

This problem of overcrowding is often exacerbated by a slow movement of the wheels of justice. In Malawi many people arrested for minor crimes languish for long pre-trial detention periods. Despite the introduction of laws on separate detention of juvenile offenders, they are often incarcerated with adults exposing them to additional risks.

Imprisonment is often an indirect result of living in poverty, due to the absence of meaningful employment and a livelihood which in turn leads people to the commitment of crimes. After completion of their sentence, offenders return to the same social status of unemployment and poverty, adding the stigma of being an ex-convict. This cycle of isolation and lack of opportunity leads to repeated offences and imprisonment.

Malawi

Population in Mio[a]	Literacy rate, adult total (% of people ages 15 and above)[b]	Persistence to last grade of primary (% of cohort)[c]	
19.1 (2020)	**62 %** (2015)	total **54 %** (2013)	
		male **54 %** (2013)	female **55 %** (2013)

Morocco

Population in Mio[a]	Literacy rate, adult total (% of people ages 15 and above)[b]	Persistence to last grade of primary (% of cohort)[c]	
37 (2020)	**74 %** (2018)	total **95 %** (2019)	
		male **94 %** (2019)	female **96 %** (2019)

a)/ *https://data.worldbank.org/indicator/SP.POP.TOTL*
b)/ *https://data.worldbank.org/indicator/SE.ADT.LITR.ZS*
c)/ *https://data.worldbank.org/indicator/SE.PRM.PRSL.ZS?end=2020&name_desc=false& start=1970*

92/ *https://www.prisonstudies.org/highest-to-lowest/occupancy-level?field_region_tax-onomy_tid=All*, accessed 07.01.22

Providing prisoners with education and training while incarcerated is a key strategy to breaking this vicious cycle of incarceration, punctuated by brief periods of liberty.

Conceptualization of citizenship education in prisons

There are different assessments of when education in prison can be called citizenship education. For some, citizenship education only begins when the content of civic engagement or the rights and duties of citizens are explicitly addressed.

The projects presented in this brief rather work on the understanding that education in prisons is inherently also citizenship education as it changes the perception of inmates towards citizenship. The education process in prison is understood as transformative learning. It engages inmates in actions and reflections, a process which in turn facilitates their social and economic reintegration after their release. However, for the educational experience to become a transformative one, trainers have to establish the learning process in a promotional way. Cantrell describes the quality of the process as "… *creating safe, democratic spaces that are dependent on sharing power with their students … [and] … seek to trans-*

Inmates showing their dancing skills at Zomba Central Prison in Malawi.

© DVV International

form their students into active, aware, and engaged citizens by fostering critical thinking skills, encouraging debate, and applying course lessons to the lives of their students."[93] In Cantrells understanding these transformative processes take place regardless of the actual subjects taught, provided they are authentic. Educators themselves are acting as engaged citizens by addressing the societal inequality that is reflected in prisons.

Mackall highlights yet a different aspect. It must also be taken into account that in many countries, as an effect of imprisonment, prisoners are restricted in their civil rights, such as the right to vote. Thus, the more citizens are imprisoned and relapse in revolving door effects, the more a negative repercussion on the legitimacy of the state is to be feared.[94] In Malawi the prison population rate – the number of imprisoned persons per 100,000 population – stands at 71. Malawi ranks 30 of 54 amongst African countries and 176 of 223 world-wide. The situation is worse in Morocco, with a prison population rate of 232, ranking 8 of 54 in Africa and 51 of 223 world-wide.[95] The highest prison population rate of 629 is found in the United States. If we follow Mackall's line of thought one may conclude that any educational measure in prison can be understood as citizenship education as it contributes to lower the risk of recidivism. In the short term, participation in educational measures in prison may "only" have an effect on the recidivism rate and the employment rate after release. Hence, one could say that to a certain extent, it only affects the technical or socio-economic functioning of the citizen in society. In the medium term, however, the aim is to avoid alienating a detainee from society and the state and weakening the state's legitimacy.

Adult education in practice

DVV International is implementing prison education programmes in a number of countries, of which Malawi and Morocco are presented here.

93/ Cantrell, Dustin. "Correctional Education as Democratic Citizenship Education." *Journal of Correctional Education (1974-)*, vol. 64, no. 1, Correctional Education Association, 2013, page 2.

94/ Abena Subira Mackall: Promoting Informed Citizenship through Prison-based Education. In: Critical Education, Vol. 9, No. 13, 2008, page 6. https://ices.library.ubc.ca/index.php/criticaled/article/view/186342

95/ *https://www.prisonstudies.org/highest-to-lowest/prison_population_rate?field_region_taxonomy_tid=All*, accessed 07.01.22

Malawi: focus on vocational training and literacy

In Malawi DVV International partners with the Malawi Prisons Service (MPS), which is part of the Ministry of Internal Affairs and Public Security in Malawi. The co-operation is based on a Memorandum of Understanding with a focus on the Zomba Maximum Prison in Central Malawi. Another key partner is the Centre for Human Rights Education, Advice and Assistance (CHREAA), a Malawian NGO specialised on advocacy for the rights of vulnerable and marginalized people in Malawi.

The project focuses primarily on the provision of vocational skills in three areas: tailoring, carpentry and barbering. The selection criteria for training participants were carefully designed. Those who are close to release and will be able to use their newly acquired skills are prioritised.

As the prison also provides some adult literacy and complimentary basic education, it was agreed that inmates should first acquire this basic, foundational education before being eligible to enrol in the vocational trainings. In this way, the new training programme constitutes an incentive for those with longer sentences to acquire their basic education as a stepping stone to vocational training.

Course recognition granted

DVV international supported the renovation of learning spaces and provided tools and materials for the training programmes. In early 2021, a positive evaluation of the national Technical and Vocational Educational Education Authority (TEVETA) who visited the prison led to the certification of the training courses. This means that prisoners completing the courses will leave prison with a nationally recognised certificate to help them find employment.

From the beginning, it was recognised that vocational training alone may not be sufficient to break the cycle of incarceration that is a feature of many prisoner's lives. Therefore, in 2021, the project partners introduced psychosocial counselling as a component of the programme. An external counsellor is brought in to provide counselling sessions to training participants twice a month. This element of the programme aims to foster mentality and behaviour change helping prisoners to recognise and break the patterns and habits that lead to (re)-offence and imprisonment.

This combination of vocational training and certification, and psychosocial counselling, is hoped to break the pattern of recidivism that characterises most of the inmates in Malawi's prison.

Morocco: introducing life-long learning strategies and institutions

In Morocco, 1999 marked a qualitative leap in prison management as a new law enshrined fundamental rights of prisoners. In 2002, the Mohammed VI Foundation for the Rehabilitation of Prison was put into place as a key institution. In 2008 the creation of the General Delegation for Prison Administration and Rehabilitation (DGAPR) followed.

By now the prison environment in Morocco is no longer defined solely as a place for the execution of sentences, but also as a second chance school, where education and training aim to help prisoners acquire behaviours and skills that will enable them to reintegrate into society and the labour market. From 2002 onwards the prison administration has begun to set up vocational training centres, which are real educational centres. In order to prevent incarceration from being a factor in school dropout, partnerships with educational institutions on different levels were established, e.g., with the ministerial departments responsible for literacy, non-formal education and formal education on national level, as well as with higher education actors. Schools and universities were brought into penitentia-
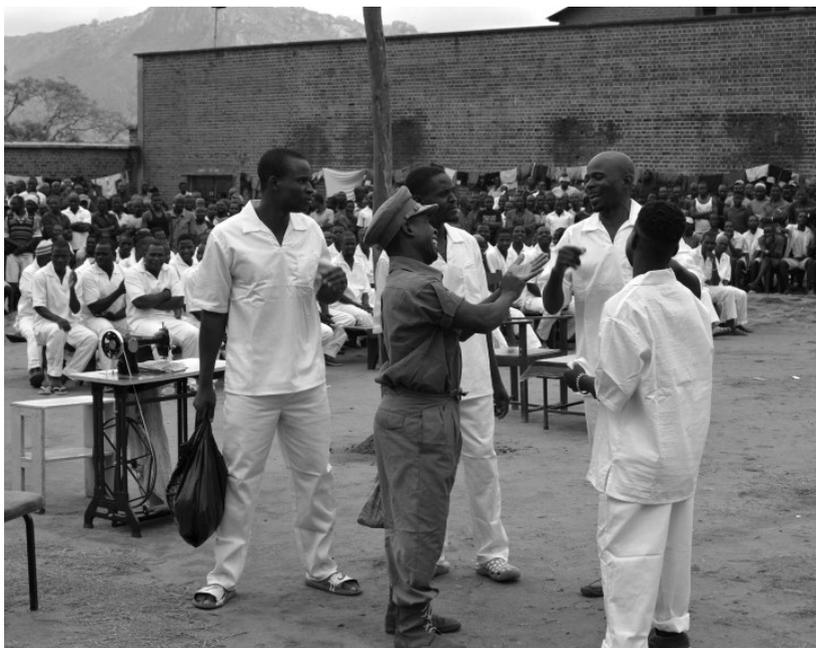
Inmates performing a drama during the launch of an ALE programme in 2020.

© DVV International

ries. Finally, 2016 – 2017 saw the successful implementation of the "Prisons without illiteracy" programme, which was set up as a multi-stakeholder initiative involving the National Agency to Combat Illiteracy (ANLCA) as a new partner.

The vast majority of prisoners are keen to participate in educational activities. Surveys analysed by DVV International Morocco show that the following themes raise the most interest: Vocational training, and different aspects of citizenship education such as democracy, human rights, justice and public health.

New fields to be explored

Co-operation with the Moroccan General Delegation for Prison Administration and Reintegration (DGAPR) goes back for many years. The commitment to lifelong learning in prisons was formalized through a framework agreement which regulates the cooperation between DVV International and the DGAPR from 2020 to 2022. The framework defines two main innovative fields of intervention: 1) The introduction of instruments and methods for lifelong learning using new information technologies and 2) the socio-economic and cultural integration of foreign prisoners, incl. language courses of the local Moroccan language, courses on Moroccan culture and the management of income-generating activities.

Adapting to the COVID-19 crisis

The COVID-19 crisis has demonstrated that distance learning through new technologies is to be further considered for education in general and adult education in particular. Thus, in 2020 DVV International and DGAPR agreed to create a professional studio at the local prison in the city of Salé for the recording and posting of courses and activities for inmates. Given the legal and judicial restrictions in prisons, this instrument will be of great importance to ensure the right to lifelong learning for all prisoners. As they cannot freely access the internet, prisoners are dependent on an internal system able to meet regulations in prison.

As part of the 2nd field of intervention, DVV International conducted a training-of-trainers programme for long-term detainees to train in the field of andragogy and animation techniques. Participants were to become trainers in their respective prisons in Tétouan, Casablanca and Agadir. However, the programme for learning the local Moroccan language and culture for foreign prisoners has not been implemented yet because of the COVID-19 crisis.

Morocco – facts and figures

- In 1999/2000 the prisons in Morocco had only implemented training workshops with 6 courses and 557 beneficiaries, while by 2018/2019 there were 60 training centres with 37 courses and over 7,000 beneficiaries.

- Overall, in the past twenty years more than 50,000 inmates have benefited from the education programmes, more than 5,000 of these prisoners have obtained certificates of completion.

- Between 1999 – 2000 and 2018 – 2019 the number of beneficiaries of the literacy programme has quadrupled. Since 2016-2017, the success rate has exceeded 83 %.

- In the year when the "Prisons without illiteracy" programme was implemented almost 7,000 candidates took the exams and the success rate exceeded 83 %.

Lessons learned and recommendations

In both countries, Malawi and Morocco the teams on the ground identified a number of key lessons learned, which may inspire future action:

- Complex problems require creative solutions. A multi-faceted approach may be required to bring about significant change, e.g., combining vocational training with psychosocial counselling, citizenship education or health education.
- In Malawi many programme participants evaluate adult education (and thus also citizenship education) programmes in terms of what *financial* or livelihood benefits it will bring to them. There is a need to better explain and market the non-financial benefits of these programmes to the wider public.
- To truly measure the impact of citizenship education initiatives, longer-term tracer studies may be needed to document the lasting impacts and changes on people's lives. There will need to be a follow up with participants in the programme after their release from prison. To break the pattern of recidivism, prisoners will require some form of follow-up and support after their release to make the most of the learning acquired through the programme. DVV may need to identify new partners that can provide this support.

- DVV International educational activities in prisons should be accompanied by studies that explore learning and education in prison, particularly through the lens of citizenship education and by the development of a guide as part of a multi-country project.

Mali

Citizens of Markala obtain civil status documents and hence their right to vote, to attend school and to inherit

In a nutshell

In Mali a large number of people do not possess various civil status documents. The problem starts from the lack of birth certificates, which in turn often prevents a person from obtaining an identity card. This in turn is a pre-requisite for voter registration. Also, many couples lack marriage certificates, limiting them to exercise their rights of succession and

Population in Mio[a]	Literacy rate, adult total (% of people ages 15 and above)[b]	Persistence to last grade of primary (% of cohort)[c]	
20.3 (2020)	**31 %** (2020)	**total** **62 %** (2011)	
		male **64 %** (2011)	**female** **59 %** (2011)

[a]/ *https://data.worldbank.org/indicator/SP.POP.TOTL*
[b]/ *https://data.worldbank.org/indicator/SE.ADT.LITR.ZS*
[c]/ *https://data.worldbank.org/indicator/SE.PRM.PRSL.ZS?end=2020&name_desc=false& start=1970*

inherence. In the municipality of Markala 150 learners of REFLECT circles analysed the issue and took action. In a multi-stakeholder process, they started to raise awareness in their communities and took concrete step in order to obtain various documents. The process was supported by DVV International and the local partner organisation CERDEPE who mediated the dialogue with local authorities. The mayor of Markala and other local stakeholders actively supported the awareness raising campaign and facilitated the administrative processes necessary to issue documents.

The key issue

In Mali, the vast majority of rural communities do not issue civil status documents. A large number of children do not have birth certificates. Long married couples do not own marriage certificates. Death certificates are very rarely issued.

This lack of civil status registration and documentation has severe legal but also political consequences: A person without birth certificate is not registered. There is no proof about when and where he or she was born and what his or her full name is. His or her existence and identity are not formally legalised. This means that he or she cannot access school or other social services. The same applies to marriage certificates. Without a marriage certificate, the Malian state does not legally recognize the marriage, which deprives couples from certain rights, notably those of succession and inherence.

Furthermore, the lack of a birth certificate implies that one cannot obtain a national identification number or an identity card. He or she is deprived of the right to vote because the birth certificate is a precondition for voter registration. The lack of citizen registration is one of the factors resulting in Mali being the West African country with the lowest voter turn-out today.[96] As a consequence the legitimacy of the officials elected by a small segment of the population may be contested.

Adult education in practice

In Markala DVV International and its partner, the non-governmental organization CERDEPE, met with a group of motivated citizens who wanted to finally put an end to the lack of civil status documents.

96/ *https://www.electionguide.org/countries/id/133/*, accessed 21.12.21

The urge to work together on this issue emerged within the REFLECT circles organized by the implementing NGO CERDEPE in five different villages of the municipality. REFLECT is an approach to adult literacy that enables learners to analyse and solve their everyday problems.[97] In each village, a group of 20 – 30 learners met within the learning circle several times a week accompanied by a trained facilitator. Out of the total 150 learners 90 % were women. Political issues frequently emerged within the discussions and therefore citizenship education was an integral part of the REFLECT circles.

As the topic of the lack of civil status registration and the lack of documents came up DVV International and its partner supported the discussions within the REFLECT Circles. All stakeholders involved recognized the key importance of identity papers as a basis to claiming many civil, political and economic rights.

The work was further based on a civic education manual available in the national languages. On this basis different themes were discussed in detail and local resource persons contributed with their knowledge and experience.

Legally married old couple in the premises of the Markala Town Hall   *© CERDEPE*

97/ for more details see *https://www.dvv-international.de/en/adult-education-and-de-velopment/editions/aed-762011/popular-education-and-reflect/reflect-and-social-transformation-in-the-south-of-mali*, accessed 21.12.21

Slowly but surely, the learners took the issue apart by analysing the usefulness of civil status certificates. They debated the consequences of the lack of documentation as well as the impediments to access documents. They exchanged their findings between the different circles. The learners concluded that the lack of civil status documentation was the result of multiple barriers including discouraging institutional procedures and processes.

One of the key factors was clearly the lack of knowledge on the registration process. However, there was also a lack of awareness on the usefulness of the documents as such. In addition, most citizens of Markala are illiterate and thus cannot read the documents, which further decreased their motivation to obtain them. Why to run after a piece of paper one cannot read and cannot imagine to be of any use for daily life?

Taking action

After having gained an understanding of the importance of civil status certificates and the causes that prevents citizens to obtain documentation, the learners of the REFLECT circles started to identify possible solutions through a multi-stakeholder process. This process proceeded on different tracks:

Acknowledging results of citizenship education within the REFLECT circles: Here the regional governmental Pedagogical Centre (CAP) came into play. The Centre took care of the follow-up of the project by evaluating the civic education competences acquired by the learners within the REFLECT circle.

Awareness raising: To begin with, learners raised their concerns with the local authorities and secured their support. A staff member of the Mayor's Office visited the REFLECT circles and shared his expertise during the debates on civil status certificates. Together with the Mayor of Markala, public administration and judiciary representatives as well as the NGO CERDEPE, information campaigns were organised in the five villages. By means of discussions, images, videos, sketches and other methods, the team informed about the importance of acquiring civil status documents and raised awareness towards a more active request for such documentation. Also, the 150 learners of the REFLECT Circles participated in the sensitization of other community members.

The NGO CERDEPE, in cooperation with the Mayor, organised two 30-minute radio programmes on the importance of civil status documents.

A local radio station covered formal wedding ceremonies of traditionally married couples at the Markala town hall including the issuing of marriage certificates. The broadcast of the weddings encouraged many couples to follow the lead and to commit themselves to also obtain their documentation.

Obtaining documents: CERDEPE supported the dialogue and negotiated with the municipal and judicial authorities for the issuing of certificates, their fees and methods of payment. Finally, numerous judicial procedures were set up, resulting in judgments that legalize the status of children who do not hold a birth certificate.

Results and lessons learned

Throughout the participatory, REFLECT literacy circles, the learners were able to analyse an important problem of their community and sought solutions to overcome the lack of civil status documents they were suffering from. They have improved their knowledge of citizenship, civil rights and administration but also of linked issues such as decentralization and good governance. Members of the Markala community are more aware of their rights and responsibilities as citizens and understood the importance of civil status certificates. They have committed themselves to systematically get civil status certificates and to continue raising consciousness vis-à-vis their relatives and neighbours in this sense.

As a direct output of the project, hundreds of children have obtained supplementary birth certificates and couples who have been married for years now hold a marriage certificate.

In addition to that, an effect of great political significance was manifested: the voter turnout in Markala rose. Not at least, the 150 participants of the REFLECT Circle have learned to read and write so that they are now able to decipher, verify and use their civil status documents.

The example shows that civic education is not only important for the general development of Mali, but has a concrete impact on the lives of its citizens.

Mexico

The Indigenous Bilingual Model – An approach to intercultural education and empowerment of indigenous people in Mexico

In a nutshell

In 2016 the Indigenous Bilingual Model was introduced as a pedagogical model for intercultural education and empowerment of indigenous people. The Model is implemented in partnership with ICHEJA, the Regional Institute for Adult Education in the State of Chiapas, Mexico.

The training of trainers approach is designed as a structured cascade model and over 230 of ICHEJA staff have been trained to this date.

Population in Mio[a)]	Literacy rate, adult total (% of people ages 15 and above)[b)]	Persistence to last grade of primary (% of cohort)[c)]	
129 (2020)	**95 %** (2020)	total **97 %** (2018)	
		male **96 %** (2018)	female **97 %** (2018)

[a)]/ *https://data.worldbank.org/indicator/SP.POP.TOTL*
[b)]/ *https://data.worldbank.org/indicator/SE.ADT.LITR.ZS*
[c)]/ *https://data.worldbank.org/indicator/SE.PRM.PRSL.ZS?end=2020&name_desc=false& start=1970*

Trained staff in turn work with indigenous communities, who benefit from alphabetization, both in indigenous languages and in Spanish, from building communicative skills and from human rights education, including the right to lifelong learning. The approach is based on the idea that ones first language carries cultural and social concepts in their unique meaning and is part of a collective identity. The approach is understood as a contribution to anti-racism and an anti-colonial dialogue. It envisions Mexico as a place where the mestizo culture and the Spanish language does not prevail and where the knowledge of all is respected and recognized.

The key issue

Mexico is a multicultural, multiethnic and multilingual country. This is particularly true for the State of Chiapas which is located at the border with Guatemala. According to the Committee of Statistic and Geographic Information of Chiapas, 1.2 million inhabitants above the age of 3 speak an indigenous language. This equals one quarter of the total population of the State.[98] For many of the indigenous people, Spanish is the first foreign language. Tsotsil, Tseltal, Tojolabal, Ch'ol and Zoque are the most spoken indigenous languages, recognized by the National Institute of Adult Education[99], which is part of the Ministry of Public Education.

A key assumption is the hypothesis that ones first or mother language is more than a mere means of communication. Ones first language carries cultural and social concepts in their unique meaning in a given context. It is part of a collective identity. It contains terms that are only determined in this language, passed on and possibly also filled with new purpose in a next generation. Ones first language usually contains some untranslatable concepts and terms, which make it unique.

The term "education" is a good example. Participants of an Indigenous Bilingual Model[100] workshop were asked on their understanding of the term "education" in Spanish and in their mother tongue. In Spanish, "education" was associated only with schools, while in their mother tongue it covered all spheres of life, including the home, family relationships, grandparents, inhabited territory, the countryside, the animals, and the mountains.

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[98]/ According to the project presentation: *https://www.dvv-international.de/en/our-work/stories/detail/the-indigenous-bilingual-model-an-approach-to-intercultural-education-in-mexico*, accessed 17.12.21

[99]/ INEA – Instituto Nacional para la Educación de los Adultos

[100]/ MIB – Modelo Indígena Bilingüe

The loss of one's mother language – in particular when experienced within a wider framework of discrimination – is often associated with risks of loosing identity and self-determination. Hence, learning, re-learning or re-visiting ones first language is more than a language class, it is an act of empowerment. Likewise, in this context the term "intercultural" goes far beyond the successful communication between people stemming from different cultural backgrounds. It is a political term, which includes notions of anti-racism and an anti-colonial dialogue. In the field of education, it refers to building pedagogies where the mestizo culture and, in this case, the Spanish language, does not prevail. It promotes relations of equality, respecting and recognising the knowledge of all.

Adult education in practice

Against this backdrop DVV International and ICHEJA[101], the Regional Institute for Adult Education, joined forces. In 2016, they initiated a project to create and install an educational Bilingual Indigenous Model, practised until today. The project aims to improve the pedagogical practice based on a human rights approach through a training-of-trainers programme (ToT). Both, trainees and their target groups are indigenous people.

Key aspects of the ToT include:

1) Reflection on and review of accessibility, availability, adaptability and adequacy102 as fundamental aspects to respect, protect and fulfill human rights, especially the right to education. Reflection on pedagogical work in view of education being a human right.

2) Initiation of transformative educational processes, which contribute to the respect of people's origin, culture, memory and experiences. The ToT includes the continuous reflection on the purpose of education coming to an understanding that education can be considered as the key to access other human rights, and is the basis to live in the world with dignity.

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[101]/ Instituto Chiapaneco de Educación para Jóvenes y Adultos. ICHEA is part of the National Institute for Adult Education.
[102]/ Accessibility, availability, adaptability and adequacy are standards recommended by the UN Committee on Economic, Social and Cultural rights in order to realize the human rights principles of equality and non-discrimination.

3) Thematically the training included sessions on gender equality, demo-
   cratic participation, and intercultural competences. Participants of the
   ToT overcame personal and collective prejudices, fears and insecuri-
   ties. They looked at the hierarchies of age and gender; at intergener-
   ational dialogue and on challenges to express opinions and diverse
   approaches.

The ToT is designed as a structured cascade model that includes the
following institutional functions:

- A total of 14 teacher trainers, who are specialized bilingual trainers
  belonging to the ethnic groups of Tsotsil, Tseltal, Tojol-Ab'al, Ch'ol and
  Zoque. Teacher trainers are based in the offices of ICHEJA and advice
  the bilingual trainers.
- A total of 30 bilingual trainers based in decentralised coordinations in
  the Chuapaneco territory, who train the advisors.
- A total of 190 advisors, who have received training so far, work with
  the indigenous population in their communities.

All groups consist of trainers of both sexes.
   The final beneficiaries are indigenous adults and young people over
15 years of age who, due to various circumstances did not have the
opportunity to complete or even start their basic education. They ben-

Study circle exploring different dimensions of human rights.   *© DVV International*

efit from alphabetization, both in indigenous languages and in Spanish, from building communicative skills and from human rights education, including the right to lifelong learning.

Results

A recently published evaluation[103] shows promising results. It documents that participants of the ToT perceive consistent, cumulative and progressive changes in their professional and their personal lives.

Thematically the evaluation covered the areas of communication, the right to education, gender equality/equity, interculturality, language and participation. These areas of analysis were broken down into 50 different indicators[104] capturing the development of skills, attitude, self-identification, relationships at work and transfer from the professional context to the private sphere. To name a few examples:

- Communication capacity: Over 90 % of interviewees identified an increase in their general communication skills.
- Communication mechanism: Over 60 % of interviewees described either having created new ways of communication at the workplace or outside this institutional environment or identified examples of improvements in the institutional communication.
- Guarantors of the right to education: Over 55 % of interviewees stated that their role is to guarantee the right to youth and adult education and/or to construct a self-image as facilitators of the realization of the right to youth and adult education of others.

103/ Proyecto Difa Alternativas y Actualizacion: Informe Resumen de Evaluación. Evaluación de efectos e impactos de la aplicación en el Modelo Indígena Bilingüe que opera el ICHEJA de la Propuesta de Innovación Educativa PIE: Herramientas Pedagógicas para Mejorar Nuestra Práctica Educativa en la Implementación del Modelo Indígena Bilingüe -MIB-, iniciativa impulsada entre DVV International e ICHEJA en el Estado de Chiapas, (16 octubre 2020 – 15 enero 2021)

104/ Indicators were grouped around the sub-areas of communication skills, listening skills, conditions for dialogue, mechanisms of communication, guarantors of the Right to Education, subjects of the Right to Education, promoters of the Right to Education, exercise of Rights, active participation, responsibilities and workload, professional development, institutional conditions, strengthening of identity, recognition of diversity, inclusive relationships, institutional space, personal appreciation, professional visibility, institutional positioning, voluntary participation, participation in different spaces, collaborative action, conditions for horizontal participation.

Study circle at Tinailchen, August 2021   *© Saul Osornio*

- Exercising Rights: Over 50 % of interviewees described examples of how the right to education enables exercising other rights either conceptionally or by means of personal examples.
- Strengthening of identity: Almost 85 % of interviewees expressed pride in their indigenous identity or identify themselves with their indigenous heritage and roots.
- Collaborative action: Over 75 % of interviewees described improvements in collaborative ways of working in the institution and/or were able to exemplify their personal contributions to group work.
- Horizontal participation: Almost 80 % of interviewees believed that their contributions are taken into account at work and that their participation is as valuable as that of any other person.

The evaluators concluded that undoubtedly, the intervention is a successful process, relevant to the context in which it is developed and highly appreciated by its direct participants.

Furthermore, the evaluation demonstrated that the continuous intervention over several years has not only changed the participants, but has also had an impact on the working environment within ICHEJA as an institution. Thus, a sustainable anchoring of the approach has been achieved that goes beyond the benefits for the individual. In July 2021, a conference on the Indigenous Bilingual Model took place in San Cristóbal de las Casas, the 3rd largest City of Chiapas. This gave DVV International and ICHEJA the opportunity to make the approach more widely known and to discuss possible applications beyond Chiapas.

Moldova

Small activity – major change in minds and action of community members

In a nutshell

The low level of civic engagement of people, in particular in rural areas, can be seen as a challenge in Moldova. The lack of active citizenship is at least partly attributed to the Soviet Union legacy. Following its 1991 independence, Moldova is also currently seen as a weak state, which contributes to low identification of citizens with their state. Opportunities for adults to participate in citizenship education activities are limited, in particular in rural areas. Therefore, the project had a rural focus and offered

Population in Mio[a]	Literacy rate, adult total (% of people ages 15 and above)[b]	Persistence to last grade of primary (% of cohort)[c]	
2.6 (2020)	**99 %** (2014)	total **93 %** (2019)	
		male **90 %** (2019)	female **97 %** (2019)

[a]/ *https://data.worldbank.org/indicator/SP.POP.TOTL*
[b]/ *https://data.worldbank.org/indicator/SE.ADT.LITR.ZS*
[c]/ *https://data.worldbank.org/indicator/SE.PRM.PRSL.ZS?end=2020&name_desc=false& start=1970*

a citizenship education programme, which combined theoretical sessions with practical application by local action groups. Participants engaged in various activities at the local level, such as the redesign of public spaces, planting flowers and trees, cleaning rivers and water resources, etc. Participants appreciated in particular the friendly and participatory learning environment and the combination of knowledge creation, co-operation with others incl. the local authorities and the analysis and hands-on problem solving of local grievances.

The key issue

The Republic of Moldova became independent in 1991. A persisting challenge is the low level of civic activism of people, especially of those from rural areas. Some interpret this fact as a mere legacy from the times of the Soviet Union, to which Moldova formerly belonged. Due to this heritage people are perceived to be waiting for the local authority to resolve all their problems, complaining and blaming "the state" without taking concrete steps to address problems themselves. Others think that this perceived passivity is also due to a weak Moldovan state that lacks control over parts of its territory and fails to guarantee adequate social and economic conditions, to name a few of many factors. Heintz also points out that there is a "lack of public space for debates, and [a] lack of civic education that could support the emergence of such a public space." Furthermore, "Looking back at the history of the Soviet period (…), one notices recurrently strong ties between individuals and their native villages, but a comparatively weaker sense of identification with the wider entity of the nation or state."[105]

Adult education in practice

In line with this analysis DVV International identified a persisting need to increase the awareness and motivation of community members to take an active part in community life, including in decision-making processes. In 2019 and 2020 the partner organisation "Association of Psyhologists Tighina" implemented a citizenship education programme in Causeni and

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[105]/ Monica Heintz: State and Citizenship in Moldova: A Pragmatic Point of View. Monica Heintz. Weak State, Uncertain Citizenship: Moldova, Peter Lang, pp.1-18, 2008, Societies and States in Transformation / Gesellschaften und Staaten im Epochenwandel, 978-3-631-57671-7. hal-02890875, page 12.

its neighbouring villages. Starting small at the local level, where motivation of citizens can be expected to be the highest, seemed to be the most promising approach to encourage active citizenship.

Good governance and community mobilization

The 32 hours-long educational programme "Good governance and community mobilization" targeted young people and adults: business people, teachers, librarians, pensioners, housewives, town hall workers, volunteers, activists from civil society and representatives of local public bodies.

 The educational programme comprised both, theoretical and practical hours. The topics covered a range of simple to more complex aspects on

- good governance;
- community mobilization;
- transparency in the decision process;
- communication and collaboration with local authorities;
- prioritization of needs;
- writing project proposals;
- initiating partnerships;
- and other issues.

The theoretical activities were organized in an interactive manner, using brainstorming, group work, discussions and presentations. Sessions built on the individual experience of participants and good practices at the local and national level. Such an interactive learning methodology was new to participants and helped to maintain their interest throughout the course. Participants were motivated to apply the knowledge obtained in the theoretical part in practice and to capitalize on opportunities. The theoretical activity was characterized by peer learning, obtaining new information, exchange of experiences, building relationships, analysis of real-life situations and identification of solutions to overcome difficulties.

From theory to practice

To put active citizenship into practice action groups identified and prioritized specific issues for for each location and elaborated scenarios of a community action for problem solving.

 For example, in Fîrlădeni and Taraclia public village debates were organised aiming for a renewed and more friendly kindergarten and primary school environment. The groups then obtained the commitment of the

Identifying challenges in the community of Firladeni and finding solutions to prioritized problems © *NGO Association of Psychologists from Tighina*

municipal administration to prepare technical documents for the redesign of the landscape and the allocation of a budget. Community members contributed financially and carried out some works on a voluntary basis.

In Cîrnățenii Noi village the action group identified two issues. The local stadium was in a dire state and the improvement of the water quality from natural water sources was desirable. Both ideas were accepted by the municipality, which committed to cover part of the expenditures. Volunteer groups were created to carry out the works. As a result, the

local stadium was renovated and seven wells were cleaned and repaired. Furthermore, at the wrap-up event, participants of the actions received gratitude diplomas from the public authority. As a follow-up they were also granted materials for another initiative to beautify the locality.

Other initiatives comprised actions such as re-arranging various public spaces, planting flowers and trees, cleaning rivers and water resources. Citizens showed dedication and passion to make a difference in their lives and in the community life.

Conclusions & Lessons learned

Results

Overall, in 2019 and 2020, about 600 members of ten communities were mobilized by action groups. Each group was comprised of around 8 people, who actively solved some of the identified community problems.

Due to the educational programme "Good governance and community mobilization", participants understood that they are part of the decision-making process and bear co-responsibility for the conditions in their community. They learned how to take decisions in their social life, how to actively participate in community life, how to become more flexible, how to initiate and negotiate with public authorities and other actors in order to initiate joint actions.

Although the topics of the educational programme, as well as tools and methods for active citizenship were for most participants unknown, by the end the objectives of programme were fully achieved:

- Participants understood in theory and practice the concepts and principles of good governance and community mobilization;
- The awareness and the motivation of participants to get involved in changing the conditions in their community by participating in decision-making processes was enhanced;
- The capacity to analyse the situation in the community by conducting studies on the needs and potential resources for problem solving was developed;
- Communication and planning skills for the mobilization of others in participatory activities were advanced;
- The understanding that citizens hold co-responsibility for the conditions in their localities has increased;

- The self-confidence and awareness to rely on their own powers and engage in a lasting commitment to achieve change for the better was mobilized.

Success factors

The professional trainer: Active involvement of participants was largely due to the dedicated and professional trainer. The trainer succeeded via various teaching methods to raise and maintain interest until the end of the training course, as well as in subsequent practical activities. Constant support and advise from the trainer played an important role for the action groups to engage and reach their set objectives.

The learning atmosphere: The non-formal learning environment of the theoretical course created the conditions for everyone to be heard and to be taken into consideration. The atmosphere of the training and practical activities was friendly, tolerant and inclusive, and guided the participants towards effective communication and proactive attitudes.

Information and partnerships: The participants stated that through the training activities they obtained very important knowledge as community members. Team work, sharing of responsibilities, communication and joint identification of "burning" challenges as well as partnering with local public administration were important factors. Without them the success of an active civic engagement in various villages would have been impossible.

Conclusion

DVV Internationals team in Moldova concludes that sometimes there is a need for a very small "push", which turns out to be powerful and transformative in people's way of thinking and acting. Therefore, good guidance by a skilful trainer, a motivating issue or topic for discussion, a good learning environment, and peer support can do wonders in one's own life and in the life of the community.

Palestine

Mujawarat as a popular approach to citizenship education – Comprehending hope, persistence and resilience in the individual and in the collective

In a nutshell

Young Palestinians grow up under difficult conditions: military occupation, war, internal political conflicts and poor economic prospects. A two-state solution and a functioning recognised state do not seem to be in sight. Against this background, a locally and culturally coherent approach to citizenship education is being implemented under the Arabic

Population in Mio	Literacy rate, adult total (% of people ages 15 and above)	Persistence to last grade of primary (% of cohort)	
		total	
		99 % (2019)	
5	97 % (2019)	male	female
		99 % (2019)	99 % (2019)

all data/ *http://uis.unesco.org/en/country/ps*

title "Mujawarat". "Mujawarat" or "being good neighbours with others" ties in with the tradition of neighbourly visits and above all strengthens resilience and hope. The approach is integrated with other ALE activities and has a strong focus on practical application. Among the outcomes, new community initiatives are equally important as improving career prospects of individuals and also to strengthen local partners and to increase local ownership.

Background

Until 1967 the Gaza Strip and the West Bank had been occupied by Egypt and Jordan respectively. Israel occupied both areas in the Six-Day War of 1967 and has since maintained control. A two-state solution is currently not in sight and many Palestinians are stateless. The UN Humanitarian Response Plan summarizes the current situation as follows: „A protracted protection crisis facing women, men, boys and girls continues in the occupied Palestinian territory (oPt), leaving many Palestinians struggling to live a life with dignity. It is driven by Israel's military occupation, including the blockade on the Gaza Strip, insufficient respect for international law, continuing internal Palestinian political divisions, and recurrent escalations of hostilities between Israel and Palestinian armed groups."

UN Humanitarian Response Plan OPT, Working Document issued Dec. 2020, page 10. https://docs.google.com/viewerng/viewer?url=https://www.ochaopt.org/sites/default/files/hrp_2021.pdf

The key issue

Young Palestinians grow up in an extremely frustrating reality marked by four wars over the past 10 years in the Gaza Strip, and by decade-long continuous military occupation of East Jerusalem, the West Bank and Gaza Strip. This reality is accompanied by constant siege and isolation, increasing suppression of individual freedoms, disrespect of human rights, and a constant fear of deterioration into yet another war.

In addition, there is internal Palestinian political fragmentation, a deteriorating quality of basic service provision, bleak economic prospects and a lack of trust and hope for a better future. In other words, it is often impossible for individuals to see how and when they might be able to fulfill their dreams and aspirations? How can one develop capacities to act and under military occupation? How to feel like a citizen when there is no recognized state and even one's own political institutions are widely

considered corrupt. Hardly any young Palestinian can remember the last elections, they were so long ago. How can anything like autonomy, identity or dignity be experienced under such living conditions?

Adult education in practice

The concept of citizenship education

In Palestine, a variety of terms are used to describe non-formal citizenship education, however, there seems to be agreement on the shared core meaning of them all. The Independent Commission for Human Rights (2017) describes various efforts that fall within the definition of citizenship as being: *"oriented towards generating a sense of human dignity and empowerment of each individual to become capable of contributing to a free society, in which coherence, tolerance and friendship among people from all ethnic/ cultural/ religious backgrounds are strengthened and upheld; and in which individuals' unique personalities and characters*

Education of Hope Mujawarat participants during the "sharing bread and salt" learning activity, 2018

© *Photographer: Khaled Al Alem, ownership of the photo: DVV International / Palestine*

are empowered and their respect to human rights, including the right to be different, are strengthened". [106]

Based on this understanding it has been imperative for DVV International to learn together with our partners and the communities with whom we work how ALE programmes can be developed and used to enhance Palestinians understanding of their own realities, challenges and potentials, both as individuals and as communities, and then how ALE can impact those and achieve authentic and lasting positive change. Learning with and from the numerous local partners from civil society, university colleges and municipal and public community centres has been at the core of the approach.

Mujawarat

The Mujawarat project is based on an emancipatory popular education philosophy of Freire and Palestinian educators Sakakini and Fasheh. In his book "Wearing Someone Else's Shoes" Khalil Sakakini (1896) states that the role of education is dignifying and not degrading learners. He advocates for the use of "authentic language" in teaching that comes from the learners' environment, as opposed to search for and use of elite and superior discourse. He also introduced other educational practices that build on the local culture and identity such as learning from and within nature.

> **Mujawarat**
>
> The title of the project, "Mujawarat", is a term that was first introduced by the Palestinian education expert Dr. Munir Fasheh. One way to translate it is "being good neighbours with others".
>
> The three rounds of Mujawarat are based on the analogy of the local concept of constant visits and care among neighbours.

Fasheh believes that realities, stories, surroundings, childhood memories and current experiences of each individual add or create meaning to any learning in which the individual participates; a meaning that is different

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[106]/ The Independent Commission for Human Rights 2017. In : Fasliya Journal: Journal of the Palestinian Human Rights. Issue 57:2017. Ramallah: Palestine, Al Ayyam Publisher. *http://ichr.ps/ar/1/11*

from one individual to another; a meaning that he calls "the individual's statement of and about knowledge".

The Mujawarat concept builds on a potential, which results from sharing those stories in an appreciative learning environment[107]. Furthermore, it "*entails citizens being capable of understanding and adjusting with their own realities not only for themselves, but also to be able to support and protect their families and surrounding communities, involving mutual appreciation, understanding, acceptance and recognition of others, their needs, interests, viewpoints and ambitions*".[108]

Mujawarat activities

The Mujawarat Project has been piloted first in 2018 by DVV International aiming at the support of youth in Gaza to develop their own sense of hope and continuity. Ever since, the concept evolved to become a comprehensive and cross-cutting approach that DVV International and its partners incorporate to their different ALE programmes as a constant component of empowerment, education of hope, follow up and follow through with learners and with communities.

Mujawarat within the Personal Development and Employability ALE Programmes:

From 2018 to 2020, over 336 men and 369 women from the Gaza Strip, the West Bank and Jerusalem participated in the Mujawarat activities. Participants were mainly learners in the partner organisations ALE activities who registered aiming for personal development and enhanced employability. Each group of 10-15 participants actively participated in 3 rounds Mujawarat.

The 1st round is called "Education of Hope" and aims at highlighting and building on the importance of individuals' active participation in collective and individual lifelong learning paths. Mutual support and shared learning experiences are understood as two main components of resilience, both

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[107]/ DVV International 2019: Insights into Neighbourhoods of Hope. Gaza, Palestine.
[108]/ ICAE 2020: Citizenship Education and ALE. The relevance of citizenship education (CED) for the further development of adult learning and education (ALE) and its impact on (current and future) ALE practice from ICAE's perspective, a background paper supporting the thematic chapter of GRALE 5, page 19. *http://icae.global/en/2020/12/citizenship-education-from-icaes-perspective/*

for individuals and for communities at large. This first round takes place before joining ALE activities

The 2nd round is called "a Road Map" and aims at supporting the learners to see their potentials alongside the possible "roads" available (or those that can be made available) for them to decide on their next steps and plans. This second round takes place directly after the participants finish a certain path of learning or personal development courses.

The 3rd round is called "Reflection" and it allows the group to revisit their road maps, reflect on what happened in realty, how it impacted them and what they aspire to do next. This third round takes place 4-6 months later.

Mujawarat within Community and Cultural Learning and Participation ALE Programmes

In 2021, DVV International and the Palestinian partners are working on developing the concept of Mujawarat within community and cultural ALE activities. The same structure of 3 rounds of Mujawarat is being used.

Brainstorming and Tafakur workshop with the team of the Community Centre for Youth and Adult Education at Atfaluna, Gaza, developing the partner's capacity in implementing Mujawarat, 2019.
© Photographer: Maree Bashir, ownership of the photo: DVV International/ Palestine.

The first round is land preparation: preparing the group of learners with concepts and establish a dialogue about identity and community.

The second round is pouring seeds and fixing them in the fertile land: reflection a learning path of actual action for the local community by the group. The third round is appreciating wheat spikes and harvest: a final round of reflection on the results of this collective work on individuals and on their community and reflection on what happens with the "spikes" next.

Results and lessons learned

So far, the project had various results in different dimensions:

Participants feedback and pre- and post-training documentation suggest that there is a positive influence on restoring hope and positive thinking. Participants developed new perspectives on the importance of learning and active participation as well as restoring their trust in what they can do to change the reality for themselves and for their communities.

In addition, one of the main changes that resulted from this project was effective networking and joint brainstorming among groups of youth.

Some participants, especially farmers, were able to gain for the first time new financial support for their small projects after they were introduced through this project to professionals who saw their determination and success.

After the project several small groups of participants initiated a number of community initiatives aimed at improving the quality of life in their communities and finding new income generating opportunities for themselves and for their families.

DVV International considers the support of the local partners through a sustainable and authentic approach applied across their ALE activities as a major result. It provides partners with a continuous mechanism to support their own communities and create an environment of on-going mutual appreciative learning and solidarity.

The main lessons learned can be summarized as follows:

- Empowerment of the local community-based institutions of ALEs and ensuring a sense of local ownership and collective benefit are key to success of popular citizenship education approaches.
- The integration of citizenship education within on-going ALE programmes that respond to the direct needs of community members is of added value. Combining both is the key to participants motivation.
- Citizenship education must build on action-based learning engaging community members in learning paths that are beneficial for them as individuals and that can illustrate the importance of their interventions in their communities.
- Dialogue and appreciative mutual learning has to be at the core of any citizenship education activities in order to achieve the desired goals.

South Africa

Youth and Adult Community Education – Developing safer communities

In a nutshell

Many communities in South Africa's townships and cities suffer from high levels of violent crime including gender-based violence, often linked to substance abuse. Against this backdrop DVV International and its partners implement a number of projects to support communities in their efforts to reclaim public space and build safer communities. Based on the pedagogy of hope, successful approaches include a variety of activities such as practical safety techniques like self-defence, accompanying

Population in Mio[a)	Literacy rate, adult total (% of people ages 15 and above)[b)	Persistence to last grade of primary (% of cohort)[c)		
		total 97 % (2018)		
59.3 (2020)	95 % (2019)	male 94 % (2018)		female 99 % (2018)

a)/ *https://data.worldbank.org/indicator/SP.POP.TOTL*
b)/ *https://data.worldbank.org/indicator/SE.ADT.LITR.ZS*
c)/ *https://data.worldbank.org/indicator/SE.PRM.PRSL.ZS?end=2020&name_desc=false& start=1970*

school children on their way to school, addressing patriarchy and violence against women and girls, to name a few. These activities are complemented by the support of community structures to enhance the stability of communities and the sustainability of results. Street committees and community networks are established or supported to achieve stable and long-term ownership from amidst the communities.

The key issue

The challenge of unsafe community life in many of South Africa's townships and cities can be traced back to the country's violent history, the roots of which are found in colonialism and the subsequent apartheid system. During these historic periods, black (i.e., all non-white and especially working-class) people were subjected to violent and dehumanising working and living conditions.

While the country has experienced twenty-seven years of democracy many of the daunting conditions continue to inflict the country today. South Africa is classified as the country with the highest inequality as little has improved since apartheid for those living in townships in the "new" South Africa.[109]

Community members live in daily fear for their lives as they are constantly traumatised by violent crimes such as assault and murder. Gender-based violence is extremely prevalent in South Africa which ranks as the fourth-highest country on femicide and has one of the highest incident rates of rape in the world. Other acts of crime and violence are based on xenophobia (and at times racism) while gang violence sees community members fearful of leaving their homes. Most reports on crime identify poverty and inequality as the main factors that fuel crime. Working class neighbourhoods suffer from the effects of crime exponentially more than wealthy suburbs which is also due to poor service delivery by the state.

Adult education in practice

Against this background, community education efforts by DVV International partners and networks seek to work within a *pedagogy of hope* while introducing learning approaches and strategies to confront the

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109/ *https://time.com/6087699/south-africa-wealth-gap-unchanged-since-apartheid/*, accessed 17.01.22

challenges of community safety. Freire's pedagogy of hope emphasizes the conception of a dialogical and anti-authoritarian practice of education. It understands hope as an active driving force.[110] The approaches to community safety differ in many details, but most of them apply the following common building blocks:

Building Blocks to Support Community Safety				
Subject matters	Establish General Safety Practices for Residents	Children's safety – traveling to/ back from school	Addressing gender-based violence and femicide	Clean and Healthy Environment (Establishing pride)
Steering and Sustainability	Monthly Meetings to Reflect and Address Problems	Economic Activities and Fundraising (Self-reliance)	Planning yearly monitoring goals	Elections – Report-back and Records

Successful approaches to reclaim public space

Community education activities that seek to address crime and violence often begin with collective engagement with existing local community structures. Primarily, community mobilising and community action seek to "take back their streets" and other community spaces. Generally, after dark most people would hurry to return to their homes as streets, public parks and other publicly frequented places became the territory of gangs and drug dealers. Community safety strategies will mostly include some of the following elements:

- The development of street committees who build community networks and recruit members from the community. Often the approach is applied in communities with a strong history of activism who want to shift their community towards becoming a place of sharing, meeting and liberation, rather than living in fear.
- The application of popular community-education mapping and other participatory methods and strategies of enquiry to unpack the issue/s.
- The facilitation of various community education activities by DVV International partners unpack gender relations and particularly patriarchy that subjugate women to lesser beings. As mentioned above,

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[110]/ Freire, Paulo (1994). Pedagogy of Hope: Reliving Pedagogy of the Oppressed. For an informative review see e.g. *http://fcis.oise.utoronto.ca/~daniel_sc/freire/sh.html*, accessed 08.01.22

gender-based violence and femicide is a major blight on the South African society. Self-reliance initiatives including skills training as part of community education programmes that engage women's agency are applied. Furthermore, women are supported in their knowledge to address gender injustice while working with young men and their role models through; the boys to men approach. The approach unpacks the context of toxic masculinities and explore topics such as respect, non-violence, healthy relationships and positive bystander behavior.

- The development and teaching of practical safety techniques (including self-defence) for community members.
- Also, a popular element is the "walking school bus" programme whereby available adults accompany school children on their way to school.
- The development and restoration of community pride and dignity where this has been lost or dwindling. Often this sense of pride and dignity can become a driving force for implementing further activities. The creation or re-establishment of a clean and healthy community environment can be one of the approaches.
- As communities begin to feel a sense of belonging public film screenings and other community-education safety and cultural events can be held in the community during daytime and also at night. As communities re-own their neighbourhood, uniting against violence on the streets, it is equally important to reclaim not only public space, but reclaim the night.
- Building good practices of self-reliance and local economic development through co-operatives. This is part of a strategy to ensure sustainability of change. Economic security is one of the factors enhancing the likelihood of physical security.

The Women's Circle community mapping workshop.

- In order to ensure sustainability, it is crucial to establish structures and partnerships that will hold the (community) spaces, as support organisations may move in and out of the communities, or eventually leave for good. Structures to be established should build on existing community practices and develop collective leadership.

Selected partners good practice examples

The Popular Education Programme (PEP): PEP is a highly experienced organisation that facilitates community education using popular education approaches. It sets a focus on local community-level education and mobilization, contributes to the development of adult education practitioners and organisations and provides opportunities for dialogue between experienced popular education activists and academics. In recent years PEP has expanded their community education focus to include community safety as communities are trying to hold on to possibilities for peaceful community life. PEP helped to pilot a community education safety programme with a few local community structures that were trying to get to grips with the root causes of the high levels of crime and violence that they wanted to address.

The Overberg Development Association (ODA): Situated at the southern-most tip of the African continent, the community education work of the ODA focuses primarily on youth development. Although the ODA isn't a large organisation, the development of strong partnerships ensures greater reach across the various communities of the Overberg Municipal area. The ODA works closely with the Overberg Municipality, the local health department, feeding schemes, safe houses for abused women and children, the local community radio station and the local police, among other.

The Women's Circle (TWC) is located in 10 township communities across the Western Cape Province. Their community education activities are channelled through the work of their learning circles and through extended partnerships and networks that have a multiplier effect. While community-based learning circle activities address local issues of safety and other related development issues, TWC draws on health professionals and academics with specialist skills to enhance programmes.

Through developing an advocacy approach, TWC secured funding and support from the City of Cape Town by addressing the issue of community safety with the City authorities. The local public park was revamped with improved facilities for children and other members of the community

to enjoy. Community members now occupy the space and bring their children to the park rather than it being a place where gangs peddle and consume drugs and alcohol. This example demonstrates the possibilities which can open up through collective community action and lobbying the state.

Tunisia

Learning to live together – towards the inclusion of the sub-Saharan African community in Tunisia

In a nutshell

Tunisia hosts a considerate number of migrants from sub-Saharan African countries. Be it by choice or by lack of alternatives, many of them have come to stay. Therefore, inclusion and learning to live together are identified as new challenges, both for governance of migration and for adult education approaches in the country. Migrants identified the local Tunisian dialect of Arabic as a priority need. Language proficiency is seen as a starting point for social and economic integration as well as for

Population in Mio[a]	Literacy rate, adult total (% of people ages 15 and above)[b]	Persistence to last grade of primary (% of cohort)[c]	
11.8 (2020)	**79 %** (2014)	total **94 %** (2016)	
		male **93 %** (2016)	female **95 %** (2016)

taking responsibility for one's own life, the neighbourhood and the wider community. At the same time the municipalities of Soukra and Bardo expressed their own needs: learning and discussing migration governance, concrete tasks for integration at local level and the closure of knowledge gaps on national legislation, rules and procedures and the access to services for migrants, to name just a few. The project illustrates how citizenship education can be to the benefit of migrants and local government structures alike.

The key issue

There are an estimated 53,000 foreigners of different nationalities residing in Tunisia, many of them stemming from other North African countries. However, there is also a considerate number of migrants from sub-Saharan African countries. Furthermore, there are an additional 10,000 irregular migrants estimated to be in the country.[111] Overall, Tunisia's migration profile has shifted. It is no longer primarily a country of origin, but rather increasingly, a country of destination. People have come to stay, be it by choice or by the lack of alternatives. Consequently, Tunisia's migration governance has changed. Inclusion and learning to live together are identified as new challenges, both for governance of migration and for adult education approaches in the country.

Adult education in practice

The concept

In the context of this project citizenship education is understood as being based on four pillars: learning to know, learning to be, learning to live together and learning to do. The project highlights the dimension of "learning to live together", which is essential in the dynamic of building continuous dialogue and peace in societies. This corresponds to fundamental values enshrined in human rights and in the SDGs: respect for human dignity, pluralism, non-discrimination, tolerance, justice, solidarity and gender equality between men and women, to name just a few. It also implies that integration works multi-directional and not just one-way. Not

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[111]/ *https://dgap.org/en/research/publications/walking-tightrope-tunisia*, accessed 16.11.21

only migrants are learners; local communities and governmental stake-holders learning needs are equally addressed.

Identified needs

For many migrant students and workers, the lack of Arabic or the lack of the Tunisian dialect of Arabic was identified as a core barrier to success-ful integration. This analysis is based on an online survey (in cooperation with the African Leadership and Development Association) with a total of 89 respondents (63 % male, 37 % female). The respondents themselves named the lack of language skills as a core problem.

Responsible authorities highlighted a lack of knowledge (or conceptu-alisation) of how to integrate this specific group among migrants. Munici-pal executives involved in the intervention realized that they were facing a new population on which they lacked information and did not know how to promote their integration.

These findings were the starting point for a multi-stakeholder inter-vention by the municipalities Soukra (district Ariana) and Bardo (district Tunis), the African Leadership and Development Association and DVV International.

Working with the municipalities

As part of the project a total of 109 senior managers and elected coun-cillors of the two municipalities as well as administrators took part in a course on migration management (governance); 52 working in Soukra and 57 in Bardo municipality. About two thirds of the participants were women.

The following topics were covered:

- Conceptual framework of migration: definition of migration / non-regu-lated migration / risky migration;
- The national and international context of migration in Tunisia;
- National legislation, rules and procedures on entry and residence in Tunisia;
- Access to rights and services for migrants;
- Institutional framework and organisations supporting migrants.

In the trainings participants were sensitised to the issue of migration and learned how to integrate migrants into their local activities and pro-grammes to ensure their socio-economic inclusion. Participants stated

Verdine studies her Tunisian dialect at her home in Nour Jaffer.
© Photographer: Augustin Le Gall. Ownership: DVV International

that they gained a more neutral and realistic view on migration in Tunisia, that they sharpened their understanding of their own role in furthering the integration of migrants and that they improved their knowledge of organisations working with migrants. Overall, participants strengthened their skills in managing local affairs in relation to the reception of migrants settling in their municipalities. As a result of the course, participants contributed to the organisation of social and cultural activities for migrants.

Working with local civil society organisations

As mentioned above sub-Saharan African interviewees presented knowledge of the Tunisian dialect as a central pillar for inclusion in Tunisia. However, their view was primarily pragmatic: in many settings, the Tunisian dialect is the language of use and not mastering it is a serious handicap. In fact, many have stressed that an insufficient knowledge of the dialect represents an obstacle preventing them from acting: a feeling of fragility arises from an insufficient knowledge of the dialect. At the opposite, mastering the language facilitates immersion in the new environment. It is necessary to shape one's life, to access resources and to maintain social interactions. For some respondents, it also has an identity dimension, as the language is a marker of belonging to the adopted community.

In December 2020 a first course was implemented in the community of Soukra for migrants from Senegal, Côte d'Ivoire, Benin, Central Africa, Congo and Madagascar. A total of 5 women and 7 men participated. Content-wise the programme was inspired by the so-called "Returning-to-New-Opportunities" project in Morocco, but course modules were contextualized to life in Tunisia. In addition to the face-to-face learning sessions, the trainer created a WhatsApp group to help learners to pronounce words and commonly used expressions correctly. Interviews with learners indicate that based on the programme they could achieve a language level sufficient for labor market integration. The language and integration course was run by the municipality of Soukra, who provided the venue and contracted the trainer as part of the project. Further courses are in preparation by the two municipalities.

Documenting results and further activities

DVV International in Tunisia decided to document the results of this and other adult education projects in a qualitative way, which gives a voice to both, migrant and local learners. Hence, they translated the journey of champions of citizenship education in Tunisia through a photo reportage
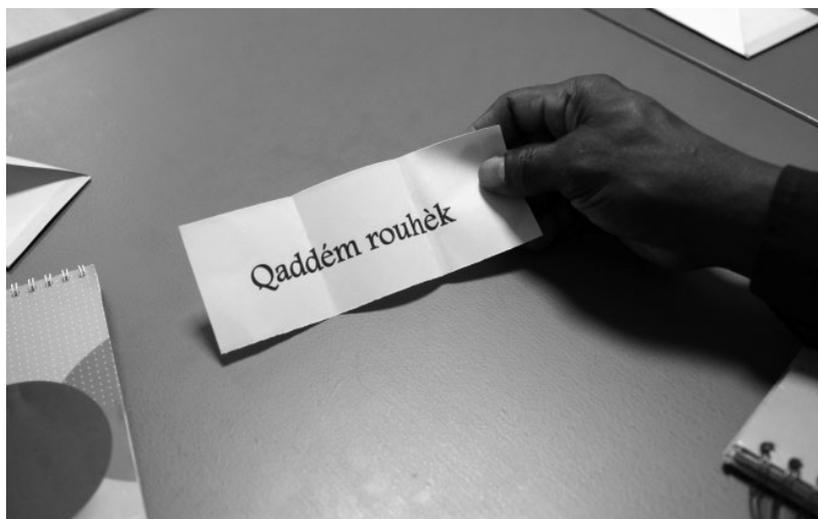
Tunisian dialect workshop with the Alda association. The term on the card can be translated as "give your soul".

© Photographer: Augustin Le Gall. Ownership: DVV International

portraying those who have learned to know, to live together and to be, and who contribute, in their own way, to a community, a society, a better world.

The reportage "Éducation des adultes à la citoyenneté"[112] highlights the journeys of a few people in Tunisia, with the aim of revealing in images the bravery, and sometimes even the stoicism of these women and men, as the learning process at times resembles an obstacle course. In this publication DVV International takes the opportunity to share one of these stories from Tunisia.

Francis and Verdine

In 2017, Francis left Côte d'Ivoire to escape the repression of student activists involved in the opposition. His dream: to reach Europe in the hope of a better life. He transits through Tunisia. He finds himself in Sfax, helped by the Ivorian network already well established in the country. Francis then obtained a political refugee card and legalized his status. In 2018, he decided to settle in Tunis. Francis started working on construction sites where the demand for labour was high but where he was confronted with daily racism. Francis decided to learn the Tunisian dialect. His objective: to understand and to master the basics of the language of the country in which he wishes to settle permanently. For him integration means learning the language and a trade. He says: "I had to stop schooling in Côte d'Ivoire because I couldn't afford to continue my studies. I was so happy to go back to studying." Therefore he also participates in the training courses of the Alda association, which offers Tunisian language courses and vocational training for jobs in demand.

Francis' integration also includes his voluntary work and his commitment to his community and the Tunisians. He is involved in an Ivorian association that promotes mutual aid based on solidarity between members. It also seeks to resolve conflicts with Tunisians, in everyday life, at work, but also with the authorities. Now that Francis understands what Tunisians say, he can respond to the racist vocabulary of some Tunisians while participating in local life. For Francis, maintaining a dialogue to reduce tensions is the key to foster community integration.

112/ DVV International 2020: Éducation des adultes à a citoyenneté. Reportage Tunisie 2020 – 2021. Augustin le Gall.

He therefore participates in many awareness-raising activities in his neighbourhood of Nour Jaffer (Raoued). "Being a citizen means knowing and respecting the laws and customs of the country you live in." Francis knows that the difficulties of daily life, the precariousness, the permanent instability, the lack of security or the absence of legal status push many of his fellow human beings to attempt the clandestine crossing of the Mediterranean towards Europe. Like Verdine who was one of the five survivors of a sinking boat in 2020. Traumatised by this event, Verdine decided to stay in Tunisia to stabilise her life. She started to study the Tunisian dialect and says that the dialect courses have made her feel comfortable to speak with Tunisians on a daily basis.

Despite all the difficulties that cross their path Francis and Verdine also know that Tunisia can be a land of opportunity where they can now envisage living more serenely. They have been able to seize the opportunities to move forward, even if they still have some way to go.

There is certainly still a lot to be done to allow such journeys to be multiplied, and the reportage from Tunisia is also, in its own way, a plea for adult education for citizenship to be given the place it deserves in national programmes.

The reportage took the shape of a book with over 40 large photos. To increase visibility, these were originally to be shown in an exhibition event in Tunisia in early 2022. Unfortunately, the Corona pandemic did not allow this. Currently, the DVV International Team in Tunisia is looking for other possibilities of presentation.

Ukraine

Gamification for community development

In a nutshell

Since Ukraine's independence in 1991, the state has launched a large number of reform projects. The structure of the local administrative units has also been redesigned in many regions. Local authorities have been assigned new tasks; citizens are often overwhelmed by the many reforms and new regulations, which contributes to low participation in civic life. *World of Communities* is a board game that enables young people and adults to explore their role and possibilities as active citizens of a community. DVV International has introduced a new adult education component into the game design. The importance of educational processes is thus

Population in Mio[a]	Literacy rate, adult total (% of people ages 15 and above)[b]	Persistence to last grade of primary (% of cohort)[c]	
44.1 (2020)	**100 %** (2012)	total **98 %** (2019)	
		male **98 %** (2019)	female **99 %** (2019)

[a]/ *https://data.worldbank.org/indicator/SP.POP.TOTL*
[b]/ *https://data.worldbank.org/indicator/SE.ADT.LITR.ZS*
[c]/ *https://data.worldbank.org/indicator/SE.PRM.PRSL.ZS?end=2020&name_desc=false& start=1970*

translated into game tokens that can be used in a concrete way. On this basis, the game is now also being used to make adult education as a whole better known and more attractive. For adult education organisations, the game has proven to be an efficient tool that makes civic education attractive and promotes adult education as such.

The key issue

Ukraine gained its full independence from the Soviet Union in 1991 and has since undergone different stages of state building. A series of decentralization reforms intends to give additional power and resources to local authorities. In some parts of the country, the administrative areas, so-called oblasts and rayons, have been redefined. In some cases, newly created structures of local authorities have yet to establish themselves or develop administrative routines.

   These and other reforms are also new territory for many citizens. For many people it is difficult to keep track of the multitude of reform projects and their effects. Despite various promotional campaigns, citizens have limited knowledge about community/administrative structures, relevant stakeholders and their roles for community development. Citizen's engagement in addressing community issues is rather shallow, which further hampers the process of community re-organisation. Low civic involvement is evident due to a lack of "citizen spirit", as well as insufficient civic knowledge and skills. Opportunities for civic education targeting young people and adults are rare, and only a small number of trainers for civic education provide for a friendly and cooperative atmosphere through innovative learning tools.

Adult education in practice

Against this backdrop DVV International and its partners see a stringent need for civic education programmes and opportunities to apply acquired knowledge in order to approach community challenges. DVV International pursues in particular the development and dissemination of innovative teaching aids, courses and programmes. Learners shall be attracted to civic education, and programmes should be easy to comprehend and take a friendly, engaging and captivating form.

   In the Melitopol region, next to the Sea of Azov, DVV International co-operates with the Adult Education Center First (AEC First). The initiation of AEC First goes back to educators active in the context of Learning

Cities, thus creating valuable synergies between the Learning City approach and citizenship education initiatives. AEC First assesses, among other things, the educational needs of the adult population in the region and is itself a local stakeholder. The organization contributes to policy level documents of the city and the region in the field of adult learning and education.

"Learn what you can't google"

"Learn what you can't google" is a slogan created by *World of Communities*, the company which created the original board game, that goes by the same name.

Partnering with a unique company

World of Communities is an EdTech company from Lutsk, owned by several enthusiasts. Since 2016 the company develops simulation games and complex gamification solutions for better community development and engagement. The company's games and services aim to help people understand the benefits of living in trustful and attractive communities.

https://worldofcommunities.org/

By the end of 2016, developers had presented the first release of the game. In 2017 DVV Internationals involvement started with a first workshop on gamification in civic education for its partners. A total of 20 trainers, experts, and CSO leaders working on community development acquainted themselves with gamification methods. Based on the use of the board game community stakeholders are motivated to implement changes, revitalize society, develop a communities' potential and enhance its attractiveness in the eyes of investors and donors.

Playing the game

The *World of Communities* board game is played by five to six people supervised by a game facilitator (professional certified user). It is based on coopetition models, so the inner logic of the game does not aim for individual winners. Rather, all players play against the game but not against each other. At the beginning of the game players may choose from various scenarios, which resembles objectives setting. The game is won by meeting the objectives. For example, players may set out to build

a prosperous community with a developed system of educational infrastructure in four rounds. The complete game scenario usually takes up to four hours, followed by the facilitator feedback session. The game is considered won when the team fulfills all of the scenario's conditions.

The game kit contains cards with municipal buildings and businesses, pre-defined life circumstances and regulations for each player, tokens for energy, health, financial, communicational and managerial skills.

Players of the game act more or less like in real life: they earn money, pay taxes, open businesses, create an infrastructure in their game communities, pay public utility charges, participate in elections and choose mayors. They open, close or modernize various municipal facilities, sell and buy property, have children and experience different other life circumstances whether favorable or unfavorable, in any case they are realistic.

Systematically used, the tool enables the development of skills that any citizen needs in the 21st century:

• Learning skills: critical thinking, creative thinking, cooperation, communication skills, ability to read carefully and quickly analyze new information;
• Life skills: flexibility, initiative, social interaction, performance, leadership;

A player with her game props on the playing surface.   *© Dana Verstak*

- Civic skills: such as the ability to make a conscious political choice, but likewise financial literacy, tax culture or the ability to control the use of shared funds including public budgets.

Skillful use of the game brakes stereotypes about the management of communities and participation opportunities in local self-government available to citizens.

Pilot training and the add-on "Learning Community"

The pilot training in the project regions proved that the game worked perfectly well as a simulator, showing local citizens how to take on responsibility for their lives and their communities. While playing the game, participants dug into the practical mechanisms behind healthy and prosperous societies. Eighteen partner organizations from various regions of Ukraine received the first version of the game and since then incorporated it into their curricula. Target groups of partners using *World of Communities* in their civic education programmes were diverse and included unemployed adults, people with disabilities, seniors and those living on retirement, young job-seekers, people in rural areas and others from quite different regions in Ukraine.

In 2018 DVV International came up with the idea to use the game systematically for the promotion of adult learning and education and the add-on *Learning Community* was created. The development process included several workshops with representatives of partner organizations actively using the game. By the end of 2019, the application was produced and piloted. Since July 2021 the add-on *Learning Community* has been integrated into the main game kit.

The add-on *Learning Community* introduced "adult-education-center-cards" and the opportunity to acquire various skills in the centers, represented by different tokens. Tokens can then be used, for example, to improve a player's financial situation. Speaking more generally adult learning was given a specific place within the game's logic. As more and more people who were completely unfamiliar with adult education played the game, it became a soft tool to promote the idea of adult education and lifelong learning in Ukraine. Furthermore, the game became more gender-sensitive. Each role had both female and male avatars to choose from. The players could also choose their roles from a list of DVV Internationals common target groups: former prisoners, internally displaced persons, former soldiers, seniors, unemployed, single parents and the like.

Facts & Figures

- More than 150 cities and communities in Ukraine use the *World of Communities* board-game.

- One in four youth centers in Ukraine use *World of Communities.*

- With regular use (at least once a week), one copy of the game can cover more than 260 players per year.

- Over 70 % of *World of Communities* players said that the game improved their ability to look at issues more broadly;

- More than 50 % of players are people between 36 and 50 years of age. *World of Communities* is primarily used as a tool for adult civic education.

- In October 2019, *World of Communities* received an award in the category "Best Civic Education Project for Community Empowerment" for the Eastern European Network for Citizenship Education.

- In 2019-20, the game was translated into Romanian language and adapted to be introduced in Moldovan communities. It is now used by local adult education centers.

- The add-on Learning Community application has been merged with the current version of the 2021 *World of Communities* game pack for further usage.

Practical use in community development

AEC First has successfully used the game not only for civic education. The game came into use to research the educational needs of youth and adults in the Melitopol region and to develop city programmes. In 2020, the AEC First team and city stakeholders decided to go for an ambitious goal: they wanted to develop and adopt a Comprehensive Program for the Development of Adult Education in Melitopol. In order to do so they decided to apply the principle of participation and use gamification tools. The main target groups were potential recipients of educational services for adults, representatives of local governments and providers of educational services.

The process started with a study of the educational needs of the city's adult population using the *World of Communities* and its add-on *Learning Community* as one element. Further-on co-operation with local self-government bodies was initiated and followed by a broad discussion

Players of World of Communities just finished one playing round. © Dana Verstak

of the content of the prospective ALE programme in Open Space format. An advocacy campaign on the theme "Adult education is the key to the success and development of society" complemented the process.

In December 2020, the new ALE programme was approved at the session of the Melitopol City Council. Activities that initially started from playing coopetition board games led to the adoption of a city-wide programme with a potential for the development of an enabling socio-economic environment. The development and implementation of educational programmes for adults (including on issues of civic education and the use of elements of local democracy) will increase the level of social cohesion and influence the decisions of local authorities. It will further boost direct participation of citizens in solving local issues, and enhance the attraction of additional resources to the Melitopol community.

Conclusion

For almost five years DVV International partners used the gamification approach in their civic adult education activities in Ukraine. It demonstrated that even the most difficult topics are easier for people to understand when innovative educational practices are involved. Gamification and par-

ticipation can be vital to overcome the reluctance of adults to participate in civic education courses. Even though these topics can be considered the most relevant for Ukraine and many other countries, people are more willing to go for content which sounds more pleasant and understandable at first sight. From a managerial point of view gamification activities prove to be quite effective and efficient. Using the approach in civic education offers a real-life simulation of community development and citizen engagement. It is the very tool that can enable organizations and enhance their educational services to create a unique civic education experience that will attract and motivate users.

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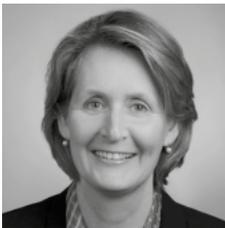
Anja Thöne studied History (M.A.) and Organizational Development at the Universities of Bonn, Berlin and Kaiserslautern. Her political work took her to Washington, D.C. and to the European Parliament in Brussels. She worked as a journalist in Berlin and as a lecturer for Social Marketing in the Department of Economic and Social Sciences at the University of Applied Sciences Koblenz. Anja Thöne has more than 20 years of experience in public relations in the fields of civil society, education and international cooperation. She is Senior Manager at DVV International in Bonn, and a consultant for organisational development and strategic planning.

Uwe Gartenschlaeger, M.A, studied History, Political Science and Philosophy at the Universities of Berlin and Cologne. After working for four year with a church based adult education provider specialized on topics of reconciliation and history, he joined DVV International, the Institute for International Cooperation of the German Adult Education Association, in 1995. DVV International is the leading professional organization in the field of adult learning and education (ALE) and development cooperation. The main focus is on improving the framework conditions for ALE and offering capacity building for the partners. Within the institute, he held the positions of Country Director in Russia and Regional Director in Central Asia and Southeast-Asia. Since 2019, Uwe Gartenschlaeger is DVV International's Deputy Director and President of the European Association for the Education of Adults (EAEA), the main European ALE network with around 120 members from 43 countries.

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